

# The Lutheran.

God's word and Luther's teaching will never perish.  
Thirty-first year.

1875.

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1875.

## Register for the thirty first year year of the "Lutheran".

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## Preface to the thirty-first volume of The Lutheran.

"Are you the one who confuses Israel? - King Ahab once said to the prophet Elijah, and with these words he described him as the one who was to blame for the sad state of affairs in Israel at that time. Just like the prophet Elijah, the orthodox have always been accused of being responsible for the discord in the church because of their stubbornness. So also now in this country we Missourians and our like-minded brethren are looked upon as those who are to blame for the division in the Lutheran Church and who stand in the way of the achievement of ecclesiastical unity. How beautifully united we Lutherans could be, we hear say, if you Missourians were not, you keep yourselves separate from others and keep the peace. There is a move for unification across the land. In the Lutheran Church, too, people are trying to unite the various parties, but you are holding up the beautiful work of unification by your obstinacy and bossiness.

If we were to blame for the division and the resulting discord, if we disturbed the peace, our fault would not be small but great, and we would have reason to be alarmed. "For," Luther rightly says, "it is clear and evident enough from experience what harm and destruction the trouble of division and discord of doctrine brings to the church; for in addition to the fact that many people are deceived and the multitude falls quickly to hearing something new preached by the hopeful, meager spirits with great pretense and excellent words; It also follows that many of the weak and otherwise good-hearted people fall into doubt, not knowing which one to stay with; from which it further follows that the doctrine is despised and blasphemed by many who seek cause to contradict it. Item, that many become quite reprobate and epicurious, and regard all religion and what is said of God's word as nothing at all. Item, even those who are called Christians, in such a way

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They become bitter against each other, bite and devour each other with hatred, envy and other vices, so that love grows cold and faith is extinguished. (Church Post. D. 17. x. <sup>^</sup>r. Erl. A. 9, 291.)

But, praise God, the reproach does not affect us, the terrible word that the Lord Christ says Matth. 18, 7: "Woe to the man through whom trouble comes! - it does not affect us. As Elijah once answered Ahab: I do not confound Israel, but you and your father's house, because you have forsaken the commandments of the Lord and walk after Baalim. - so we too can answer those who call us disturbers of the peace in the Church: No, it is not we, but you who are guilty of the division of the church, because you have departed from the right, pure teaching of the divine word and follow false doctrines. Not from us, but from you, God will require the blood of all those who have been offended and lost!

The orthodox are not to blame for the disruption in the church; the blame lies with those who do not stick to the united teaching but bring up something new. For thus says the holy apostle Paul Rom. 16, 17: "Now I exhort you, brethren, that ye take heed of them which **cause division and dissension beside the doctrine which ye have learned;** depart from the same." As Elijah in the Old Testament once attributed the confusion in Israel to those who had forsaken the Lord's commandments and walked after Baalim, so the apostle attributes the causing of division and trouble to those who introduced another doctrine alongside the apostles'. The teachings of the prophets and the apostles are given to us by God as a rule and guideline. Deut. 4, 2: Ye shall not do any thing that I command you, neither shall ye do any thing of it. Isa. 8, 20: Yes, according to the law and testimony. If they will not say this, they will not have the dawn. Gal 1:8: If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Cap. 6, 16: As many as walk according to this rule, upon them be peace, and upon the Israel of God. All things therefore that are written in the word,

We are to accept the rule of the divine word and reject everything that contradicts it. Those who walk according to the rule of the divine word are called right teachers, right believers; but those who deviate from this rule are called different teachers, different believers, 1 Tim. 1, 3. Cap. 6, 3. If all walked according to the rule and guidance of the holy Scriptures, there would be no discord in the church. This is caused by teaching differently than the word of the apostles teaches and by bringing up something new.

According to this it is clear who is responsible for the separation and the trouble before God. Not the prophets, not the apostles, in whose mouth God has put his word, not those who stick to such words, not the orthodox, but those who bring up a new teaching. "Such disruption in the church," says Luther, "and all the ruin of souls that happens because of it, are guilty of such stubborn, red-blooded heads, who do not stick to the one doctrine, nor keep the unity of the spirit, but for the sake of their own conceit, honor, or lust for revenge, seek and establish something new, and thus bring upon themselves much more terrible and intolerable condemnation than others." (1. o. p. 291.)

Or could the prophet Elijah have given in to the Baal apes and limped along with them on both sides? In doing so, he would have rejected God and His Word not only in part, but completely. Or could the apostles have met the false teachers who penetrated their churches, who denied the resurrection, disputed the deity of Christ, taught the necessity of the works of the law for salvation 2c., and yielded a little? If they had yielded even one iota of their teaching, they themselves would have been struck by the curse that Paul pronounced on those who preach the gospel differently.

So God himself absolves all those who remain faithful to his word, do nothing to it and nothing of it, from the guilt of separation and the resulting offense and throws the blame on all those who do not submit to his word but want to go their own way. The orthodox of all times have been certain of this. They have comforted themselves with all their hearts in the battles in which they were involved. We too can take comfort in this.

Who was it that caused division in the Arian disputes in the fourth century, who was to blame for the resulting trouble? Was it those who held to the teaching of the apostles that our Lord Jesus Christ is true God, born of the Father in eternity, who held to the doctrine that the Church of Jesus Christ has always confessed? Was it Athanasius, the father of orthodoxy, and other valiant confessors and defenders of the divinity of Christ? Certainly not. Without a doubt, the disturbers of the peace of the church were Arius and his followers, who denied the eternal deity of our Lord Jesus Christ, had fallen away from the apostolic doctrine, brought up another doctrine and did not want to let it go. Or should the orthodox have let the Arians, could they have given in to the Arians? If they had let up even the slightest bit on the confession, they would have become apostates themselves and would have incurred God's wrath on their heads.

When Luther opposed the papacy, it seemed as if he was the one who separated from the church and caused trouble, because the party he opposed had become a large, all-dominant party, while the witnesses of truth formed a small, scattered, persecuted and

hidden group. But still it was the papacy, as much as it adorned itself with the name of the apostolic, catholic church, which had introduced a new unapostolic, uncatholic doctrine. Luther, therefore, did not renounce the Christian apostolic church, but only testified against those who called themselves apostolic and catholic, but who had caused division and trouble next to the apostolic doctrine; he thus followed exactly the apostle's admonition: "Depart from them!" In a sense, he did cause a separation, but a blessed one, pleasing to God, not displeasing to God, a separation not apart from the apostolic teaching, but one in accordance with it, just as Elijah also caused a separation, but not apart from Israel's teaching of true worship, but in accordance with it. Therefore, as much as the papists cry out Luther's Reformation as a revolution, it was not; as much as they called him a disturber of the peace, he was not; it was rather the pope and his followers.

And who was to blame for the fact that even among those who had left the papacy, separation arose and the reformed church emerged alongside the Lutheran church? Who brought about the dispute, Luther or Zwingli? Luther taught with the apostolic church that the true body and blood of Christ is present in the Holy Communion and is distributed and taken there. Zwingli also taught this doctrine at first, but from 1524 on he began to "teach differently" and blasphemed the old apostolic doctrine. For example, he called the confessors of the pure doctrine "flesh-eaters, man-eaters," even before Luther had so much as uttered an unseemly word at Zwingli. Thus it was not Luther, but Zwingli, who caused division and trouble beside the doctrine which the church learned from the apostles. It was Zwingli who opened the dispute, and bitterly at that. And although the reformers repeatedly made proposals for unification, the blame for the division and the aggravation remains on them; for their peace proposals could not be accepted by the confessors of the pure doctrine without sin, as long as they remained with their errors. Had they they would have forgiven something of the truth and sinned gravely against God's word; for we have no right to forbear anything of God's word. But if they had accepted the Reformed as brothers in faith, after they had only dropped some of their errors without accepting the whole truth, they would have done wrong in this, too; for according to God's word, brotherhood in faith can and should only take place among those who confess the same One Most Holy Faith. According to God's word, we should avoid all those who adhere to false doctrine. 2 John 10:11 says: "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him: for he that saluteth him maketh himself partaker of his evil works." According to God's word, unification can only take place with unity in the right faith. Eph. 4, 3-5. says: "Be diligent to keep unity in the Spirit through the bond of peace. One body and one Spirit, just as you were called to one hope of your profession. One Lord, One Faith, One Baptism." The Lutherans were and still are called disturbers of the peace, but what is the harm? The reproach does not affect them, but the reformers, who have and spread strange doctrine. And as long as they do not completely, totally and purely renounce their false doctrine, as long as they do not confess the pure apostolic doctrine with us, that is, as long as they do not come to us, the guilt of separation and annoyance remains on them. Let us also listen to Luther about this. In his interpretation of Galatians 6:1, he writes: "The sacramentarians apply this saying and want to conclude from it that we should hold the brethren who are infirm in good stead, be patient with them, and even if they have erred in doctrine, let such error pass for the sake of love, which believes everything, hopes everything, holds everything in good stead. Ge

They further argue that the matter is not so great that Christian unity should be broken up for the sake of a single article of the sacrament, because Christianity has no finer useful thing than such unity 2c. So they make a great fuss about how one should gladly forgive sin and help up those who have fallen 2c. Because we do not do this, they blame us for being too stubborn, not wanting to give them a hair's breadth, not wanting to acknowledge their error (which they do not confess), but much less wanting to instruct them with a gentle spirit 2c. Thus, they know how to finely color and decorate their things with the people, and to push all unhappiness into our bosoms. But now my Lord Christ knows well that for many years no thing has hurt me so much as this disagreement in doctrine, of which disagreement I am neither a cause nor an instigator, as the fools themselves know well, if they want to confess the right truth; for I believe and teach nothing different to this day, but the same as I believed and taught when I began these things. For as I first taught the article of Christian righteousness, the sacraments, and all the other articles of our holy Christian faith, so I remain to this day, except that by the grace of God I am now more certain of them than I was in the beginning. This makes my daily study, practice and experience, about it also many great, heavy and manifold temptations, and I ask my dear Lord Christ every day, that he may

May he graciously preserve and strengthen me in such faith and confession until the day of his glorious future. Amen. Of course, all of Germany knows well that the gospel was initially challenged by no one but the papists alone. But those who accepted the teaching of the Gospel at that time were united in all matters above all articles; and such unity remained so long until the pagans came forward with their new crusades and opinions, not only about the sacraments, but also about other articles. **These first**

**confused the Christian communities and broke up their unity.** Since that time, the more and more of these groups have grown. For when one error arises, others always follow, until one even departs from the truth. Because the unity of hearts is divided over the articles of faith, everyone wants to do what seems good and right to him. **Therefore they do us**

**great violence and injustice by blaming us for having divided Christian unity.** It is very painful when an innocent man has to bear the punishment that another has forfeited, especially in such a great matter. But we could easily forget all this, receive them again and instruct them with a gentle spirit, **if they would only teach the right way and walk**

**with us properly,** that is, if they would keep and teach the Lord's Supper and other articles of Christian doctrine rightly and Christianly and preach with us unanimously, not their own crickets and dreams, but Christ, so that the Son of God might be praised through us and the Father through him. Now, however, they alone make light of love and Christian unity, which should not be divided; on the other hand, they make light of the article on the sacrament, as if it were of little importance that we think of the Lord's Supper as we wish. We cannot suffer this, but as much as they insist on the unity of life, so much do we insist on the unity of doctrine and faith. If they let us keep this unity unharmed, let us then exalt and praise the unity of love as highly as they do, but always without harming the unity of faith and spirit. For if you lose this, you have lost Christ, but if he is gone, the unity of love will be of no use to you. On the other hand, if you keep the unity of the Spirit and of Christ, it does you no harm, though you are not one with those who pervert and counterfeit the word, and **thereby break the unity of the Spirit. Therefore** I would rather that not only they, but also the whole world fall away from me and become my enemies, than that I should fall away from Christ and have him for an enemy; which would happen if I let go of his clear public word, and follow their loose dreams, by which they want to force the words of Christ to their opinion. To me the one Christ is much greater and more than innumerable many unities of love."

After Luther's death, a hot battle broke out among the theologians of the Augsburg Confession. Some had deviated from several high and noble articles of the Augsburg Confession. Indeed, some had even refrained from giving a different meaning to the words of the Confession in many articles, and yet they wanted to remain as confessors of the Augsburg Confession. Confession be regarded as the law. There were theologians who taught that the law no longer had any meaning for Christians, and who therefore attributed the effects of the law to the gospel. Some taught that we are justified by the infusion of the essential righteousness of Christ, others that Christ is our righteousness only according to human nature. There were those who, in order to contribute to a reunion with the Roman Church, declared Roman usages to be mediocre, and even wanted to drop the important "by faith alone" in the doctrine of justification. There were those who taught that good works were necessary for salvation. Some made man's nature pious and taught that man's will was able to cooperate in conversion; others made man's substance sin. Many were inclined to the Calvinist doctrine of the person of Christ and of Holy Communion and wanted to introduce this doctrine into the Lutheran church. Through these disputes great trouble was caused in the church. The papists rejoiced and thought that these disagreements would bring about the final downfall of the pure doctrine. Now who was to blame for the division and the aggravation? Those who remained with the simple mindedness of the Augsburg Confession or those who remained with the simple mindedness of the Augsburg Confession. Confession, or those who deviated from it? Would the Augsburg Confession have been true to the words of the apostles? Confession had been contrary to the words of the apostles, had professed a faith other than that of the general apostolic church, and had the theologians who deviated from it had God's word for them, then they would have been free of guilt, then the confessors of the Augsburg Confession would have been to blame. Confession would be to blame. But since the Augsburg Confession is the faith of the general church of Christ, they would be free of guilt. Confession confesses the faith of the general church of Christ according to God's Word pure and true and no false doctrine has yet been proven in it, the guilt for the disruption of the Lutheran church after Luther's death falls on those who introduce a doctrine that contradicts the divine teaching of the Augsburg Confession. Confession.

But could not peace have been established in such a way that both sides would have yielded a little? No, if the faithful confessors of the Augsburg Confession had given in a little, they would have been wrong. If they had been satisfied if the opponents had only conceded something without accepting the whole truth, they would have done wrong again. The church could not be served, it could not be helped to true unity, by a confession that was put on the screw. The only right path was the one taken by our fathers who faithfully adhered to the Augsburg Confession. Confession. They wrote the Concordia Formula, a formula of agreement in fact and truth, in which they set forth the pure doctrine, faith and confession according to the Word of God and the Christian Augsburg Confession, and in which they rejected the false opposites. Confession and rejected and condemned the false counter doctrine. They proved that they were the ones who stuck to the Augsburg Confession. Confession, but the others had deviated. It was not they, but those who deviated from the confession, who caused division and aerial abuse,

Let us now apply what has been said to the circumstances here. Just as Elijah, the apostles and those who faithfully adhered to the apostolic doctrine, Luther and the authors of the Formula of Concord and the confessors who adhered to them were not to blame for the division and the trouble, so we are not to blame for the disruption of the Lutheran Church here. We stick to the principles laid down in the Augsburg Constitution.

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Confession, the doctrine of the universal Church of Jesus Christ. We do not deviate from it in any article. We stick to the simple understanding of the words and do not impose any other meaning on the words. We do not want any change of the Augsburg Confession. We do not want to know anything about any change in the Augsburg Confession, neither of the earlier nor of the most recent American one. We have not yet been able to prove any deviation from the Augsburg Confession. Confession. We have often proven that our doctrine is in accordance with the Word of God and the Confessions. On the other hand, we have often proven to our opponents that they deviate from God's Word and the confession of the church. Can we therefore rightly be portrayed as those who cause division and trouble in the local Lutheran church? Certainly not. They are accused of confusing Israel, of not sticking to the old apostolic doctrine, of introducing something new, of giving a different meaning to the words of the confession. As long as the Iowans do not want to let go of their progressive theology and their dodges, as long as the General Council contradicts the confession by the Paris, as long as the General Synod pays homage to Zwinglianism, Unionism and Methodism and only plays with a confession to the Augsburg Confession, as long the General Synod meets with the Israelites. Confession, all of them will be guilty of fragmentation and the resulting irritation.

But, they say, you could give way in something and thus help to reach an agreement. We reply: Give us an article which or of which we could yield something without denying the truth of the divine word. Or should we indulge in the aberrations of Iowa? Should we remain quietly silent on the Council's ambiguous position? Should we recognize the General Synod as Lutheran and let them have their way, thus making ourselves partakers of their sin? Never - by the grace of God. If we were to do this, then we would, of course, also be accused of separation and offence. But now it only affects those who do not want to freely confess the pure doctrine with us.

We ask and plead with God to grant harmony. But since we cannot forgive one iota of our doctrine, since according to God's word we cannot go over to them, even halfway, and know no other way to harmony than that those who have departed from the confession should repentantly recognize this and return, Therefore, if our opponents come to us and accept the confession with us in earnest, without reservation, our request for harmony is at the same time a request that God may enlighten our opponents and bring them, who keep themselves separate from us, to confess the truth with us.

Therefore, even if one calls the "Lutheran" a disturber of the peace, he will not let himself be misled by this; he will continue to defend the pure doctrine and warn against the counter-doctrine. He will also continue to punish all those who deviate, so that they cause division and trouble in addition to the teaching that we have learned from the apostles. He will also show, as before, the way to true concordia, namely, that those who have fallen away from the truth return to the truth and to those who confess it.

So may the Lord of the Church bless the testimony of the "Lutheran" that many will desist from the enemies of the pure doctrine and want to live peacefully with us. G.

## The city of Rome.



Since the pope has lost his temporal rule, the Roman priests have been singing one lament after another about it, trying to arouse the interest of the simple-minded people in the poor, as they say, imprisoned pope. This is the only thing the wretched priests are interested in, because it helps them at the same time. Lies are of no importance to them, no matter how obvious they may be. It is such a lie when they say that Rome, since the pope lost his temporal rule, has become a godless city like no other. That Rome is a city full of abominations is not a lie; but that Rome has become so only since the cessation of the temporal power of the pope is a lie without equal. That this is a forgery and a lie, the clergy themselves know, and they laugh up their sleeves when they can make the simple-minded rabble believe such a thing.

And there is no difference between high and low priests. Archbishop McCloskey, who had recently been in Rome, was heard in the New York Cathedral after his return: "How different I found everything. - Formerly quiet streets, a peaceful population. The whole citizenry like the members of a family. Now, if you walk through one of the public squares in clerical garb, you hear atrocious imprecations. The shop windows teem with blasphemous grimaces against the pope and the church. Vices, which otherwise fearfully hide, parade there in broad daylight and in public. The eternal city is especially teeming with thieves. No one may venture outside the gates except in the company of armed men. Otherwise the robbers will seize his person in order to extort a ransom. And whom does this, whom does the whole present state of Rome affect more severely than the holy father?"

It is indeed unthinkable that because the pope has lost his temporal rule, the people in Rome should suddenly have become so immoral; after all, these very impious people are disciples of the holy (!) father. And then it is also a mockery of all truth. In order to recognize this talk as a lie, it is not necessary to have been in Rome personally. Who knows history, knows how it has always looked in Rome, even if the popes ruled swiftly. They not only let all kinds of atrocities happen with impunity, if only their rule was acknowledged, but it was not uncommon for them to participate in such atrocities themselves.

Let us take a look at the "pious" city of Rome, how it looked like at the time of the Reformation. As is well known, Luther believed at the beginning that Rome, as the seat of the Most Holy (!) Father, must also be the seat of all holiness. How much he saw himself deceived when he himself came to Rome in 1510. Before he arrived at the Apennine Mountains - so the story goes - he met some monks who were eating meat on a Friday. He admonished them with kind and friendly words that they should remember that the pope had forbidden them to eat meat. The monks were not a little frightened by this warning and worried that if this were to become known, they would be in great danger and public disgrace, and they talked among themselves that they wanted to get rid of Luthern. But God was pleased that this bloody counsel was made known to him by the gatekeeper; so he immediately made his way out of the dust as best he could. When he first approached the city of Rome

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When he saw Rome, he fell to the ground, raised his hands and said: "Hail, holy Rome! But he found it quite different; therefore he often said that he did not want to take 100,000 florins, that he had not seen Rome and had obviously experienced for himself how the popes and bishops had mocked the world; no one believed what evil and horrible sin and shame went to Rome, no one could be persuaded, he saw, heard and experienced it; therefore it is said in the proverb: If there is any hell, then Rome must be built on it. "There I heard", he tells, "among other coarse grumps over tables, Curtisans laughing and boasting, how some held mass and spoke over the bread and wine these words: 'ani8 68 et punis niunebis, vinnrn es et viuum uraelüs! (You are bread and will remain bread, you are wine and will remain wine!) What should I think! Do they speak freely in public about the table here in Rome, as if they all, both pabst, cardinals together with their curtisans, were holding mass? And I was very disgusted that they could say mass so safely and finely rips raps, as if they were playing a jig; for before I came to the Gospel, my neighboring priest had said his mass and shouted to me: "I'ussu, iwssu! Always away. come away!" He also had to hear the blasphemous speech: Send our dear wives their son home again soon!

In 1537, Pope Paul III commissioned a committee of cardinals and others to write a report on the reformation of the church. In this report (eonsilinur <16 eurenstuing. seclesiu), which appeared in Rome in 1538 and was later published by Luther in a German translation with a preface and marginal glosses, it says, among other things, about Rome: "In this city of Rome, the bishops walk as matrons, or ride on mules, and they are followed, **even in broad daylight, by the** most distinguished of the cardinals and clerics. We have not seen the same fornication in any other city, although Rome should be a mirror and model for all cities. Also, these same women live and sit in splendid, large houses. This shameful abuse should also be abolished." Of this Pope Paul III it should be mentioned **only** that he had a son and a daughter and that 45,000 Roman whores had to pay him the milk duty.

This was the situation in Rome a long time ago. It did not look any better when Pius IX still led the reins of the secular regiment, even if at that time many a religious mocker ducked, who now shamelessly shouts his blasphemy. But one overlooked the atrocities; after all, the rule of the pope was recognized. Now that the Roman mob also flatters the king of Italy, - now what was tolerated before must be vice. G.

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## Christmas.

Praise be to God with high praise For his good deed, That David's chosen rice, The eternal wrath to still.

We sprout up to dark night As a fruit of the earth,  
Which does the Lord's great power, that his grace becomes us,  
And we inherit heaven.

My flesh and blood, a child so tender, That lies in hard manger, The JEsulein, God himself of kind And yet of sweet lips.

The father's most precious possession and his heart's crown is given to me, that I may dwell here in misery, and there behold his face.

O Freudenbrunn, o delight great,

O paradise of the soul,

Take me in Your arm and lap, You alone I choose.

Son of Mary and Lord of David, My dearest life, Hurry from the manger to me, Let me soar in joy, And forget all fear.

G. Schaller.

## To the ecclesiastical chronicle.

## I. America.

The "**Germania**", a political newspaper edited according to Christian principles, has issued a circular letter, which has also reached us, in which it proves with a gruesome example, which blasphemous articles occur even in such political newspapers, which are also to be found in many Christian families. Sad, but unfortunately true, is what therefore the present editors of the "Germania" write: "The possibility that members of Christian congregations can win over themselves to open their doors to newspapers which insolently mock what is sacred to them would hardly be explicable if one did not have to admit the sad fact that there are still so many 'secret Christians' among us who, for all sorts of worldly considerations, dare not give up a paper which, in the best case, brings them annoyance themselves, but downright ruin to their children, to whom it must inevitably fall into their hands. " Such "secret Christians," however, probably deserve more the name of mere name Christians. Up to now, it has been sufficiently distressing to consciences that many Christians, who for the sake of their civic and economic needs could not entirely do without a political newspaper, since only anti-Christian papers were available, made use of them. But after the zeal for love of righteous Christians gave rise to such papers as the "Germania," it is downright irresponsible before God and man to still use the Satanic press for the aforementioned purpose, and thus to voluntarily support it and make oneself a party to its sins. This is one of the many unrecognized grave sins of the name Christians. Whoever feels affected by this, wake up! The word of the Lord also applies here: "He who is not with me is against me. He that gathereth not with me scattereth." It is indeed a great shame for us Lutherans that the papists have their own widely read political newspapers in almost all larger cities, while the almost only purely political paper of service to us Lutherans, such as the "Germania," can hardly exist for the sake of our indifference. The fact that this paper also has its imperfections is a poor excuse for not wanting to present it to others; for the papers that we read instead of it do not suffer from mere imperfections, but are downright obvious tools of the enemies of Christ. If, through our fault, a paper like the "Germania" should finally have to be discontinued, we may then see for ourselves how we want to answer for it before God. As is well known, the present three editors are all our brothers in faith. The same can be obtained under the address: Germania Office, 280 West Water St., Milwaukee, Wis. The weekly costs no more than 82.50 per year. Whoever, by the way, does not have the need for such a large, purely political paper as the "Germania" is, but still desires a continuous report on current events and conditions in the world, based on Christian judgment, cannot satisfy this need better than through our "Evening School" ("Abendschule"). While the "wöchentliche Rundschau" (weekly review) provides a faithful report of all events worth knowing in the political field, and the editorials not only seek to provide a clear insight into what particularly characterizes the spirit of our time, but also at the same time provide the standard for a correct Christian evaluation of these things, the paper is otherwise equipped with the most selected reading material, which is as instructive as it is entertaining. We at least know of no other publication that pursues a similar goal, whose content makes it a "school" that is as pleasant as it is useful, as our dear "Abendschule. W. [Walther]"

### **The Lutheran and Missionary**, the organ of the

General Council, in its number of December 3 and 10 of last year, communicates the alleged refutation of the Missouri Synod's doctrine of church and ministry, which was written in 1862 by a German university lecturer, but 'strongly papenning church law teacher named Stahl. It is a strange introduction to the friendly colloquium to which the Council has also invited us. The "**Lutheran**" tries to justify himself with the excuse: "We have communicated Stahl's views merely in historical interest, without the intention of pronouncing a decisive judgment on whether they are well founded in the main points or not. Everything that comes from a writer like Stahl is worthy of the most careful scrutiny and, whether one accepts or rejects it, will reward the attention one pays to it." Alone, these are obviously lazy fish. Stahl, who was so highly esteemed by the "**Lutheran**", has been proved in Germany from various sides to have been nothing less than an inferential thinker. The real reason for the "**Lutheran**" to let this German writer speak in its columns is therefore obviously rather the ill-concealed intention to strike a blow at the hated Missourians by means of an allegedly great authority and at the same time, under the shield of the same, to slowly come out into the open with his papist principles. That in regard to the doctrine of the office in the State of Denmark something is rotten, or, without speaking of proverbs, that in this doctrine at least some leaders of the Council think papistically, we have long been concerned. We will therefore only be pleased if they no longer keep quiet about it, because external unity without internal unity is anathema to God in the church. If, by the way, certain gentlemen of the "**Lutheran**" thought that we Missourians would cover as soon as learned people from Germany were put into the field against us, they have greatly miscalculated. We know what we believe and that we represent no other than the doctrine of the church of the Reformation and its noble confession. It will therefore always be a pleasure for us to bear witness to it with the utmost earnestness, be it necessary, against whom it may. W. [Walther]"

### **How the "Lutheran and Missionary" loses father and mother, and how "Insulanus" takes leave.** The

"**Lutheran**" of Dec. 3 brings the news that in the future the names of the editors of the paper will no longer appear in print, because a change in the way of publishing has taken place. The editorial work will be *conducted impersonally*. Thus, the previous editors as a whole no longer consider themselves to be the responsible editors. One of them sees to it that the paper is provided with puffing material. The others are nothing more as correspondents. The "**Lutheran**" no longer has an actual, editorial father, or if one wants to put it that way, a responsible mother. He has become, as he says himself: impersonal, and wants to try it in the world without parental supervision. If only he doesn't become dissolute and totally overcompliant in the process. There is room for this fear. Or how is it to be understood when he publishes the following about his plan: "Our task will be to provide the Lutheran Church in America with a healthy religious paper; also the cultivation of the interests of the Lutheran Church and the preservation of its teachings as found in holy scripture and in the Augsburg Confession, without, however, wanting to prohibit a free expression of opinions, as such is characteristic of the liberal and enlightened character of the Lutheran Church. We believe we may assume that the "**Lutheran**" does not understand this last sentence in the sense of the rationalists, the General Synod, or even in the sense of Iowa's doctrinal development, but that he wrote it down just so without further ado when he "became impersonal". But it is misleading. Because of this change in the publication of the journal, "Insulanus" (Dr. Krotel) now also takes leave of the readers. His editorial letters from New York, which were always, with the exception of the description of the weather, very interesting, now cease, because none of the editors is allowed to show anything of his person in the paper. Insulanus, as a person, is gone forever, but he promises to make his appearance here and there in the "impersonal" **Lutheran**, which we are very happy about. E. S.

(Luch. Kirchztg.)

### **In "Our Church Paper" there is an** article under the headline: "Not both more preachers and more money" - which contains strange

confessions. It says: "One of the needs of our church is more preachers. But there is an even greater need dürfniß, than this. We do not hear so much about it because it touches what is called the most sensitive part of a human being, the purse (pooket nerve). To put it bluntly, we need a spirit of greater generosity among our people. We can get more people than money to support them. Some of our preachers have to preach to half a dozen or more congregations, numbering a thousand or twelve hundred communicants, to get anything more than a meager living; and then some of them have to keep school or farm or do other secular work in addition, or their children have to grow up in ignorance. These large pastorates cannot be divided even if we had more preachers, because they do not receive one pastor. Some of these pastors are ashamed to say what salary they get because it is so small. Talented young people have to be turned away without any help because the support fund is emptied by one or two beneficiaries. Not a single missionary place is supported. These facts are truly terrible enough. If the people were poor, there would be an excuse. But they are not. Generally, they are wealthy country people who have hundreds and thousands to put back year after year. They are rich compared to ordinary people of other countries. But they are not rich in God. They are robbing God by withholding their tithes and offerings. When we compare what our rich synods in the East do with what the poor synods in the West do, we should cast down our eyes in shame. The German and Scandinavian immigrants show themselves in works of generosity. In their synodal assemblies they make and carry out great plans that require thousands of dollars. They send missionaries everywhere, build churches on their mission fields, educate hundreds of young people.

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people, build colleges and seminaries. They do a hundred times more than any part of the church. The people came here very poor. Many of them did not have more money than was necessary to bring them to this country. But they love their church, love its pure truth, and they love not only with words and with the tongue, but also prove that they love by giving abundantly and willingly. If we do not wake up, God can take away our inheritance. We are not babbling out of school. People have talked about this before. The published reports show what every synod and parish is doing. It must be spoken of, publicly and privately. Preachers and listeners, in the congregation, in the family circle, on the way, where only one brother meets another, must look at the figures until we have woken up and it has become better with us. Every member must do his duty and put back for the cause of the church after the Lord has blessed him." - If we may make a remark here, it is this: If those who openly complain about these conditions want to find a remedy, we are convinced that this can only be done by two means: first, by abundant preaching of the sweet gospel of free grace in Christ, and second, by convincing the congregations that the church is not a priestly state, but a community of believers, and that it must therefore, as the royal priesthood, take care of the cause of the kingdom of God first and foremost.

**"Two bitter experiences.** Under this heading the last "Herold" brings a long article from the pen of Dr. Ruperti. The Doctor complains that a German congregation in Newark, N. J., supported for many years by the New York Synod, "has now sold itself to the Presbyterians for 250 dollars." - When the investigating committee of the Synod came to Newark to warn the people of this defection, the same was shamefully dismissed. Dr. Ruperti, a member of this committee, gives the following interesting account of it: "We presented to the assembled congregation that their resolution was in conflict with the signed church order, according to which the congregation must stand unalterably by the Lutheran confession. They answered that they had signed the church order, but had never read it and did not know its contents, and now they did not want to know anything about it. We presented to her how far the false teachings of the Calvinist Presbyterians deviate from the Word of God. They explained that they did not know anything about it and did not want to know anything about it, that they were too ignorant for that, that they did not care about the disputes of the pastors. They also explained that they had not yet heard these false teachings from the Presbyterian pulpits; they had tried it long enough with the Lutherans, that brought no money; now they wanted to try it with the Presbyterians, that would help; it was not at all about the doctrine, but about the money." - So we left without having achieved anything. In the congregation, which for eight years had been supported with great sacrifices by the Pennsylvania Synod and us, not a single member was found who wanted to remain with the Lutheran Church. - This is truly a bitter experience. So, we have labored eight years to see the fruit fall to the Presbyterians, into the fold. I will refrain from long reflections, but only note this one thing: Our congregations will only hold together if they hold firmly to the confession. That is why the flag of our confession should be raised high. Strongly, clearly, roundly, ruthlessly it should pass over the lips. All half-measures must be taken away, all unprovoked cancers must be cut out, if we do not want to experience the catastrophe of Newark every year." The other bitter experience of which Dr. Ruperti complains is the disorderly admission of an opposition congregation into the Synod of New York and New Jersey, which belongs to the General Synod, but with which Until now, the New York Synod has been changing delegates. About this, the Doctor says very forcefully, but true: "So this is what we have achieved with the exchange of delegates, that they give us this baptismal blow in the face. This is where this ceremony of politeness has brought us, that we are treated with selected rudeness. But I think that the blow is worthy of thanks and the rudeness is a good deed, for it hopefully cures us of the illusion as if politeness were in place where the commonality of the confession is lacking. That is only a cover for the right mutual relationship; if the cover tears, the crack gapes at us all the more frighteningly. We have been polite long enough, and they mock us for it. Therefore, away with all prettiness and simply and in German tell this synod to its face that we have no fellowship. This sounds like a declaration of war, but it would have good reason and would be very timely. E. S. (Luth. Kirchztg.)

The **simple-mindedness of the Rev. Peter Anstädt**, editor of the *American Lutheran*, a paper of the General Synod. He reports in No. 48 on an article by Dr. Conrad, in which he confesses that we are saved by baptism, and says quite naively: "In our simplicity we had hitherto assumed that the saved are saved by faith in Christ, indeed, we thought in our innocence that the doctrine of justification by faith (in Christ) was the doctrine with which the church must stand or fall; but here comes one more powerful than Luther - who tells us that the saved are saved by baptism. O times, O mores!" Mr. Peter Anstädt would not have needed to draw our attention to his "simplicity". The words in themselves betray the greatest naiveté. Even children in our Lutheran congregations who read this message will say: "Can there be a Lutheran pastor who does not know that this is the teaching of the Word of God and Luther's teaching that we are saved through baptism? Can there be a pastor who cannot rhyme it together that we become blessed through baptism and also through faith, since baptism is one of the means by which God offers, appropriates and seals blessedness to us, and faith is the hand that grasps blessedness! It is no less simple-minded what Peter Anstädt has a certain Peter say in his "Sanctum": "As far as drinking wine is concerned, the same was customary among all the cloisters in Luther's time. If he had lived in our days, he would be one of the most radical temperance people in the country." With these words, he again betrays his "simplicity." Whoever can write like this does not know Luther. As moderate as Luther was in eating and drinking, as zealous he was against the sin of the Germans, drunkenness, he was also far from the rapture that makes even the moderate enjoyment of a creature of God a sin. - Mr. Peter Anstädt crowns all this by calling a Jewish paper, the "Jüdischer Boten" (Jewish Messenger), "an excellent teacher of godliness" in No. 49. According to this he must have a very strange religion; according to this he must think that the Jews also worship the true God, and therefore he must reject the word of the apostle: He who denies the Son does not have the Father either, 1 John 2:23

**Dancing.** In a newspaper published in English (*Bay City Chronicle*) an article about dancing appeared recently, from which the following passage in German translation might be of some use to the dear readers of the "Lutheraner". Said paper writes: "The closeness of personal contact in dancing is greater than is permitted under any other circumstances in respectable society. Not even the trusted friends of the family are allowed such liberties in the social room as are granted to relative strangers in the dance. It would be an unforgivable insult on the part of a

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Lord, although he would be a welcome visitor and friend, if in the visiting room (xarlor) he would wrap his arm around the waist of a lady, squeezing her hand and pulling her so close that he could feel the beating of her heart. And yet this freedom is granted to the ballroom acquaintance.... We do not despair of finding here and there one who agrees with the proposition that among all the deceitfully immoral powers (agents) which still find recognition in respectable society, the dance rightly occupies the first place." Thus speaks the secular daily press, in order to put a stop to an evil that it also recognizes. Should Lutherans, who from their youth have been imprinted with the teaching of the Holy Scriptures and the Catechism: "We should fear and love God, so that we live chastely and modestly in words and deeds," not be ashamed to say just one more word in defense of the shameful, worldly dance? And yet, not only the shameful dancing, but also the defense of it, occurs not infrequently among us. Fiel! H. P.

**A Methodist paper**, ^rusrieau ^Vssls^au, brings 10 reasons why Christmas should not be celebrated. The eighth reads, "Christ could easily have fixed the day for general remembrance, as he fixed the Christian Sabbath. But as there was no salvation in his birth, he snatched it from general remembrance, as for similar reasons of prudence Moses was buried in an unknown grave; otherwise too much honor would have been paid to unessential things." - That the Methodists, without any scriptural basis, regard Sunday as the Sabbath appointed by God, is well known, but that these people, who want to be so pious, should use such language about the Christmas feast, which the Christian church celebrates in Christian freedom, and about the message of this feast, we would not believe if we did not see it printed before us. After all, it is a terrible blasphemy of our Lord Jesus Christ to say that there is no salvation in his birth, that the contemplation of it is something unimportant. But that is where the Puritan hatred of Christian festivals leads. G.

**What happened to the Roman church in Dubuque.** Bishop Hennessy there had one of the most beautiful and best-built parts of the city in the name of the Catholic church and thought that the whole large property was therefore tax-free. The city authorities thought otherwise and taxed it like all the others. The bishop did not care and did not pay any tax. Finally, the property was put up for sale for the tax money owed. Even now the bishop did not pay, probably in the hope that no one would dare to bid on the property. But, lo and behold, someone was found who would buy the land for the outstanding tax money. Now the bishop took recourse to the lawyers and initiated a lawsuit. Despite all the tricks of the lawyers, things went wrong and the bishop offered the buyer a considerable sum. Nothing with it, he answered, half of the property and the costs of the lawsuit willingly, or I claim a right to the whole. The bishop had to give half in order not to lose everything.

**The rationalist communities - decomposing corpses after their own confession.** A writer in the "Protest. Zeitblätter," the organ of the Federation, the state of their congregations thus: "But where is now the church, with whose beautiful name the independent congregations tend to adorn themselves? The congregations of every other Christian denomination represent a church, precisely because they are connected with each other and united and organized for common striving. Therefore, they also work successfully for their purposes, whether these purposes are to be praised or blamed, reasonable or unreasonable. Only we alone, the independent communities, stand without any community among each other, representing no body,

We do not have a living body like the other confessions, so we are not a church, but - considered as a whole - we are a corpse around which the eagles circle. We are not in the least connected with one another, our mutual relationship is the most loose, torn, frozen that can be imagined; our congregations are like a herd that wanders scattered in the desert and must finally become a prey of the wolves.

**"Lutheran Childs Paper."** We have just received a new English Lutheran children's paper of this title, published by a committee of the Lutheran General Synod of Ohio. It is to appear monthly from the beginning of next year, always on the 15th of the month. It is almost as similar as one egg to the other to our German Kinderblatt edited by Pastor Beyer in Pittsburg. They are also true milk brothers and sisters in faith. This English children's magazine can therefore also be recommended with a clear conscience; it is really quite lovely. The price for a copy of the whole volume is 35 cents in advance, for 4 copies at one address 25 cents each, for over 4 to 12 23 cents each, for over 12 to 25 22 cents each, for over 25 to 50 20 cents each, for over 50 to 75 18 cents each; for over 75 to 100 16 cents each, for over 100 15 cents each. The sheet can be obtained under the following address: Rsv. Z. Schulze, Ouluwlrus, O. W. [Walther].

**"Christian and Ernst."** Under this title a booklet appeared in 1872, which illuminates in the form of a conversation the secret society of the Odd-Fellows or Strange Brethren with God's Word. We have already indicated and recommended this booklet in the "Lutheraner" volume 28. page 135. f.. It therefore gives us great pleasure to be able to announce that the aforementioned booklet has just been published in English. The title of the publication is: "Odd Fellowship. Its doctrine and practice examined in the light of God's Word, and judged by its own utterances. Translated from the Original German, 'Christian and Ernst' of Rev. J. H. Brockman, Pastor of the ev. luth. church of Fort Atkinson, Wis. Published by the author. 1874. Milwaukee, Wis."

May the pretty booklet now also be a blessing among English speakers.

W. [Walther]

**Grangers.** A correspondent of the *Lutheran Standard* reports that a Methodist congregation near him was completely blown apart by the Grangers. These (Grangers) had their own religious meetings and provided funerals for their members. The Methodist preacher was a Mason and therefore could not oppose secret societies. The same correspondent reports from a congregation belonging to the *General Council* that the same congregation had to suffer a lot from the Grangers and that it was feared that it would fare as well as the Methodist congregation. The pastor is also said to be a Freemason, and therefore can do nothing against the Grangers say.

G.

**Not the man for it.** The well-known Rev. De-Witt Talmage in New York, who wants to outdo Beecher with all kinds of sensational sermons, is currently thundering violently against theater and the like. He is not very particular about the truth, which has already embarrassed him. However, he is certainly not the person to successfully fight the degenerate theater system, since he is nothing more than an actor in the pulpit. When he preached on Sunday, Nov. 29, he was applauded five times, and as loudly as usually happens in the theater. And the enthusiast put up with this without protest. In this fight belong other weapons than Talmage has. (Kz.)

**One difference.** The population of Berlin is about the same as that of New York. In Berlin there are 60 churches and chapels, but in New York there are 470. That is a big difference.

**A Reverent from the House of Hohenzollern.** Queen Maria of Bavaria, mother of the now reigning king, converted to the Roman Church on October 15. She is the first princess from the House of Hohenzollern who denied her church. Her son, the King of Bavaria, is said to disagree with this step of his mother, since a large part of Bavaria is Protestant. The popes rejoice irrepressibly about this conversion. For this reason, however, the pope remains the antichrist, even if he has now won over this simple-minded old woman. (Luth. Kirchztg.)

**A "Happy Family" on church business.** The other day in San Francisco, at the introduction of a Universalist preacher, a Unitarian said the opening prayer, a Jewish rabbi read a passage from the Scriptures, a Presbyterian said the second prayer, the sermon was preached by a Congregationalist, the introductory prayer by a Presbyterian, and the introductory sermon was preached by a Unitarian. This is, however, a pattern card worthy of the Union of that time.

Ad. Bd.

**Doctors of theology,** i.e. such people who are allowed to put a D. D. after their name, were "made" in America in the last year 187. Among them were eight so-called Lutherans.

(Luth. Kirchztg.)

## II. foreign countries.

**Calvinists in France.** The Temoign. had written: "It is not right to say that there are no more Calvinists in France; I know some myself." The Reformed pastor L. Paul replied: "It is clear that if by Calvinists one understands those who unreservedly approve of Servet's burning and the predestination to damnation, then you can safely claim that you know a few; for my part, I do not know a single one. So much emerges from this clarification that the actual Calvinism, the unconditional election of grace, has disappeared from Calvin's fatherland. (Dr. Munkel's N. Ztbl.)

**Compulsory exchange.** After the baptismal obligation was recently abolished in Prussia, it is obvious how many there no longer want to be Christians. In the Jakobi parish in Berlin alone, only 12 of about 150 newborn children were registered for baptism in the month of October! As saddening as the latter is, one can only rejoice that the obligation to baptize has been lifted. Compulsion is a means of the state, not of the church. The church is not to force people to Christ, but to convert them to Christ. W. [Walther]

**Remarriage of divorced persons.** On Sept. 21 of last year, the Berlin Oberkirchenrath issued a decree according to which preachers must, if requested, also marry those who have been divorced from their former spouses contrary to God's word, as soon as the state has permitted the remarriage. Should one think that a Oberkirchenrath, even if he is a university teacher, could have issued such an ungodly decree? To be sure, quite a few preachers immediately protested against it, but unfortunately one has seen how it goes in Germany in such cases: first one protests with apparently great zeal, but if the state does not give in, one finally complies in order not to lose one's sinecure. W. [Walther]

## To the members of the Eastern District.

### Urgent request.

Dear brothers! Here in Upper Ottawa, far in the far north of Canada, live people who are of the Lutheran faith. During the 14 years they have been here, these people have already built a church and parish building, which has become very difficult for them in their poor circumstances. But their joy over this church property was only short-lived.

Duration. They used to belong to the Canada Synod, but have completely lost confidence in it, and as a result have renounced it. In return, they had to look at their entire church property with their backs and leave everything to the part that still belongs to the Canada Synod. Since they now have very poor land, they are still in very poor circumstances and are in great need of the support of their fellow believers if they are to procure a new church property with a parsonage. Therefore, brothers, help with your mite and the Lord will reward you in grace.

On behalf of the community

H. W. Schröder, Pastor.

Pembroke P. O., Renfrew Co, Ontario, Canada, in November 1874.

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The undersigned approves the above request, because the congregation in question has had to give up its former property precisely for the sake of loyalty to the Lutheran confession, because it has patiently endured a vacancy lasting over a year until it could obtain a preacher from our synod, and finally because it is too weak to raise the costs for the erection of a church from its own resources, in addition to the ongoing contributions for the maintenance of the preaching ministry. C. Great,

President of the Eastern District.

### Inauguration.

According to the received notice, on the 2nd Sunday of Advent, Pastor I. v. Brandt was installed by the undersigned, assisted by Mr. Pastor Hertwig, in the midst of his congregation at Blue Earth City. Faribault County, Minnesota.

C. Börnekr.

### Church dedications.

On the 24th Sunday after Trinity in 1874, the newly built Evangelical Lutheran Church in Center Township, Dubuque County, Iowa, was dedicated to the service of the Triune God.

H. W. Leßmann.

On the 25th Sunday after Trinity, Nov. 22, the newly built church of my branch at Town Freedom, Waseka Co, Minn, was dedicated to the service of the Triune God. The church is a frame building 40 feet long by 26 feet wide, adorned with a steeple. C. Börneke.

On the 25th Sunday after Trinity, the newly built church of the Lutheran Immanuel's congregation in Kirchhayn, Wisconsin, was dedicated. The church is a gothic style building 50 feet long and 34 feet wide, with a 74 ft steeple. Herm. Meyer.

## Book Display.

### Sixteenth Synodal - Report of the General German Lutheran Synod of Missouri, Ohio & Other States, Assembled as the First Synod of Delegates at Fort Wayne, Ind. in 1874.

Finally, this report, which many members of our Synod have certainly been looking forward to, has left the press. The fact that this is happening only now is not the fault of our dear secretary, Pastor Rohrlack, who had ensured with unsurpassable diligence that the report, which this time was particularly strong, arrived here only a few weeks after the synod. The appearance of the report was delayed by other causes that could not be eliminated. May the dear synodal congregations not be displeased to receive the report, which is only now ready for dispatch, as a New Year's gift.

It will not be necessary to mention here all the so important subjects whose detailed treatment is contained in this report, since these subjects have already been enumerated in the preliminary report which has already been given in the "Lutheraner" No. 21 of the previous volume of the negotiations of our Synod of Delegates. We are only permitted to remind you of the following on this occasion.

God, according to His free grace, has granted our dear Synod a twofold great blessing: first, that more and more congregations have gained confidence in it, and therefore urgently desire preachers and schoolteachers from it; secondly, that the Synod has become a place where people can learn from each other. Secondly, that at the same time more and more parents have been awakened by God to sacrifice their sons for the holy ministry of preaching and for the ecclesiastical school ministry, and therefore to hand them over to our institutions, in which preachers and school teachers are equipped. The consequence of this has again been twofold: first, that all our institutions have become overcrowded, and second, that we have therefore been placed in the necessity not only of employing more and more teachers, but also of enlarging and increasing our institution buildings. What is to be done now, dear congregations of our synod? The increase in the number of teachers at our institutions naturally requires more generous regular support from our synodal treasury, since we have no sources of income other than our synodal book business. The new buildings that have now become necessary in Addison, Fort Wayne and Springfield demand a special effort and extraordinary sacrifices of love on your part. Do you now, dear congregations, in order to be relieved of these efforts and sacrifices of love, want to say to God: "It is enough, Lord, stop blessing us. Your blessings are becoming a burden that we cannot and will not bear"? - Writer of these lines is convinced: so you will, no, so you cannot say. Do you not owe a great debt of gratitude to God for not only giving you the blessedly pure gospel, but also for bringing you to a blessed knowledge of it, while thousands beside you are given stones instead of bread? And say yourselves, why has God so far, even in these hard times, provided you mostly "with all necessities and nourishment of body and life" not only meagerly, but "abundantly and daily"? Not true, so that you now also offer God the due thanks for it with your earthly gifts and goods? But for what should you rather offer your earthly sacrifices than for the fact that preachers and teachers are educated in church and school, who break the hungry souls, which cry anxiously for the bread of life, and who still teach the pure beatifying gospel to our children and children's children in our churches and schools, when our poor mortal body has long since decayed in the grave and our redeemed soul triumphs before God's throne? - Well then, you dear congregations, you preachers, school teachers and congregation leaders at the head, go cheerfully and hurriedly to work and make collections of love offerings, so that the resolutions which your representatives made in your name at the last delegate synod, trusting in the heart-directing power of the Lord, do not remain mere dead resolutions and good intentions, but become deed and truth, and God may be richly praised by your abundance of good works. Do not let the pressure of this difficult time keep you from giving abundantly! Dear Christians have always done the greatest in the most difficult times, as you can see from church history. For if God allows the true Christian to receive earthly things especially often and without effort, this unfortunately also usually gives the old man too much nourishment and thus dampens his desire to give out abundantly when he could do it most easily; but if God keeps the Christians a little short, then the new man usually grows in them all the more through God's grace, which makes them all the more willing to show God that their heart is not attached to mammon. Please, dear readers, read the eighth and ninth chapters of the second letter to the Corinthians, where the holy apostle asks the dear Christians for abundant love taxes and, among many other powerful motives, also holds this one against them: "You know the grace of our Lord Jesus Christ, that though he is rich, yet he was poor for your sakes, that you through his poverty might become rich." Let your hearts then also be moved by the example of your Savior. If He became poor, yes, the poorest on earth, in order to make us rich, let us now gladly sacrifice at least something of our abundance, so that in our dear, earthly so blessed, but in the spiritual so dangerous new fatherland of the Savior's kingdom may be preserved and "spread further and further. Worldly people, out of natural goodness, may well take the physical needs of their neighbors to heart, and therefore lavishly support homes for the sick, the poor, widows and orphans, but they pay no attention to the spiritual needs of their neighbors, for they know nothing of these needs; But you Christians, who know well and have experienced yourselves what need it is not to know how one can be saved, show now also by deed how, on the other hand, not only the physical but even more the spiritual need of poor fallen people is close to your hearts, and therefore support with joy such institutions, which are established and so necessary only for the sake of the salvation of the world.

The report is excellently written. Those who have Christ's kingdom among us at heart will read it with joy and will certainly be convinced at the end that our synod of delegates has been assembled in the Lord and, under the Lord's gracious guidance, has decided exactly what it has decided. But should some of the dear readers

If he thinks that our Synod could have passed wiser resolutions, let this opinion of his serve not to withdraw his giving and helping hand, but to exercise it all the more cheerfully and at the same time to lift it up in supplication and imploring to Him who always finally makes the greatest wisdom out of men's foolishness when they commit it in the simplicity of pure hearts. - —

The report contains (including the "Appendix") 108 pages in ordinary format. The price of one copy is 30 cts.

W. [Walther]

## Recommendation.

The undersigned takes the liberty of drawing the attention of such congregations, who wish to decorate their church with a beautiful picture, to Mr. W. Wehle as an excellent painter. I would not dare to use the columns of the "Lutheran" for this purpose, if it were not known that some congregations have paid large sums of money to so-called painters and have received pictures in return, which do not adorn their churches, but are a perpetual "annoyance" to the congregations concerned. Mr. Wehle, however, has already delivered several church paintings (e.g. to New Orleans, Carlinville, Logansport, Frankenlust, Mobile), all of which have been to the highest satisfaction of the congregations and can be described as completely successful, as a truly noble church decoration. I therefore believe that I am fulfilling a duty of love when I draw the attention of the congregations to a man who has proven himself to be a real painter, an artist. The address of the same is: Illr. F. 4V. FVokltz, your ol kev. D. Locüwr, 111 8c-utü 8svsuti Street, (^uine^, Ill.

H. G. Sauer.

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Since Mr. Wehle has supplied our congregation in Mobile, Ala. with a quite excellent altarpiece, we can only confirm the above testimony and recommend Mr. Wehle to our dear sister congregations as well.

half of the community the Board:

John Hülsebusch. Philipp Franke.

E. Agerth. Friderich Norden.

Heinrich Tönjrs.

## Conference - Displays.

The New England Pastoral and Teachers' Conference will meet, s. G. w., at Boston from the 5th to the 7th of January, 1875, at the house of Rev. Fick. I. H. Hargens, secretary.

The United Northern Conference will meet on January 26th and 27th at the home of Pastor Kleinhaus in Howards Grove, Sheboygan County, Wis. - Subjects of discussion: Romans 3:1 ff. and a paper on "The Fidelity of an Evangelical Pastor" by Mr. Pastor Jäger.

C- Dowidat, Secretary.

The Central Illinois Conference will meet, s. G. w., from the 16th to the 18th of February at the residence of Mr. Pastor Heid, to whom the venerable brethren will kindly notify their appearance 14 days in advance. W. Krebs.

The conference of the pastors belonging to the Synodal Conference of the First District in Minnesota will meet, God willing, in the congregation of the undersigned from February 9 to February 10. The paper to be discussed is: "The Evangelical Lutheran Church the True Visible Church of God on Earth" from Thesis 19 onward, and Walther's Pastoral from page 67 onward. Those brethren who are prevented from coming are asked to sign out.  
St. Paul, Minn. I. H. Sieker.

The mixed pastoral conference in Dodge and Washington counties, Wisconsin, will meet, s. G. w., from January 19th to the 21st, at the home of Rev. F. Hilpert.

Objects of discussion: 1) Theses against unevangelical practice" 2) Exegesis on Jac. 5, 19.20.; 3) Preparation for dir sermon. C. L. Berner.

Received at the Eastern District Treasurer's Office:

To the synodical treasury: From Immanuel - Baltimore congregation 441.97. Paterson congregation 411.00. Ashford congregation 42.60. Springville congregation 41.60. Ellicottsville congregation 44.40. Bon Past. King 44.00. past. Rademacher 41.00. of Trinity comm. in Buffalo 48.82. comm. in Boston 412.30. comm. in Martinsville 44.50. comm. in Williamsburg 413.75 and 424.00. comm. in East Boston 47.00. Trinity comm. in Buffalo 48.54.

For college maintenance: from the Gem. in New York 47.55, 411.82 and 414.00.

For inner mission: From Immanuel-Gem. in Baltimore 411.63. From Fran M. Koch and H. Siemann 41.00 each.

On the mission to the heathen: A part of the Mission Festival Collects in New York 444.05. By H. Siemann and I. G. Wiedemann 41.00 each.

To the orphanage near Boston: From the Gem. in

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Ashford \$2.60. Gem. at Ellicottsville \$4.40. Wedding coll. at Heinr. Börf 3.20. From Mrs. M. Koch \$1.00. A part of the Mission Festival coll. at New York \$22.02. From M. Geuder \$3.00. N. N. \$5.00. H. Weide \$3.00. From the Gem. at Port Richmond \$7.50.

To the Orphanage at Mount Vernon: A Theiloder Missionfest Collecte in New York \$22.03. By N. N.

To the orphanage near Detroit: From the comm. at Wolcottville \$5.10.

To the Proseminar in Dying: From the Gem. in Eden \$13.00.

On the widow's fund: From Past. König \$4.00. High Time Collecte at C. Meyer \$6.00. From the congregation in New York \$18.53. From I. G. Wiedemann \$1.00. Past. Her \$3.00.

For poor students in Addison: from the comm. in Williamsburg for Ackermann \$15.00. comm. in Bird Hill \$3.83"

For poor students in St. Louis: From the Williamsburg comm. for Spurzner \$15.00. Wedding collecte at G. Heinrich \$5.05. From the North East comm. \$4.80.

For poor students in Fort Wayne: From the Old Women's Club in Olean \$10.05. From the Gem. in Port Richmond for Pechthold \$26.70.

On college construction in St. Louis: From a member of Past. Rademacher's congregation \$5.00. Subsequently from a member of the congregation at Eden \$10.00. From the congregation at Wolcottville \$11.00. Congregation at Allegany \$8.75. Congregation at Olean \$10.53.

On the Chinese Mission in St. Louis: From the Gem. in Eden \$10.50.

On church building in Memphis: From the Trinity Congregation in Buffalo \$18.56. Congregation in Neu-Oberhofen \$10.00. Congregation in Eden \$8.50.

For Kansas communities affected by Heuschreckes: By I. Hellmuth \$2.00.

Correction.

Page 144 of the 30th volume of the "Lutheran" are \$5.30 credited by the congregation at Somerville to the "Widow's Fund" instead of the synodical fund.

Rew York, December 1, 1874. I. Birkner, Cassirer.

For poor college students in Fort Wayne: received with heartfelt thanks: From Past. Biedermann's congregation from the Young Women's Association for F. Schürfer \$12.00. From Past. Kunz's congregation for G. Horst 8.00. N. N. from Past Wunders Gem. for L. u. H. Wagner 20.00. Teacher Wilk for E. Heinecke 9.00. Thank offering from A. Arnold 5.00. From Past. Niethammer's congregation for F. Brust 14.00. From the Young Women's Association in Pastor M. Eirich's congregation for E. Pedersn 5.00. From Past. Dank-worths Gem. from the Women's Association 10.00, collected on Mr. Theobald's wedding in Monroe 5.00, collected on teacher Hilpert's wedding 4.50, from Past. Sievers 2.25, by Rev. Schmidt in Saginaw 15.00, all for W. Maß. From Mrs. Ritzlaff for Fr. WambSganß 1.00. By Past. A. Biewend for Dürst 20.10. From Past. Joh. Große's Gemeinde from the Frauenverein for F. Otte 12.00, from the Jungtaurnverein for W. Steffen 13.00, from the Jünglingsverein for W. Levrenz 12.00. From Past. W. Bartlings Gem. from the Jungfrauenverein for Th. Kohn 20.00, from the Frauenverein for M. Albrecht 7.75. From Ehr. Wolpert for F. Seid 5.00. From Past. Heintz' Gem. 5.00, from Wittwe M. Fräs 5.00 and 1 pair of socks, from G. Gusch 50 Cts. From Past. Stürkens Gem. from the Women's Association for K. Dorsch 10.00, from the Jungfrauen- verekn 5.00, from the Jünglingsverein 5.00, from Peter Schaaf 4.00. From the Women's Association in Past. Stürkens Gem. for H. Frincke 5.00, from the Jungfrauenverein 2.50, from the Jünglingsverein 2.50, from Fr. Schaaf 3.00. For H. Grätzel from the Frauenverein of the same Gem. 5.00, from the Jungsrauenverein 2.50, from Jünglingsvrein 2.50, from Fr. Schaaf 3.00. Past. Stärken 5.00. From Mr. G. A. Dobler of Baltimore for the college library to purchase English books 20.00. From Past. Beyers Gemeinde for S. Tisza 15.00. From the Women's Association in Past. Biedermann's Gem. for F. Schriefer 7.00. From Dr. Sihler's congregation from the Women's Club during 1874 57.40. From H. Lange in Baltimore County, Maryland, 5.00. By Past. H. Wyneken for W. Lucas, collected from Tiedgemeyer's wedding, 3.50, on Juergenberding's wedding 3.20, on Kaase's wedding 5.80. E. I. O. Hanser.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of November:

1. contributions:

From Mr. Pastor Lenk, the teachers Roschke and Holter and from the undersigned each \$4.00, from Mr. Past. Schliepsiek \$6.00, Mr. Past. I. I. Kern \$10.00.

2. gifts:

Reformation Festival Collect of the congregation of Rev. H. F. Grupe in Eisleben, Mo., \$4.25. Also of the congregation of Rev. Pennekamp in Randolph County, Ill, \$15.60. Harvest Thanksgiving Collect of the Cross congregation of the Rev. Nightingale in Waterloo, Ill, \$10.05. Desgl. of the Immanuel's congregation of the same \$6.35. Desgl. of Mr. Past. Stephen's congregation in Echester, Ill, \$6.30. From the God's box of the congregation of Mr. Past. A. W. Frese at West Point, Nebr. 26 cts. Collecte of the congregation of Hrn. Past. Achenbach in Venedy, Ill, \$15.75. Collecte of the congregation of Mr. Past. Traub in Crete, Ill, after deduction of the express costs of 25 cts, \$15.30. Of the Jung- fraurnvrein in the parish ccs Hrn. Past. Biltz in Concordia, Mo., \$5.85. From Mr. W. Bergsieker in his parish \$2.00.

St. Louis, 3. Der. 1874. Oskar Gotsch.

From February '74 to November '74, the following items were made by the Trinity District Sewing Club at St. Louis: 1) for poor students r 36 bust shirts, 6 pairs of socks, 6 buffs, 12 handkerchiefs; 2) for the orphanage near St. Louis: 12 pairs of pants; 3) for the hospital at St. Louis: 12 whiffs. Pastor Brauer.

Received with heartfelt thanks for the college - budget in Fort Wayne: From Past. Jäbker's congregation from D. Bück 4j Bush. Potatoes, 8 Bush. Wrlschkorn, 2 sacks of wheat; from E. Eikoff 2 S. wheat, 5 S. Wrlschkorn; from Chr. Prange 1 S. wheat, 4 Bush. Welschkorn, 2 p. oats, 2 bush. Turnips; from Ehler Reese, 2 p. wheat, 1 quart beef. From Past. Zschoche's parish from H. N. 21 lbs. beef. From Past. Evers' parish from K. Gallmeier 4 p. wheat, 2 p. grain, 2 p. oats. From Past. Lehner's parish from G. Gode 30 cabbage heads, 2 Bush. dried apples. From Past. Zage's parish of M. F. 1 p. wheat, 3 p. grain, 3 p. hase, 2 p. potatoes. From Past. Bode's parish from I. Vonderau 15 cabbages, 3 bush. Potatoes, 2 bush. Grain, 1 S. Oats. From Past. Stock's parish of I. Zelt 34 cabbage heads, 1 S. potatoes, 1 S. turnips, 2 S. grain. From Past. Jäbker's parish from H. Köhnemann 4 bush. Wheat, 2 bush. Potatoes, 2 p. grain. From Past. Fritze's parish from H. Fülling 1 quart beef and \$4.00 for H. Frincke; from D. Doctor 13 lbs. beef; from L. Springer 1 p. wheat flour. From Past. Evers' parish from C. Scheimann 1 quart of beef.

A. Scoundrel, Property Manager.

For poor students received from Mr. Heinr. Lindemann in Des Peres, Mo. \$1.00. By Rev. Schuricht from "Mother Schucker" (?) \$1.00. By Rev. H. Wyneken "in Cleveland from Mrs. G. H. Albers \$5.00. By the same from the worthy Virgins and Young Men's Association of his congregation, from the former \$10.00, from the latter \$7.00. By Rev. Hochstetter in Indianapolis from the honored women's club of his parish \$30.00. By Rev. C. Seuel in Mayville, Wis. collected at the wedding of Hrn. Dan. Hohenstrm \$7.51.

For the Brunn'sche Mission: By Pastor Hochstetter from the Missioncashe of his congregation \$20.00.

C. F. W. Walther.

I The Lutheran St. Johannis - congregation at Quinry, Ill, received the following love gifts to cover their church debt :  
From the congregations of Messrs: Feiertag \$8.00, Drögemüller \$5.80, Ansorge \$4.00, Bartling \$26.80, Ströhlein \$9.30, Baumgart \$7.40, Köhler \$7.70, Schlechte \$6.50, P. Hol- termann \$4.50, Lenk \$47.35, R. Lange \$31.00 (through Mr. Past. Wunder), Strikter \$11.00 (by the same), Hunziker \$6.00 (by Mr. Kassirer Roschke), E. Lehman" \$5.20 (by the same), Trautmann \$8.00, Brohm \$30.00 (by L. Lange), Osterhus \$18.35 (and namely by Wendt, Ode, Wüst, Solder 50 Cts. each, Schönthal 25 Cts. each, Wiegand, Hering, Schäfer, Lembke, Pastor Osterhus, Wittwe Breffel each \$1.00, Schallacher \$2.50, Mauer \$2.00, Blauenberg \$5.00, Wittwe Vogt 75 Cts.), Gräbner \$15.50, Nuoffer \$19.50. By Past. Hunziker \$1.00.  
Many thanks to the kind donors! May God continue to help us.  
Quinry, Ill, the 7th of the. 1874. Louis Hölter.

#### Received for seminary housekeeping in Addison:

From the parish in Nilrs 1j sack onions, 1 p. carrots, 1 p. white beets, 1 p. red beets, 25j p. potatoes, 57 cabbages, 2 p. oats, 3 cabbages, and \$3.50. From Mr. H. Nehus 4 p. potatoes. To Mr. Bro. Werfelmann at Homewood 4 p. potatoes, 2 gallons butter. Mr. Heinr. Richter there 5 p. potatoes. Mr. W. Knippel 1 p. do. Mr. Karl Schnauker 1 p. do. and 10 cabbage heads. Mr. Ernst 1 p. potatoes. Mr. Fr. Dammaier 1 p. do. Mr. Louis Trölmann 1 p. do. and red beets. Mr. Böske 2 p. potatoes. Mr. Reinfrld 1 p. ditto. To Mr. Joh. u. Fr. Culmann each \$2.00. From the parish of Mr. Past. Steinbach 88H Pfd. of butter and \$3.50. Hrn. Past. Schumann's congregation 150 Pst". Butter. From N. N. from Nilrs 64 Cts. F. Büchele, caretaker.

Received with thanksgiving for the Lutheran Hospital in St. Louis: From N. N. as a thank offering by Past. Leh- mann \$2.00. Past. Wünsch in Dwight, Ill, 1.00. Mr. Moritz in St. Louis 2 baskets full of dishes and lamp accessories to the value of \$6.00. John Engelbach in Pevely, Mo. 50 lbs. of grapes. Ludwig Plack there 1 bush. Peaches. Lisette Bender \$1.00. Mrs. Leonhardt in St. Louis as a thank offering for her recovery \$10.00. Karl Steding in St. Louis \$1.50. From Pastor Wünsch \$1.00. F. W. Schuricht, cashier.

With thanksgiving to God and the kind givers, the undersigned, through Mr. Horn, certifies that

To have received the following gifts of love for the church building in Rogers City:

Of the congregations of Messrs: Hügli in Detroit \$83.70, Dankworth there \$8.60, Moll there \$7.23, Arendt in Frazer, Mich., \$13.30, Lift in Roseville, Mich., \$15.40. Furthermore from the congregation of Mr. Past. Hügli in Detroit: from Mrs. Hückstädt 2 blankets for altar and communion service; from Mr. Fr. Reif 1 pulpit blanket; from Mr. Strubel 1 sleeve box; from Mr. Töpel 1 baptismal cuff. los. A. Bohn, Pastor.

For the needy in northwest I. Iowa received: From the congregation of the Rev. F. M. Große in Hartem, Ill , \$23.40. By Mr. Kassirer Roschke \$18.95. By the congregation of the Rev. E. A. Schürmann in Homefted, Iowa, \$23.50. I. F. Dö scher.

With heartfelt thanks, the undersigned certifies, \$21.15 from Past. W. Friedrich's congregation at Waconia, collected at the Thanksgiving feast, for our fellow believers in Minnesota afflicted by the locusts.

K. F. Schulze.

With heartfelt thanks undersigned certifies to have received through Mr. Pastor Daib \$9.00 from the congregation of Mr. Pastor Spehr in Sheboygan, collected for unfern church building.

Stevens Point, Wis. Heinr. Vetter, Cassirer.

With heartfelt thanks to God and the dear givers, the undersigned certifies to have received \$9.00 from the congregation of Mr. Pastor Arendt. Joh. Dörfler.

## Changed addresses:

Rsv. k. LelirvuQ, 84 l^man 8tr., (^lsvelsvå, Okiv.

Rsv. "l, l'. Dosselisi-. Lox 454 ^snlrton, DaeotL T^srr.

Rsv. 6. 8. 8t8,6i-lr6i-, H^olonttskui-^, Lris 6o., X.

Ü6v. V. Lsolc, l^srnars, kl)'moutli Oo., lorvs

Rsv. V. Looli, Olillieotlis, Okio.

Lsmmavn, teacher. Lox 169. dunäsv, Lüns Oo., Ill.

The "Lutheran" is published twice a month for the annual subserip" tion premium of one dollar and five and twenty Tentr for the out-of-town signers, who have to pay the same in advance and send in da- postage, which amounts to 10 Tts. - In St. Louis, each number is sold for ten lent.

Only letters containing information for the paper are to be sent to the address of the publisher, but all other letters containing business, orders, cancellations, money, etc. are to be sent to the address: LI. 6 Lnrtdel, Oor. ok üllnmt 8trvet L. InUinLN ^veone, 8t. Donis, blo. to be sent to. - In German, land, this sheet is to be "beziehe" dmch JnstuS Naumann's vnrchhandlning in Letvzia and Dresden.

### **Some guiding principles regarding the so-called opposition communities.**

The following sentences have not been drawn up in the opinion that the relationship of the opposition congregations should be regulated in all respects; Rather, they came into being in such a way that some members of the synodal conference shared with each other their distressed experiences in these congregations, discussed the principles that would be in question here, as well as the proper way of applying them, then set out some main points, which were finally presented to the assembled synodal conference for consideration and, after previous discussion, were unanimously adopted by it in the following form.

These sentences are, of course, not laws that have to be implemented immediately everywhere and literally (there is no such legislation among us), but they contain the well-considered, unanimous opinion of the elected representatives of all synods belonging to the synodal conference. They will therefore undoubtedly be presented by all the pastors concerned in their congregations, discussed in congregational meetings, and accepted all the more readily and applied according to circumstances, as the dear congregations will certainly be convinced that the principles laid down are in accordance with the word of God and that the advice given has experience in its favor.

By decision of the Synodal Conference, these twelve sentences are now publicly communicated in such a way that each of them is preceded by a short introduction for better understanding.

#### **I.**

There was a time when the various Lutheran synods of this country were so different in doctrine and practice that they could not possibly live in common association with each other. That is when the opposition congregations came into being. This time has passed, or is on the wane. A number of synods have already agreed from the heart and in the truth. Thank God! But the opposition congregations have remained. This is not to

### **St. Louis, Mo., January 15, 1875. No. 2.**

It is not surprising, but it is to be deplored. It is not to be wondered at, for as easy as it is to divide a community, so hard does it hold to reunite it, and the older the rift, the harder it is to heal. Many causes come together to make reunification difficult.

For the time being, there are unfortunately pastors and congregations who are not yet completely in the spirit and mind that is now the prevailing one in their synods. In addition, there are still abuses and grievances here and there that cause trouble; there are prejudices that cause trouble without need. In addition, there is old personal bitterness between individuals. The preference that each congregation tends to have for its own synod also plays its part, and finally, one has been accustomed for too long to regard and treat the opposing congregation as an illegitimate one, even as a mob, so that one could quickly let go of it. So it is no wonder that congregations of friendly synods are still hostile to each other, it happens quite naturally, the natural man, the old Adam, who is still found in both, is the cause of it; but it is to be lamented, very much to be lamented. The misery is great, greater than some may think who have not seen it before their eyes; greater than some see it who live in the midst of it; yes, the greatest misery is precisely that those who are most to blame for its emergence and continuance do not feel it at all, or at least not at all as they should feel it. Just look: There is, for example, a German "settlement. The people are all Lutheran by origin, have migrated from the same region, and are also connected to each other in many ways by the bonds of "kinship. They would all fit quite well in one church. But no! There are two churches very close to each other. The father goes into one, the son into the other; one brother into this, the other into that. They have to pass one to get to the other. They meet on Sundays on the way to church, they do not greet each other, or they quarrel, tease and mock. They do not invite each other to their gates, none tolerates the other at his altar and baptismal font. And why all this, why? Is

Is the Word and Sacrament wrong in the other church? Oh no, just not that. They must admit it themselves, and admit it when they have to, that the correct Lutheran doctrine is proclaimed on both preaching stands. But now, why do they envy, avoid and flee from each other? Oh, for no other reason than that they have stood against each other since ancient times, and now no one wants to forgive anything, no one wants to offer a hand of peace and make a start toward reconciliation. If one asks them, each part is in favor of a union, but of course in such a way that the other part confesses to having been wrong and comes over to them. Everyone claims to be ready for peace, but no one really wants peace. So there remains the discord. And what are the consequences? The one community now tries to outstrip the other in all kinds of ways, ah! and by what means! Each wants to have the glory of being the only legitimate one, and how often is one's own glory sought instead of God's! How often are one's own infirmities covered up, while those of one's opponents are made the talk of the town! If new settlers come, the advertising for one's own party and the warning against the other begins, and how much is said against the truth, and much more against love! If public outrages occur, how great is the temptation on one side to refrain from the seriousness of church discipline, so that only the guilty party will not defect to the other congregation; and how easily can the other party be induced to accept the defector under any pretext! Furthermore, how easy it is for the worst members of the congregation to reach the top in such circumstances, because they have the big mouth and know best how to wield the weapons of the flesh! But enough of these few examples; other and worse things could be mentioned. For how could the seed of the divine word be excluded from hearts filled with envy, hatred, strife, jealousy and enmity; how can the heavenly grain bear fruit if it falls among thistles and thorns!

But the damage that both congregations undoubtedly suffer is not the only thing. Does no one think of the serious trouble this will cause other church communities? They hold

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They already consider us to be quarrelsome people when we fight against their false teachings for the sake of God's honor and the integrity of His Word. Against this we can now confidently lift up our heads. But where are we going to put our faces when they point their fingers at these horrible wars in our own midst? What excuse can we give? And now even the world, which is indeed to be drawn to Christ also by seeing Christ's disciples dwelling sweetly and finely with one another like brethren, must not the world finally go astray against the church when it must perceive that the very ones who boast before others that they belong to the true visible church are biting and devouring one another, almost worse than the children of the world are capable of doing? But above all, how



must the great God look down upon such lowly bickering, whereby His honor is profaned, His kingdom laid waste, His will hindered! And this abomination should continue to exist?

It may be that in former times it was to some extent excusable; it may be that in former times it could hardly be otherwise, when the synods unfortunately did not yet stand in doctrinal unity with one another. But now that the great God, according to His mercy, has given us a cordial unity in truth through His Spirit and His Word, now that the same Word and Sacrament are found in all churches, and even, in the main, almost the same ecclesiastical order in all our congregations, with what do we now want to excuse ourselves before God, before the church, even before the world?

No, truly, it cannot and must not remain like this any longer, or God's wrath from heaven must strike us. God will not tolerate it any longer, all godly hearts in the congregations must not tolerate it, and also the synods must not tolerate it any longer that congregations, which recognize themselves as orthodox, are still engaged in war and dispute.

"But," someone might say, "we haven't even recognized our opposition congregation yet. Our synod has recognized the other synod, we had no objection to that; but we don't recognize our opposition congregation." Why not? Is doctrine and confession wrong there, or is the right confession obviously only used as a figurehead; but is it willfully and persistently contradicted by deed? If so, you have done the right thing, but you cannot recognize such a congregation, and the mutual recognition of the synods in no way obligates you to do so. You have done right, but you have not done enough. You should have done more and still have to do it now. "Do what?" After you have admonished them once and again, you must sue the opposing pastor and his congregation at their own synod. The way is now open to you, you must go it if you want to walk in Christian order, and you will not go it in vain. So do not let yourself be taken away by anything, not even by the fact that you may have entered it once in vain. But is this really your reason, is it in fact false doctrine or obviously hypocritical confession on the part of your opponents? "Well, not exactly that, but there is no good order over there at all, and things happen there that should not be. So it is deficiencies and infirmities that you perceive there?"

Well, are they not also to be found with you, even if not the same, but enough of a different kind?

"But you don't do them." Have you already taken them all off? "Of course not." And with all this, you do not want to recognize that community as your sister?

So let me tell you: You have done wrong, very wrong. You should know that pure word and sacrament are the only unmistakable marks of the church. Wherever the right word and sacrament are openly practiced in a congregation, even if it has not yet borne all the fruit that it should, you must recognize a congregation of God, that is, a sister congregation. It is not up to you whether you want to; you must, you must do this, namely, if you want to be Christians, if you want to be a church of God.

It may be that your opponents were really to blame for the division in the past, now the blame comes upon you, if you continue to refuse the brotherly hand. It may be that you could not have acknowledged it in the past because of your conscience; but where will your conscience remain now if you still do not want to acknowledge it? If foreign deficiencies and infirmities fall so heavily on your conscience, then God grant that your own sins may also fall a little on your conscience, the many grave sins that you have committed through your loveless seclusion against God, against your neighbor, in the face of Christianity, yes, in front of the eyes of the whole world.

The first sentence of the Synodal Conference wants to put these sins on your conscience with all seriousness. It reads:

"The Synodal Conference asks and implores all pastors and congregations concerned to consider" what an abomination before God, and how annoying before the church, yes, before the world, it is that pastors and congregations, who have already recognized each other as orthodox, or should recognize each other, still continue to bite and eat among each other." (To be continued.)

(Submitted by Dr. Sihler.)

### **Pastor L. Harms.**

(Continued.)

On the fourth Sunday in Lent, for which Pastor Harms took the Gospel from the fifth, namely John 8:46-59, he deals with the question, "By what does the devil hinder faith in JEsu Christum?" The second answer to this question is: "The devil hinders faith in JEsu Christum by chastity and disobedience."

"Let us also see this from our gospel. The Lord JEsu says, Verily, verily, I say unto you, He that will keep my word shall never see death." Luther says of this word, "This is said of the word of faith or of the gospel." Harms, however, also draws in the word of the law, and that in the third commandment in a Jewish way; for he says in the following: "God's word says: you shall keep the holiday holy, for it is the Lord's day, and our beautiful church song says: the day which I have now accomplished was especially yours, therefore it should be holy to me until night. And whoever does not sanctify it until night, the song counts it as a sin in the following verse and commands to repent and ask for forgiveness. Now go and do this."

But from these words it is evident, first of all, that Harms did not have the right evangelical, i.e. Lutheran, understanding of the Sabbath and naturally could not communicate it to his church children. For against St. Paul's word Col. 2,16. 17. which does not make the believers in Christ conscience about the Sabbath, that it is to be celebrated and sanctified by them in the Jewish way, he does make a conscience of it for himself and his listeners and readers; and by transferring the keeping of the seventh day by the Jews to Sunday as a necessary matter of conscience, he makes Christ into a new Moses, while the Lord has not set and ordered a certain day for public worship for his people of the New Testament. Undeniably, however, such judaizing conscience-making contains a de facto denial of the gospel and of faith; for whoever, moreover, on the basis of a church hymn, is made to sin and is required to repent if he has not celebrated Sunday worship into the night, is at the same time testified to that his evangelical faith in Christ is not sufficient for righteousness before God, but that this Sunday celebration must be added.

On the other hand, it is clear from the above words that the evangelical doctrine of Christian freedom in the aforementioned piece on the basis of Rom. 14, 5. 6. was not exactly present and impressive to Pastor Harms. For since the Lord Christ did not set aside a special day of the week for the public worship of His New Testament Church, and yet there was a need for a day on which the people could come together to hear and learn God's Word and to offer the spiritual sacrifices of praise, prayer, petition and intercession to the Lord, the apostles and apostolic men chose the first day of the week, our Sunday, for this purpose out of Christian freedom. And they did this partly in order to separate themselves from the Jewish church and to counteract the delusion that the seventh day still has the validity of divine command and institution in the New Testament church, partly because our Sunday is the memorial day of the resurrection of our Lord Jesus Christ and just as much the memorial day of the completed redemption as the seventh day in the Old Testament was the memorial day of the completed creation. Our conscience, however, is not bound to

Sunday, as that of the Jews is bound to Saturday. If, for example, the present Sabbath-obsessives wanted to make us Lutherans conscience-stricken to worship precisely on Sunday, otherwise we would sin, we would have to choose another day for our worship meetings before we should give way to them; we would have to do this partly in order to preserve our Christian freedom, and partly in order not, in connection with this, to violate the pure Protestant, i.e. Lutheran, doctrine of Sunday. i. Lutheran doctrine of the justification of the sinner before God; for it is undeniable in that request of the Sabbath revelers that it is not sufficient for true faith in Christ if the work of Sunday celebration is not added. In the same way, for the same reason, we would have to abandon the public celebration of Christian feasts rather than let the papists bind our consciences to them, for we also keep them only out of Christian freedom. But we would be abusing this freedom if we gave up the ecclesiastical celebration of Sunday and the Christian feasts without necessity, since we need such a celebration for our own salvation.

It is certain, then, that our Sunday, like the Sabbath of the Jews, which the Lord commanded and instituted, has no legal sanctity; every day is God's creature; and the day alone is sanctified on which God's Word is acted upon; for to hear and learn this diligently, according to the evangelical interpretation of the third commandment in our catechism, is our conscience alone bound, on whatever day it may be.

But also from the following words in this sermon it is evident how Harms draws the doing of the works of the law into faith in Christ in a precarious, even dangerous way for some readers of tender conscience; for after he has presented several examples of this doing, he finally says: "Behold, this is Christianity; and if you do so out of obedience and thankful love with all diligence, then the Lord gives you the glorious promise: You shall not taste death forever."

It is true that faith which is not followed by good works, new obedience, love and all kinds of fruit of the spirit is dead in itself and is self-deception, delusion and imagination; But even the true believer, who has the Holy Spirit, is not able, because of the original sin that is attached to him and its effects in the physical sins, in desires, thoughts, gestures, words and works, to fulfill perfectly the inward and outward obedience demanded by the law; And if he did not also in his good works hold on to Christ as his righteousness in faith, as the one who makes up for his lack by his perfect fulfillment of the law, he would also be eternally lost in his good works. And only then, when he is in the throes of death, where Satan often tries to drive the law and his manifold disobedience to it into his conscience, does he also at the same time present this Christ as his atonement for sin and acquittal through the gospel, as for example Isa. 53, 5. Only then will he not see death in his death, i.e. not feel it in his conscience as a punishment and foretaste of the eternal torment of hell, but will pass through temporal death into eternal life.

This truth, however, that even the true believer cannot render perfect obedience to the divine law, but in the midst of his good works must steadily comfort himself with the vicarious satisfaction of Christ and his alone perfect active and suffering obedience, does not come into its own here or elsewhere with Harms. And while here and elsewhere he rightly attacks the "unrighteous flesh" and the unworthy hypocrites, he is rash in his well-meant zeal for the law and its works, and unjustly demands of believers the perfect fulfillment of the same. "You can do it too," he writes, "if you ask for the Holy Spirit." But it is obvious that through such zeal especially the tender consciences, which earnestly pursue sanctification and in the midst of their good works always deeply and painfully recognize and inwardly experience the naughtiness and wickedness of their flesh and are all the more in need of consolation - that they can rather be driven into hesitation, even into despondency, by the driving nature.

If the worthy Harms, where he deals with sanctification and daily renewal in good works and godly living, had diligently kept Rom. 7, 14-25. in mind, he would not have fallen into such hasty, misguided, legalistic zeal.

## 11

For in these words St. Paul knows from his own, as well as from the inner experience of all true Christians, that because of the inherent original sin and its effects, the perfect obedience demanded by the divine law cannot be rendered by them in this life. 5:17, that especially in the believers the flesh constantly lusts against the spirit, the new man, so that his will does not show itself undisturbed, unclouded and undefiled in action.

In the sermon on Char Friday, Harms deals with "the four last words of the crucified Savior."

The interpretation of the words: "It is finished" is excellent and genuinely evangelical. There he also testifies (in reference to the fourth word: "my God, my God, why hast thou forsaken me?"): "the most severe suffering of the Savior, the suffering in hell, is now finished, is ended"; likewise: "hell has no more victory, JESUS has made a triumph of it."

In an almost incomprehensible contradiction to this evangelical truth, Harms falls in the entrance to his sermon on the first day of Easter into an opposite false doctrine, contrary to the Scriptures, and into a rapturous one. For he thus lets himself be heard: "I said earlier that the Risen Lord had also broken through the gates of hell; for while Jesus' body lay in the grave, his soul, like the soul of all the damned, had to go to hell, because as our guarantor and substitute he had taken upon himself our sins and thus also all punishments for sin, and the last and most terrible of the punishments for sin is the damnation of hell. In order for us to completely expiate the punishments and torments of damnation, which he had already begun to taste on the cross, in hell itself, Jesus' soul, while his body lay in the grave, even descended into the horrible hell and its fiery torment, as we therefore also confess in the second article: 'buried, descended into hell\*.'"

After he has rightly punished the preachers who intentionally omit these words in the second article: "descended to hell", if they, for example, "pray" the creed at holy baptism. But in spite of the unbelief of the preachers and the congregations, I freely confess that if this part of Christ's descent into hell is omitted, and if you do not believe and confess that Christ really and truly descended into hell, then you are not redeemed either, but rather push away from yourself your share in redemption. For is not the damnation of hell the main punishment of sin, according to the explicit teaching of the Holy Scriptures? So you have earned the damnation of hell with your sins; can you really believe to be redeemed if you are not redeemed from the damnation of hell? But you are not redeemed from hell; for if Jesus has not descended to hell, he has not borne and atoned for the damnation of hell for you, so you are not yet redeemed from hell and damnation, you are still in all your sins. For if Jesus was not strong enough to bear and overcome the consequences of sin, and that is damnation, then neither did he bear and overcome the cause, sin itself."

Against this assertion, which is contrary to Scripture, that the Lord endured the complete torment of hell for sinners after his descent to hell, several reasons are in dispute, which will be named immediately, as soon as the

Error is proved concerning the manner in which, according to Harms, this descent took place; for he says: "while Christ's body lay in the grave, his soul, like the soul of all the damned, had to go to hell." But this assertion of the separation of Christ's person in his descent into hell is false; for if it is true that he really died by committing his spirit into the hands of his Father, it is just as true and certain that both in the act of dying and afterwards in his rest in the grave no separation of his divine and human natures took place,

since the personal union from the moment of conception by the Holy Spirit was an indissoluble one, so that the God-man died; Otherwise, the death of Christ would have no power and validity to wipe out our punishment in the judgment of God, and would not be sufficient for the justice of God. Accordingly, he also rested in the grave as the God-man. But since he, the Son of God, by virtue of his personal union, had the power not only to give up his life but also to take it again, he did this before his bodily visible resurrection and appearance to his disciples by descending to hell in his undivided person as the God-man. This truth is irrefutably testified and confirmed by Ephes. 4, 9. 10. where it says: "But that he ascended, what is it but that he descended before into the lowest parts of the earth? He that descended is he that ascended above all heavens, that he might fill all things."

As Christ therefore visibly ascended to heaven, as the same he also descended to hell, even if hidden from the eyes of all men. But he ascended as the God-man; consequently he also descended as the God-man and not only "according to the soul", as Harms says, while the body would have rested in the grave.

The reasons, however, which argue against Pastor Harms' assertion that he descended to hell in order to suffer the complete torment of hell for us sinners, are as follows: First, the sixth word of Christ disputes this assertion: "It is finished," as Harms himself interpreted it in his sermon on Char Friday, when he wrote: "the suffering in hell is now finished." But in the sermon on the first day of Easter, he again tells his friend that on the cross he had only begun to taste the punishments and torments of damnation, but that for this reason he had descended to hell in order to completely atone for us here in its fiery torment.

On the other hand, against this assertion of Pastor Harms Christ's words Luc. 24, 26. dispute, since he says: "Did not Christ have to suffer such things and enter into His glory?"

But what kind of suffering this was, he shows the two disciples, after verse 27, from Moses and all prophets (compare verse 44). But in all these passages, which deal with the suffering Messiah, there is nowhere a word about the fact that after his death his soul suffered the complete torment for the sinners in hell. In the Epistle to the Hebrews 2:9 it says that Christ "was crowned with glory and honor through the suffering of death (which also includes the suffering of the torment of hell for the damned, of which he testifies in his fourth word: "My God, my God, why hast thou forsaken me?")," that is, not through a subsequent suffering in the abyss of hell; for it also says here: "that he might taste death for all by the grace of God."

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Thirdly, the words of the apostle 1 Peter 3:19, 20. contradict Pastor Harms' assertion, for these words clearly testify to the purpose for which Christ descended to hell, namely "to preach to the spirits in prison who did not believe, since God once waited and was patient in the days of Noah when the ark was being prepared.

But this sermon of Christ was by no means an evangelical one, as universalistic-minded enthusiasts claim and 1 Petr. 4, 6. \*) completely out of context and quite clumsy for it, but a legal, judicial and terrible one; For he testifies to these spirits that they are rightly condemned to the eternal hell stone, because they have not heard the preaching of Noah, "the preacher of righteousness," who, besides punishing their sins, has also given them the woman-seed unv serpent-treader, our Lord Christ, as their righteousness before God for centuries. They did not use the 120 years of divine long-suffering and patience before the great judgment of the Flood for the salvation of their souls, but surely ridiculed and mocked Noah in his building of the ark. Therefore, because their unbelief against Christ was exceedingly great and abominable, the Holy Spirit, through St. Peter, attracts them here in a special way, without naturally and naturally excluding those who died in the same unbelief against Christ in the course of the centuries from this judgment of Christ.

Also from Col. 2, 15. it is clear and obvious that Christ did not descend to hell to suffer the complete hell stone for us, but to present Himself, the God-Man, to the infernal spirits as the conqueror of the devil, hell and all infernal enemies and to triumph mightily over them.

Accordingly, Christ's ascent to hell is the first stage in the state of his exaltation, in which he was elevated according to his human nature (for according to his divinity he could neither be exalted nor abased) to the complete and unceasing use of his communicated divine majesty (in the possession of which he was from the moment of conception).

It is therefore a confused and confusing confusion when Harms, in his doctrine of the infernal journey of Christ, finally draws the state of humiliation and the state of exaltation into one another, writing: "And so in Christ's ascent to hell both states of the Lord, the state of His humiliation and the state of His exaltation, converge; for the Lord's ascent to hell is at the same time the last stage of His humiliation, in that He atoned for our damnation and hell-stone in hell, but also the first stage of His exaltation, in that He completely overcame hell and the devil in hell and saved us from their power." (Conclusion follows.)

, (Submitted.)

**The "Welt-Bote,"** this paper supposedly written "according to Christian principles," has expressed itself concerning my article on its religious standpoint (see "Lutherans" of November 1 of last year) in such a decided and, even to the dumbest eye, obviously unchristian manner that, if I were only half as bad

\*) This passage obviously refers to dead people to whom the gospel was preached while they were still alive. D. R.

if I were to be as the "Welt-Bote" portrays me, I would be heartily pleased about it. For he could hardly have shown more clearly whose brainchild he is and how much I had the right to be warned in front of him than in front of a paper that is quite unsuitable for Lutheran and Christian families in general, indeed, highly dangerous.

First, on 18. First, on November 18, the "Welt- Bote" (World Messenger) attacks me in its own person and accuses me of "untruthfulness", because, among other things, I cite the religious ostentations and ravings of some of its correspondents, which the "Welt- Bote" prints without a word of disapproval or correction and carries into the homes of its readers as cash, as proof that its religious standpoint is very wrong and that it, as a regular weekly visitor, is a most dangerous guest for simple Christians. That one of the articles I attacked, which was obviously un-Christian, even immoral, in that it stated the greatest indifference with regard to public preaching and teaching on the part of ecclesiastical communities to be the only correct thing, came from the "Welt-Bote" itself and not from a correspondent, he of course dishonestly conceals and pretends as if I had based my judgment solely on the articles of his correspondents, which of course I could have done justifiably. This way of acting is supposed to prove "that it was not the love of truth" that moved me to send in my article, but "that there must be some other cause at the bottom of it. I am accused, along with others, that I "would like to do to the 'world messenger' what Jacob (!) did to Abner (2 Sam. 3)." I am accused of "envy" and indirectly even of harboring the "principle Rom. 8, 3: "Let us do evil, that good may come of it" Also this, that my article, written

already in the middle of August, only appeared in the "Lutheraner" on November 1, through no fault of my own. The fact that my article, written in mid-August, did not appear in the Lutheran until November 1, without my fault, while it referred to articles in the Welt-Bote that had already appeared on May 27, June 3, and July 22 of last year, should be taken as proof "that the writer had to pull the objects of his censure by the hair, as it were," and therefore could not have been moved by love of truth. - And this is what the "Welt-Bote" calls "writing according to Christian principles" when he thus judges the motives and the heart of a man who has rebuked his works and words. Does the eighth commandment not belong to the "Christian principles" of the "world messenger"?

At the end of its very un-Christian article, the "Welt-Bote" wishes to hear "the impartial opinion of a preacher who regularly reads the 'W.-B.'". This, which is supposed to give the whole answer the proper prestige and the necessary Christian appearance - how good does it not sound when one can say: "Even a long-time Lutheran preacher agrees with the 'Welt-Bote' against F. W. St."! - appears in the number of November 25 and proves quite clearly and irrefutably that he is nothing less than a healthy Lutheran preacher. For in spite of the almost thirty years he claims to have been a "Lutheran" preacher, he has not yet come so far in Lutheran knowledge that he would realize that a political paper, which the "Welt-Bote" wants to be, can never be called "published according to Christian principles," and that in this political paper all kinds of Lutheran and non-Lutheran, religious and religiously supposedly heartfelt and "Christian" things can be inserted.

He does not know how to refute my essay in any other way than as the "Welt-Bote" itself had tried to do, namely by the most shameful suspicions and invectives. He does not know how to refute my essay in any other way than as the "Welt-Bote" itself had tried to do, namely by the most shameful suspicions and invectives. He regurgitates all the drivel of the latter and only adds to it a venom and bile which, in the judgment of all reasonable and decent people, not to speak of Christians and Lutherans, should not do honor to a man who has been a Lutheran preacher for thirty years. Here are some examples: "It seems as if Mr. F. W. St. had been hired by someone to make the 'Welt-Boten' look rather suspicious. Probably behind this is the interest of the owners of some paper, who would like to have such signers of the 'Welt-Bote', who at the same time read the -Lutheran\*.... On the other hand, such an ugly envy shines out of the last 14 lines of F. W. St.'s article that one can well see that it is not so much a matter of pure doctrine and the welfare of the sheep as of the latter's wool." My article is called a "Jesuitical" one. And finally concludes this exemplary "V. D. M." (*Verbi Divini Minister*, i.e. servant of the divine word) concludes his answer thus: "Well, 'my dear readers', if you are not simpletons, you will pity this F. W. St. as a poor child addicted to nonsense and henceforth read the 'Welt-Bote' all the more gladly and eagerly. Once their preachers and church papers should want to dictate to the free Americans which political or secular papers they should read; what would they shine home to these infallibles who want to be! Shall the German alone thus let himself be worked upon by his priests and church papers, that at their beck and call they cease or begin to read what they dictate to them? You are free men in a free country! Beware lest you lose your manhood (!) and freedom in the net of a more dangerous bondage and slavery, as the Negroes used to do in the South. You are bought at a high price, do not become the servants of men. - Isn't it true, dear reader: this is "Christian" language? these are "Christian principles"? This is the way those talk who always pretend to have Christian love, which we Missourians are quite devoid of, at their command! That's how "loving" they are, once you've said something unpleasant to them! - By the way, I think it is enough for everyone, even the most unlearned and simple Lutheran Christian, who really has Lutheran spirit and Lutheran feeling, to merely print the above words from the "Welt-Bote" to show him whose brainchild this "Welt-Bote" is and how unsuitable a weekly paper it is for Christians. For the author of the above thoroughly uncharitable, scurrilously demagogic and, because of the misuse and distortion of the divine word, almost blasphemous words, is not only, God be lamented, an old "Lutheran" preacher, who, judging by his performance, is not a true Lutheran doctrinal and religious preacher, of true Lutheran doctrine and way of looking at things and acting, who leads his church children in the most atrocious transgression of the eighth commandment, but also the one whom the "World Messenger" has summoned as its spokesman, representative and advocate, in order to make clear to me the point of view of the "World Messenger".

to make. We must therefore consider his principles and his point of view not only as those of a correspondent speaking only for himself, but as those of the "Welt-Bote" itself. And so we openly admit that we will try to banish a paper with such a thoroughly un-Christian, even immoral point of view from the Christian homes of our circles in every possible and permissible way. And we would be shamefully unfaithful servants of Christ and the fine church, miserable dumb dogs, if we did not act in this way, if we did not lovingly instruct, warn, admonish and, where necessary, also seriously punish with a loud voice the so dearly bought sheep of the heavenly Chief Shepherd entrusted to us, and, where necessary, severely punished, if they wanted to take in one of the most dangerous wolves, namely one in sheep's clothing, one who has a pious-looking mask and therefore is more likely to gain entrance and trust, as a regular weekly visitor and entertainer.

F. W. Stellhorn.

## To the ecclesiastical chronicle.

### I. America.

#### How to subjugate communities in the *General Council*

**ted.** - It is becoming more and more apparent that the leading men in the *General Council* are paying homage to grossly hierarchical principles with regard to congregational rights and synodal regiment, and are seeking to bring the congregations of their synods under the harsh yoke of "strong" synodal rule. While these men should thank God that the Lutheran congregations in this country are free from all pressure of a "higher church regiment" and all bondage under ecclesiastical authorities and can thus exercise their God-given rights and likewise their duties in full freedom, they seem rather to regard this freedom only as a great evil which must be remedied by a "strong synodal power" and by the exercise of strict synodal rule. In recent years, there have been several cases in which one or another synod in the council has arrogated to itself the right to depose the preacher of a congregation from his office in the congregation against the will of the latter and despite its protest. If the congregation wanted to leave the synod in order to escape such tyrannical rule, it was claimed that the congregation had no right to do so, because just as the congregation was exempted by a decision of the synod, it could only be dismissed from its association by a decision of the synod itself. If the congregation nevertheless left, so as not to be shamefully robbed of its highest goods and holiest rights by the tyrannical synod, they knew how to win over a small following, which they declared to be the true congregation, and by judicial means they now sought to wrest even their rightful church property from the congregation that had left. The local congregation, which once joined a synod in the *General Council*, is, according to the repeatedly expressed principles and even under oath as valid in the *Couueil*, nothing more than an unwilling plaything of the synod, which as the "highest spiritual court" has to dispose of the local congregation and even its internal affairs. By joining the synod, the congregation has once and for all betrayed and sold itself under the synodal yoke, for if it wants to retain its church property later on, it must put up with the most obvious tyranny on the part of the synod; but if it wants to throw off the hard yoke, it must prepare to lose its church property. Quite systematically, the church property of the congregations has been taken out of their hands and put into the hands of the

Synod, so that the congregations remain nicely submissive and obedient to the Synod and do not break away from its synodal-abstract tyranny. We recall here, for example, the case of the "first Norwegian congregation" in Chicago, Ills. where Doctors Krauth, Passavant, Seiß and other outstanding members of the *Council* appeared as witnesses in court for their alleged "synodal power" in opposition to congregational rights. We have just received from friends the number of the "*Lima Gazette*" of January 6, 1875, from which we see with sadness that in the church dispute there, unfortunately, the *Council party* has at least won the victory for now. Here, too, the synod had arbitrarily removed the pastor of the congregation, and when the congregation with the pastor resigned from the synod, the synod sought to secure the property of the congregation for a small annexe. What the judicial decision is based on, the judge himself states with the following aortas: "Testimony was given that there are several general Lutheran church bodies, which differ from each other in faith and practice, in that one body" (in any case, the synodal conference is meant here) "claims that Lutheran congregations are either independent or connected with synods, whose decisions are only advisory, whereas the English Lutheran synod, in connection with the English Lutheran synod, is only advisory. Lutheran Synod, in conjunction with the *General Council*, maintains that congregations may delegate their powers to synods, and that in such case the decisions of the synods are then the decisions of the church." So, according to the *Council's* teaching, a congregation can also delegate matters of conscience, for which it is itself responsible to God, to the synod without fail. O you poor congregations in the *General Council*, who, without realizing the danger, let such a rope be thrown around your necks! So if a synod or a ministry in the *council* decides to remove from office the pastor of a congregation who has made himself disagreeable by his faithful testimony against the false doctrine or practice of the synod, the congregation must then allow itself to be told that this is already its own decision, because it has "delegated its powers to the synod". One would think that even a blind man should be able to see that such a synodal regiment for the congregation amounts to the same thing as the papal bishop's regiment, because in both cases the congregation must absolutely allow itself to be ruled and submit obediently to the higher decision. It is indeed extremely sad that Lutheran congregations put up with such principles, by which they are robbed of their glorious freedom "with a semblance of justice" and are enslaved under a miserable human yoke. Already years ago the *Lutheran and Missionary* wrote: "We maintain that synods, which are properly established by our congregations (people and pastors), are as truly divine institutions as the civil authorities, which are admittedly 'ordained of God'. . . . While God has, within certain limits, left to his Church the liberty in what manner she will be governed, it is not a piece of this liberty to refuse the regiment itself." On such a basis a "strong synodal regiment" can be built, but of course it only amounts to shameful congregational servitude. Would that all our congregations would recognize the great treasure they have in our truly evangelically free synodal constitution, according to which each individual local congregation forms "the highest court" in its own affairs, even vis-à-vis the synod, and retains all its precious rights and liberties completely unimpaired and undiminished. How precious such a treasure is, can also be seen in the example of such poor congregations gagged in the council, which, if they do not control the synod, do not have the right to decide on their own affairs.

or if they seek to escape the iron yoke, they must surrender their entire church property. Incidentally, such principles also show how great the gulf still is between us and the *Council*, since it lets its synods practice such shameful tyranny without complaint, if it does not outright approve of it and finds it justified in its own constitution.

**The Gospel Banner** reports that Miss Lauriane Cross, a teacher in Stark, N. I., recently drowned herself out of gloom over a curse pronounced by her grandmother on her father: that his daughters should die in affliction, if not in disgrace, before they reached their twentieth year, and his sons should be slain in early childhood. "The father's blessing builds houses for the children, but the mother's curse tears them down," Sir. 3:11.

Ad. Bd.

## II. foreign countries.

**May Lutherans ally with the papists against the modern state?** - What the rationalists have sown in Germany for almost a century has now ripened there. The majority of people, especially the so-called educated, no longer want to know anything about the church. Naturally, therefore, those laws are now being more and more abolished by which the church and its so-called clergy in Germany have hitherto enjoyed all kinds of important rights, and by which all who wanted to count for something in the state have hitherto been compelled to fulfill certain ecclesiastical duties; on the other hand, such new laws are now being made by which every citizen is freed from all ecclesiastical compulsion, but the churches connected with the state are restricted in their own freedom. In short, in this respect Germany is becoming more and more American. Even religiously and ecclesiastically minded government officials cannot prevent this, indeed they must help to demand it, if they do not want to become guilty themselves of revolutions breaking out and their state going to ruin. It would not be right at all, if those people who mainly make up the state no longer wanted to belong to the church, to still maintain or even want to make such state laws by which all citizens would be subjected to the church by force or by which the church would enjoy all kinds of privileges. Instead of the dear Christians in Germany recognizing that there is no other way than that, after unbelief has come to rule, the state should be set up according to the new conditions, they therefore often appear hostile to the government and treat even the most excellent government officials as godless enemies of the church, because they also give the unbelievers in the state their full civil rights. But the worst thing in the matter is that the believing Protestants in Germany now usually go so far as to side even with the papists against the government. It is almost impossible to get hold of a German newspaper written by and for resolutely devout Protestants that does not side with the papists against the government, who, by their treasonous ravaging of the country alone, have forced the government to take the matter seriously for once. Among the few German papers which even now do not want to know of an alliance of the Protestants with the papists, and which see the danger which lies in it, is the small "Mecklenburgische Kirchen- und Zeitblatt", edited by Dr. Philippi the Younger. In it we read, for example, in the number of December 2 of last year: "In the struggle between the religionless state and the Roman Church, which has flared up with such vehemence at the present time, not a few serious Protestant Christians are inclined to side with the latter. . . . The Catholics, wisely taking into account these circumstances

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repeatedly invite the believing evangelicals" (but also the unbelieving radicals!) "to join them in the common struggle. But just in this situation of things it is worth remembering that the most dangerous enemy for us evangelicals is the Roman Church itself, for which the modern state with all the devastation it causes only prepares the way. The absolute opposition of the Roman to the evangelical church, from which follows the impossibility of a union, is clearly and convincingly demonstrated to the reader in the above-mentioned writing (by Doctor Martensen)." Would that the serious Christians in Germany would mean that if they are hostile to the government with the papists, they will then be regarded as enemies of the empire just as the papists are. As the proverb bites, "With gone, with caught, with hung." But if they would prove themselves, as God once demanded of Israel in Babylon (Jer. 29, 7.), as the most faithful friends of the empire, its worldly welfare, greatness, power and unity (for as a world empire it must seek this), they would have only blessings from it. But if the religionless state finally wanted to play the lord in the church allied with it, this would only be a new proof of the fact that an alliance of the church with the state is evil and therefore better to be dissolved hastily with the abandonment of all earthly goods, than that the church, in order to save its earthly goods, should remain in alliance with the state and fight with it. W. [Walther]

**Conversion of Jews.** We read the following in the "Freimund" of Nov. 26 last year. In Vilna (Russia), as reported in the magazine "Saat auf Hoffnung" (Seed of Hope), there is an unmistakable movement in the field of the dead bones of Israel. More than 100 Jewish families have emigrated to America to found a Jewish-Christian congregation there; and in addition, there are at present about 150 persons in Vilnius who possess Christian knowledge and desire baptism, but do not know how to live. - In Mietau, the preacher Gurland, who used to be a rabbi, was recently able to teach five Jews again, one of whom has already been baptized, while the approval of the Russian Minister of Culture required for the baptism of the four others is awaited. The number of Jews who have become Christians now amounts to 5000 in Prussia, 3-400 in the Dutch city of Amsterdam, and at least 3000 in England. More than 100 Jews who have converted to Christianity are pastors of the Anglican Church in England.

## nothing from the history of the Lutheran Church in Australia.

In Australia, too, as here in America, there is now a desire that the synods, which have hitherto stood opposite each other and called themselves Lutheran, should enter into a certain union with one body. But in Australia, too, there is, praise God, a Lutheran synod which looks above all to the inner unity of faith and only then to the outer unity, and which therefore wants to enter into an outer union with other synods only if the inner union has already taken place. This is the "Evangelical Lutheran Synod in South Australia". This year it received a request from representatives of a synod called the "Langmeil-Lightspasser Synod" for a certain ecclesiastical union with it. However, the "Langmeil-Lightspasser" Synod had already entered into a confessional union with another one, the "Synod of Victoria". Because this latter synod calls itself Lutheran, but is united, like the so-called Lutheran General Synod here, the church council of the "Synod in South Australia" has applied to the

The following is one of the replies to the letter received by the Company:

"There is no difference of opinion among us that a unification of all synods in question into one church is highly desirable, if it can be achieved on the basis of the divine Word and the confession of the Evangelical Lutheran Church, which is undiminished in every respect. However, this must be done carefully and thoroughly, so that the evil does not become worse, and all false hope in future, gradual, understanding, balancing and comparing must be set aside, which will do no harm to right love, which can only rejoice in the truth. In particular, the distinction between a membered and a coordinated union is neither clear nor linguistically and historically accurate, but highly captious, and we cannot indeed understand how the latter expression (coordinated) could have led one to such false conclusions as are revealed in the Protocoll. . .

The main question here is the position of the Synod of Victoria in relation to the Lutheran Church.

The fact that the Victorian Synod is wrongly called Evangelical Lutheran and is rightly regarded as an uniate, is not a mere suspicion or groundless suspicion with us, but this assertion is based on facts. It is a fact:

1. that the Victorian Synod, since its formation (twenty years ago), has not entered into contact with any Lutheran Synod, but with the united Church of Germany (Kirchentag and Basel) and has remained in contact continuously, and has thereby manifested its contradiction with the wording of its Church Order § 1 and 2;
2. that the founder of the Victorian Synod, Pastor Göthe, did not seek and receive his ordination in the Lutheran Church, but with the "Presbyterians" (an English Reformed party). (We ask, what would Anglicans, Presbyterians, Methodists and others say to this, if they were "expected" to ordain, commit and introduce foreign preachers, who oppose their confession, to their young clergy?)
3. that both the former president and the present president, Pastor Herlitz, were not members of the Lutheran Church by origin, nor did they ever declare their renunciation of the Union or their formal conversion to the Lutheran Church;
4. that the Victorian Synod did not fill and continued to fill its preaching chairs with Lutheran candidates, but only with students of recognized university institutions (first Berlin, later Basel);
5. that during their several years of study these pastors have cultivated sacramental fellowship, i.e. church fellowship with the Reformed Church, and that they have not declared this fellowship to be unjust when and since they entered the pastorate;
6. that the Victorian congregations and pastors have not been involved in any Lutheran mission (neither in Germany nor in Australia), but only in Reformed and Unionist mission efforts (Basel, Brüdergemeinde, English sects);
7. that the Victorian Synod has expressly introduced the thoroughly unvirtuous and unionist -Chant and Prayer Book (published by Bunsen) as a church book in public worship, placed it on pulpit and altar, and excuses its long-standing use on null and void grounds. (This book, as a church book, belongs not with the "external ceremonies", as it was advertised, and we ask to compare with it the difficult agendas struggle of the thirties, where the fathers for the sake of the Prussian agendas sacrificed office and bread, endured seizure and imprisonment, and now the children, who for the sake of faith and conscience went across the sea, want to get involved in such a union net! Away with it without delay!)
8. that the Victorian Synod has cherished and continues to cherish and perpetuate a fundamentally unrighteous sacramental practice by administering Holy Communion to people of other faiths, including Reformed Christians and Catholics, without requiring an examination of the doctrine and conversion to the congregation (this distribution as a guest is a grave offense, a degradation of the sacrament of the body and blood of Christ, an abrogation of the concept of "communion", and therefore never to be tolerated);
9. that the Victorian Synod, especially its pastors, have often been instructed in writing (in letters and church bulletins) and orally (Bethany Synod of 1860) about the error of their ways and have been convicted of it, especially since they have been shown the completely unrighteous standpoint and the unionist efforts of the Basel Mission House,
10. finally, that the Victorian Synod has never revoked its unrighteous, unionist procedure and vituperation of the so-called "Old Lutherans" by its organ, nor has it publicly and unapologetically renounced all false unionism, but rather that pastors of this Synod also pay homage to reformed principles in regard to confession, absolution, the office of the keys, etc. to this day.

We are not aware of any obligation on the part of these pastors to use the symbolic books of the Evangelical Lutheran Church, or of any promise made to them to use only the Lutheran formula for administering Holy Communion; there is nothing of such an obligation in their church order, but it is incumbent upon them (according to xaz. 12. § 2.) to administer the sacraments according to the introduced congregational book, which contains three different formulas for administering the sacraments. We readily admit that the editor of the "Christenbote" has recently taken a more Lutheran direction. However, in his letters and printed articles (even in the so much praised article on the Reformation celebration in the November number of 1873) there are statements that are crooked, dark, ambiguous and incomprehensible, so that they do not give any real satisfaction to a Lutheran who is decidedly faithful to the confession, or to such a Lutheran synod.) (E.g. the "flattening doctrines" of the Reformed Church, the distinction between doctrine and essence in the Sacrament, the "not unilaterally interpreted" four points). Judeffen, if the latter were also the case, Pastor Herlitz is not the Victorian Synod, but only a member, albeit the most distinguished member, of it, and he can be disapproved by it in his speech and action. Consequently, what has been said under 1 to 10 remains valid for the time being, and we cannot avoid recognizing the Synod of Victoria as an uninitiated one.

Note. - By the way, how do the words correspond to the deeds? when it says in the article on the Reformation celebration: Even the reproach of unkindness could not make her feel differently. She countered it, and rightly so, that all true love must come from truth. And if, on the one hand, our so librstolzeS generation of today praises love, but disdains honesty, etc., etc., etc."

From the above we draw the following overall conclusion about our present situation.

The church order of the Tanunda-Lightspaffer Synodal Association is published by Pastor Göthe and others, and states at the end that this association remains in member connection with the Synod of Victoria (so it is printed; it may be that since then the word "coordinated" has become popular, but in essence nothing has changed).

The Synod of Langmeil-Lightspaf has declared the Victorian Synod to be decidedly Lutheran and has synodally united with the above-mentioned Synod, - both of the above-mentioned Synods have thus entered into a confessional union with the Victorian Synod (as such is indicated in the Christenbote).

By this connection, in our opinion, the confessional connection of the former Langmeil-Lightspasser Synod with the Evangelical Lutheran Synod in South Australia is put in abeyance - until the Synod of Victoria, by open recognition, abandons its hitherto held unchurched position, publicly renounces the ecclesiastical connection with Basel, and, not only formally, but actually places itself on the basis of the Lutheran Confession.

Finally, we testify again, as we have done repeatedly before, that we sincerely wish for a universal church unification, but only according to the words of the Lord: Love truth and peace' (Zech. 8, 19.), and we believe that in the above we have also honestly and openly indicated the right way to this end. - —

The Church Council of the Evangelical Lutheran Synod in South Australia:

PH.J. More often. F. W. Kleinschmidt.  
A. Strempe. I. W. Alb. Sudholz.  
G. A. Heidenreich. C. Schmidt.  
A. Hensel. E. Schröder.

H. Drögemüller.

Adelaide, August 20, 1874.

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★

The above answer, which we sent to the above-mentioned pastors on the 20th of last month, we hereby bring to the attention of our dear congregations, so that they may not only be made aware of the momentous fact of the union of these two synods, but that we may also openly testify to them, as we too desire a union from the bottom of our hearts, but not at the price of damaging in any way the precious confession of our church, which is firmly founded in God's Word.

The Kirchenrath."

May God help the brethren in Australia through all the struggles for the good old confession victoriously and let their church blossom into a community as it was at the time of our faithful fathers who had already been "triumphant" in heaven for centuries.

W.

## Miscellaneous.

**A materialist beaten at his own game.** Recently in London, a materialistic swashbuckler gave a speech to an intelligent audience. He tried to prove that it is unreasonable to believe that man is responsible for his actions. He started from the otherwise familiar idea that man changes every seven years, so that now after seven years every man is a completely different one, and not an atom of the previous body is left. "How can a man be responsible for his

actions," he exclaimed with triumph, "since he is a completely different man every seven years? How could God hold man responsible for what a completely different man has done! Such would be

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quite unjustly." Many were quite taken in by this argument, and were about to applaud, when - the city missionary rose. Gentlemen and ladies," he began, "I would rather be silent about the speaker's arguments, but duty requires me to speak, although I am sorry to have to tell you that the gentleman who spoke to us is a loose character, living with another man's wife. In a flash, the man was on his feet. That is shameless of you, he said, to attack my character so as to suspect my speech. I challenge you to bring your proof. I was married to my wife twenty-two years ago, and we have lived happily together all this time. Such an objection to my speech is quite foolish. "Not at all," replied the missionary, "I repeat my assertion. You were never married to the person you are living with now. Twenty-two years ago, two persons may have gone to the marriage altar bearing your name and your wife's name, but according to your own assertion, there is not an atom left of the bodies of those persons, but they have been totally changed three times. It follows, then, that you are now living in a forbidden relationship with the person whom you now call your wife; for it is not the one with whom you were married." Under loud applause of this reasonable conclusion according to the argument of the materialist, the latter had to confess that he was overcome.

**Freemasonry.** The Baptist preacher Colver was a brave opponent of all secret societies. The "Messenger" rightly holds up his example to such preachers who think they cannot hold their own if they do not get along with these societies and therefore shares a passage from his biography in which he himself tells how he came to this position. "I had already passed through six degrees and was just in front of the master of ceremonies, the

Oraes' to receive. The oath was recited to me sentence by sentence, and I was to recite it. Then we came to the following solemn vow: "Furthermore, I vow and swear to help every 'ko^al mason, if he is in difficulty, as far as it lies in my power, until he is out of the difficulty, whether he is right or wrong." Then I paused and said, "I cannot swear to that!" Whereupon a brother in the preaching office persuaded me that "they had all sworn to that, including him. When I persisted in my refusal, the master of ceremonies said, "You must swear. That was too much for me. I jumped up from my knees, threw the bandage from my eyes and shouted: 'Never will I take this oath! Then," replied the master, "you will not leave this room alive; I swear nothing," I said, and then went on in a speech to characterize and severely rebuke the bad intentions which the Lodge had revealed and the unreasonable, deceitful way in which it caught its victims. Then I hurriedly made my way home, and left the lodge behind, together with its guard, who stood with drawn sword in front of the door, spellbound by terror and astonishment. No one was allowed to touch a hair on my head. The very next morning I let it be known that I would be willing to give a lecture against Freemasonry. I did so. Many Freemasons were present, and I said to their faces: According to your oath you should kill me, and there are enough of you to do it, if God allows it! But God Almighty will not allow you to touch His anointed."

### Correction.

In the number of November 1, 1874, page 164, column 3, line 6, in order to avoid misunderstanding, to the words: "so he (Teinert) turned to the Texassynode" must be added: "with the approval of the church members". So also to lines 18-20: "that the congregation members gave Teinert verbal authority to negotiate with the Texassynod; however, they required the future pastor to join the Missouri Synod."

Serbin, Texas, on December 2, 1874.

A.D. Griffin. I. G. Neitsch.

August Förster. Georg Krakosky.

Mattheus Domaschke.

### Ordination and introductions.

On the 4th Sunday of Advent, 1874, by order of the high". President of the Western District, Candidate Tim. Stiemke iu der Kreuz-Gemeinde an RabbS Creek bei Serbin vom Unterzeichneten ordinirt und eingeführt. A. D. Greif.

Address: Rev. 1 Ltwinics,

Lörbiir, 4.66 oo.,

On the 25th Sunday after Trinity, November 22, 1874, Rev. C. W. Baumhöfener was installed in his new congregation at Pebble Creek, Dodge County, Nebraska, by the undersigned. E. I. Frese.

Address: Rov. 6. Üaomtio6ti6i6i,

Loribnor, Hodge 6o., Nobr.

Rev. Christian Maurer, called from my former branch congregation at Belvidere, Goodhue County, Minn. was installed by me in his new office on the Sunday after Christmas, 1874, by order of Mr. President Hügli.

I. Horst.

Address: Rov. 6iir. IUaeurer, Oit^, Niilll.

### Church consecration.

On the third Sunday of Advent, December 13, 1874, the St. Peter's Lutheran congregation at East Granville, Milwaukee County, Wisconsin, dedicated their newly built church to the service of the Lord. It is a frame building 28 feet wide and 48 feet long with an ornamental steeple about 68 feet high. Besides the undersigned, who preached the dedication sermon, the pastor 1o6i T. Rösch and pastor E. Krauß of Cedarburgh took an active part in the celebration. F. Keller.

### Conference - Displays.

The Grand R a p i d S ,Specialconference meets, s, G. w., February 2, in Grand Rapids.

N. Sörgel.

The Lutheran German-Norwegian Pastoral Conference in the northern part of central Wisconsin will, s. G. w., meet February 9 at the home of Rev. N. Berge in New Hope, Vortage County, Wis. The dear brethren of this District, who are new to the sacred ministry, are invited to attend.

One should register obligingly with Mr. Pastor N. Berge.

I. R. Lauritzen.

The United Northern Conference meets, s. G. w., January 26th and 27th, at the home of Rev. KleinhauS in Howards Grove, Sheboygan County, Wis. - Items of discussion: Romans 3:1 ff. and a paper on "the fidelity of an evangelical pastor" by Mr. Pastor Jäger.

.C- Dowidat, Secretary.

The Central Illinois Conference will meet, s. G. w., from the soldering to the 18th of February at the home of Pastor Heid, to whom the venerable brethren wish to give 14 days' notice of their appearance. W. Krebs.

The conference of pastors belonging to the Synodal Conference of the First District in Minnesota will meet, God willing, in the congregation of the undersigned from February 9tcn to Uten inol. The paper to be discussed is: "The Evangelical Lutheran Church the True Visible Church of God from Earth" from Thesis 19 onward, and Walther's Pastoral from page 67 onward. Those brethren who are prevented from coming are asked to sign out.

St. Paul, Minn. I. H. Sieker.

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Received in the Middle District Treasurer's Office:

On the synod treasury: From Paft. Lange's congregation in Valparaiso 43.25. Past. Cämmerer in Decatur 41.00. By Past. Steinbach by M. Lehman' 4'3.00. By Past. Jor' parish in Logansport 414.00. Past. Schöneberg's Gem. in La- fayette 425.25. By Past. Zschoche's Gem. in Marion Township 4'20.00. Past. Lrhner's Gem. in New Haven 48.35. Rev. Sallmann's Gem. in Newburgh 414.50. Rev. Buehl's Gem. in Masstillon 425.00. Past. Hild's congreg. in Mishawaka 40.55. Past. Jüngel's parish in Jonesville 413.71. Past. Karrcs Gem. in Bielefeld 411.00. Past. Sihler's congreg. in Fort Wayne 448.14. Past. Schöneberg's gem. in Lafayette 425.60. Past. Kniefs Gem. in New Dktelsau 415.26. Past. Dulitz's congreg. in Napo- Iron 45.00. Past. Grmann's Gem. in Peru 46.50. Rev. Zschoche's Gem. in Marion Township 413.00. Rev. Hitler's Gem. in Pomeroy 46.80. From Past. Jor' Gem. in Logansport 410.00. Past. HorstS Gem. in Hilliard 47.60. whose branch parish 43.63. of Past. Fleischmann's Gem. in Kendallville 421.00. Past. Reichhardt's St. John's Gem. 44.00, of himself 41.00. Past. Bode's Gem. at Fort Wayne 422.04. From Past. Hitler's Gem. at Pomeroy 410.00.

To the building fund: From Past. Cämmerer's comm. in Decatur 413.65. M. Körner's in Logansport 42.00. Past. Schumms Gem. in Willshire 422.00. Past. Bauers Gem. in Wapakonetta 412.25. H. Tönssng in Newburgh 43.00. G. Dünner, Mrs. Dänner, Marie Dünner, Barbara Dänner in Massillon 41.25 each. Konrad Vogel 42.00. Joh. Sonnenfeld in Delphi 45.00. En- ders there 45.00. Past. Schmidts Gem. in Elyria 415.05. Past. Nützel's parish in Columbus 410.22.

To t h e E m i g r a n t - M i s s i o n in Baltimore: By Past. Stocks Gem. at Fort Wayne 49.30. By Rev. Dulitz of N. 46.00. By Mrs. Schneider at Liverpool 41.00.

For poor students in Fort Wayne: From Past. Bauers Gem. in Wapakonetta 47.60. H. Tönsing in Newburgh 42.00. Hochzets-Collecte at H. Vonfange for Jüngel and Von- strohe 47.39.

On the deaf-mute institution: From teacher Schröder's schoolchildren in Napoleon 42.62. Past. Dulitz there 42.38. Through teacher Meyn from H. Bleke Sr. at Fort Wayne 430.00. From Mrs. Schneider in Liverpool 41.00. Past. Hitler's Gem. tu Pomeroy 44.75.

For poor students in St. Louis: From L. Schatz in Nru-Dettelsau 30 Cts. Past. Runkels Filialgemeinde in Cold Sprmg 49.00. Mrs. Schneider in Liverpool for sophomores from Wisconsin 41.00.

For inner mission: From the mission fund of the congregation of the Rev. Swan in, Cleveland 416.50. From school children of the same congregation 42.85.

On the emigrant mission in New York: Hoch- zeitS-Collecte bei Blieschke durch Past. Steinbach 41.30. From Past. Bauers Gem. in Wapakonetta 46.07. Past. Stocks Gem. at Fort Wayne 49.30. Mrs. Schneider m Liverpool 41.00. Past. Reichhardt's St. John's comm. 44.68.

To the widow's fund: from Teacher Falch in Marion Township, regular contribution, 44.00. Past. Rupprecht's Gem. in North Dover 48.50. From Past. Jüngel's Gem. in Jonesville 414.14. Mrs. Schneider in Liverpool 41.00. Mrs. Kern there as a thank offering 41.00. Past. Schmidt in Elyria 42.00. Dessen Gem. in Liverpool 47.10. Past. Fleischmann's parish in Kcndall- ville 49.10.

To the college budget in Fort Wayne: From Past. Schwan's comm. in Cleveland 497.61.

For the needy in the West: Bon members of the Decatur congregation 448.00. Past. Zschoche's Gem. in Marion Township 455.00. Mr. Solomon" bet Fort Wayne 41.00. From the two congregations in Fort Wayne 4123.13. From Mrs. Burdoff in Cleveland (West's.)' 43.00.

On church building in Memphis: From some members of the cong. m Lafayette 413.25. From Past. ZageIS Gem. at gort Wayne 411.26.

To the Hospital in St. Louis: Bon Unnamed by Past. Knief 45.00.

On the mission to the Gentiles: From Past. Schoenberg's Gem. in Lafayette 43.50. Past. Zschoche's Gem. in Marion Township 48.00. Mrs. Schneider's in Liverpool 41.00. Past. Flirschmann's Gem. in Kendallville 43.50.

On the Chinese mission: Bon Mrs. Pastor Jgl 41.M. N. by Past. Duütz 45.00. By Mrs. Schneider in Liverpool 41.00. Mifsionsstunden-Collecte in Valparaiso 43.25.

To the orphanage in Addtson: From Marie Bäu- mer in Crown Point 41.00. From the orphan box of this parish 4'2.60. From some members of the congreg. in Lafayette 418.00. Past. Brackhage's Gem. 411.20. by Past. Dulitz: from the Gem. in Napoleon 49.65, the ZionS Gem. in Hanover 44.20, the St. Paulus Gem. there 44.00, the Gem. in Luneburg 43.30, the Gem. in Flat Rock 43.75, from N. in Napoleon 45.10.

To the Hermannsburg Mission: from Mrs. Burdoff in Cleveland (West's.) 42.00. Mrs. Schneider in Liverpool 41.00. Through Past. Dulitz: from the Gem. in Napoleon 421.50, from Wittwe B. and son 44.00, teacher Schröder 42.00, Mr. Goldenstern 41.00, A. 50 Cts.

For Pag. Brunn's institution: From Past. Jüngel's congregation in Jonesville 411.86. From Mrs. Schneider in Liverpool.

For poor seminarians in Addison: From Past. Lange's Gem. in Valparaiso 46.25.

Please.

The dear congregations of our synodal district are urgently requested to support the synodal treasury as soon as possible, so that the current expenses for the local college can be met.

Fort Wayne, December 31, 1874. c. Grahl, Cassirer.

Heartily thanking.acknowledged to have received through Mr. Teacher Abraham in Altenburg, Mo., 41.50, collected by his school children, for the deaf-mute orphan boy Gustav Gatzke.

Royal Oak, the 21st Der. 1874. G. SPeckhard.

Received in the "äffe of the Western District:

ToSynodalkasser Collecte of Past. Fackler's Ge- memde m Columbia Bottom, St. Louis County, Mo. 412.15. From himself 41.00. From Past. Wunders Gem. in Chicago 427.00. Past. Wagner's Gem. there 426.00. Past. Döder- lein's parish there 46.00. Past. Pissels Gem. in Mattsrson, Ill, 415.70. A. Bohn's in Cleveland 42.00. Past. I. Sweet in Mrl- vin, Ill, 42.40. H. F. by Past. Lenk in St. Louis 426.00. Collecte in Past. Matuschka's Gem. in Neu-Melle, Mo., 46.00. by Past. Maurer's Gem. in Wabash County, Ill, 44.00. by himself 41.00. by Trinity District in St. Louis 226.95. collecte in Past. Wesche's Gem. in Humboldt, Kansas, 46.66. From Past. Franks Gem. in New Orleans 430.00. From Jmmanuel's ° District in St. Louis 413.85. From Rev. Nützel's Gem. in West Ely, Mo., 45.00. Collecte in Rev. Flachsbart's Gem. in Pilot Knob, Mo., 46.40. From Rev. Schuricht's Gem. in Wilderten, Ill., 411.64. Teacher G. Burgdorf in St. Louis 42.M. Collecte in Past. Mießler's Gem. at Palmyra, Mo., 45.00. Collecte in Past. Wünsch's Gem. at Dwight, Ill, 48.00. From Past. Lükcr's Gem. in Dickinson County, Kansas, 47.40. From himself, 60 cts. Collecte in the gem. of Past. Francke's Gem. in Addison, Ill, 455.00. From D. Korn- haaß there 41.00. Collecte in Past. Kothe's Gem. in Mount Olive, Macoupin Co, Ill, 49.30. Collecte in Past. Grupe's Gem. m Champaign, Ill., 46.53. Collecte in Past. Pennekamp's Gem. m Randolph County, Ill., 413.65.

To the College - Maintenance Fund: From Past. Ott- mann's Gem. in CollinSville, Ill, 412.20. Past. Beyer's Gem. in Pittsburgh, 430.00. Past. Ramelow's Gem. in Prairie Town, Ill, 427.<0. Past. Köstering's Gem. in Altenburg 452.50.

To the Synodal - Mission Fund: Don Pastor Meissner's congregation in Reynolds, Ind., 42.40. From Ludw. Hintz in Roseville, Mich. 41.75. Joh. Ellersick in St. Louis 25 Cts. " e Mission: From Past. Ottmann's Gem. in CollinSville, Ill, 47.05.

For P a st. Brunn's institution: From I. G. Fischer in Clevel md 42.00. Half of the Mission Festival Collecte in Pastor Schuricht's Gem. in Wilderten, Ill, 422.89.

To the building fund: Through Pastor Engelbrecht in Chicago 42.00. From Past. Bartling's congregation there 419.00. Collecte der Gem. des Past. Schmidt in Schaumburg, Ill, 417.41. From Past. Achendach's comm. in Vencdy, Ill., 4250.00. Past. Wink- lers Gem. in Elizabethtown, Minn, 43.00. Past. Franks Gem. in New Orleans, 430.00. From the Virginians' Association in its parish, 415.00. From C. Burgdorf in Red Bud, Ill, 43.00.

On the emigrant mission in New York: By Past. Sweet in Melvin, Ill, 43.80. Collecte of the Gem. of the Past. Schlechte in Strasburg, Shelby Co, Ill, 47.05. Half of the mission festival collecte in Past. Schuricht's Gem. in Wilberton, Ill., 422.89. of C. Burgdorf in Red Bud, Ill., 42.00.

On the Chinese mission: from H. Vogel through Past. Leßmann in Dubuque County, Iowa, 41.00.

For the Tra c tat - Gesellsch aft: By C. Burgdorf in Red Bud, Ill, 41.M. "

For the Memphis congregation: Collecte des Gem. des Past. Schlechte in Strasburg, Shelby Co, Ill, 46.75. of Past. Pissel's Gem. in Matteson, Ill., 419.60.

For the Deaf and Dumb Institution: From the school children of teacher Kopittke in Chicago 41.00.

To the seminary household in St. Louis: Collected at F. Doedring's wedding by Past. Schlechte in Shelby County, Ill, 47.05.

For poor students: By C. Burgdorf in Red Bud, Ill, 41.00.

On the proseminary household in Springfield: by C. Burgdorf in Red Bud, Ill, 41.00.

For the English-Lutheran congregation in Baltimore: Collecte der Gem. des Past. Francke in Addison, Ill, 428.05.

For the needy in northwest I. Iowa: From Past. Franks Gem. in New Orleans, 445.55. N. N. by Past. Reisinger at Danville, Ill, 41.00. From Mrs. Kraft through Past. Wünsch at Dwight, Ill., 45.00. E. Roschke, Cassirer.

Received:

For poor students in Addison: By teacher Abraham, collected at his wedding, for Bergmann and Regner 415.00. By Kassirer Roschke 2.00. By Past. Germann in Peru, Ind. collected at Mr. Theobald's wedding, for Keyl 5.00. By Kassirer Birkner 3.00, for Ackermann 10.00 and 15.00. By Past. Brüggmann in Rodenberg from Mr. Hinz 25.00. By Paft. Stiegemryer and his congregation 5.00. By Past. Hallerberg for Regner and Leifbeit each 5.00. By the same for Regner 10.00, for



Regner and Leifheit each 3Pr. stockings, 2 white and 2 colored shirts from the MissionS - Nähverein der ev. - luth. L>t. Jacobi - congregation in Quincy. By teacher C. Gotsch, collected at teacher Aehnelt's wedding, for Regner 9.25. By the JünglingS-Verein of the St. Matthäus congregation in Chicago for Trapp 10.00. By the Jungfrauen-Verein of the same congregation for the same 6.00. By Past. L-chmidt in Schaumburg from Wittwe B. 5.M. By Mr. G. Brauns in Crcte, collected at Mr. H. Scheiwe's wedding, 22.20. By Rev. Stubnatzy for Wesloh 5.00. By Rev. Kanold of N. N. for Rehwalddt 1.00. By Rev. Achenbach for Brinkmann & Franke 10.00. By Kassirer Grahl 28.00. By Paft. I. Horst for Dablow by Fr. Dicke, I. Dablow and H. Helmeke 1.00 each, Jak. Struß u. F. Cordes 25 Cts, John Struß 10 Cts, Fr. Meyer 2.00, by Past. Horst himself 10.00. By Past. C. Seuel, on d. Kindtaufe bei Hrn. Aug. Benter collected, 4.50. From the women's club of the parish of Hrn. Past. Rademacher 12 shirts, 10 pr. stockings.

For the budget: By Kassirer Birkner 7.50. By Kassirer Grahl 15.00.

God reward all dear givers!

Addison, Dec. 23, 1874.

C. A. T. Selle.

**Received for the Caffle - Garden - Mission:**

From the communities in: Olean 44.88, Allegany 3.48, Pomeroy 12.25, Boston 12.60, New York 10.00. From I. Hebel 5.00. Past. Bauer's Gem. in Monroe 4.80. Past. Wagner's Gem. in Chicago 27.00. Past. PröhlS Gem. in Darmstadt 10.00. By Past. Trautmann 5.00. By C. Otto 2.00. Jos. Schröder 3.00. N. N. 1.00. Miss Christ. Schlegel 5.00. Anton Christen- chen 1.00. Past. Brüggmann's Gem. in Rodenberg 4.00. Through Past. Runkel half of a mission festival Collecte 36.00. By Past. Bading 17.00. By Past. Steege 1.00. One-third of a mission festival collection in Union City by Past. Böhme 19.00. By the congregation of Past. Osterhus 6.20, by himself 1.00. By the congregation in Paterson 12.00. By the congregation in Wolcottsville 4.00. By the congregation in Tonawanda and Grand Island 5.80. By Mr. Kassirrr Grahl 150.00. By Past. Drögemüller 1.40. By Past. I. A. Schulze by Past. Butz 8.89. By G. Gothe 1.90. By Past. Mahlberg from his Zions Gem. 6.20. From the Detroit Gem. 12.00. From Past. Köhler's congregation 10.00. By Rev. Rudloff's congreg. 6.70. Wedding collecte at H. Diehl's 3.30. By Past. W. F. Deiß 6.02. By E. Reinhardt 2.00. By Past. I. T. Böttichr 17.85. By Past. Rädeke's Gem. 5.00. By the Immanuels - Gem. in Town Sherman, Mich. 5.00. By Past. P. Meyer 1.75. By Past. HorstS Filialgemeinde 2.50. By the Gem. in Hamilton 4.50. Gem. in Peru 12.50. By F. Schilling 2.00. Pak. Ph. Schmidt 12.00. MissionS- Collectr in Crete 815.75. From Past. Catenhusen 1.30. A part of the Mission Festival Collecte in New York 44.05. From the congregation in Secor 6.00. Congregation in Rondout 9.83. From Past. Un- grodts Gem. 7.00. Kindtauf-Collecte at I. Eichhorn 4.50. Coll. at I. G. PothS Kindsleiche 3.15. Erntef.-Coll. in Sturgis 4.65, desgl. in Burr Oak 15.50. By Past. Jäkel of the Women's Missionary Society 15.00. By Julius König 1.00. Rrformations- fest-Collecte der Gem. des Past. Dörffler 16.05. By- Rev. Schmidt's Gem. in Hubbard, O., 7.00. Rev. Mennicke's Gem. 5.00. Past. Gausewitz 3.00. N. N. in College Point 50 Cts. Past. F. Wilhelm 2.50. august KUr 2.00. by Past. C. Meyer a part of a missionS lollecte 10.00. By Past. N. Sörgel 1.00. Past. Lauritzen 3.00.

New York, Dec. 1, 1874. I. Btrkner, Cassirer.

For the seminary household in St. Louis received from Past. Holst's parish 3 sacks of wheat, 2 p. of flour, 15 brooms, 1 p. of apples, 5 bush. Potatoes, 5 bush. Turnips and 84.00. From Gottfried Merk of Rev. Lehmann's parish 4 bushels of apples, 1 basket of sweet potatoes, 1 basket of turnips, 1 basket of radishes and some cabbage. From Past. I. Müller's congregation 82.40. From Past. Achenbach" parish 3500 lbs. of flour. From Schlüter of Gerb. Island, Madison Co, Ill, 1 barrel of sweet potatoes. From Pak. Voigt's parish from Wagner 30 heads of cabbage, from Engelbach 1 pot of apple butter. From Past. Holtermann's parish from Stahl 1 ditto. From Ch. Bakemrier from Pastor Günther's St. Paul's parish 1 barrel of turnips. From Christoph Huber out of Past. R. Riedel's parish 1 sack of flour, 2 p. potatoes, 1 stick of butter. From the communities of Frohna and Patitzdorf 4 barrels of flour. From the communities in Altenburg and Wittenberg 8 barrels of flour. From the community in Altenburg 1 box of dried apples and peaches. From Mr. Kalbfleisch and Comp. in St. Louis 10 barrels of flour. From Pastor Storms parish: from Hantzmrier u. F. Lange sen. 200 lbs. of flour each, H. Tanke, H. Koston, F. Lange jun., B. Gerling, W. Blans, C. Schonke, W. Stradmann, F. Rähke, F. Sepmeier 100 lbs. of flour each. From F. Jlsrmann 2 p. of turnips. Mrs. Ilse- mann 6 pairs of stockings. I. Hünker 1 p. of turnips, 2 p. of butter. C. Witte 2 p. potatoes, j bush, dried apples. C. Witte 83.00. A. AlberS 82.00. H. Witte 81.00. H. Dederding 83.00. Werzing 82.00. From Mrs. Pastor Weyel 1 quilt, 1 sheet, 2 pairs of woolen stockings. Dor. Umbach 1 quilt. Furthermore, the bakers in St. Louis and the gardeners in the surrounding area donated bread and greens to the institution and soap to Messrs.

We would like to express our heartfelt thanks to all donors for their kind gifts in the past year and ask them not to forget the institution in the new year. A. Waschilewski, Administrator.

For poor students received through Pastor Kleist from the worthy women's association of his congregation in Washington, Mo., 88.00. Through the same from Hm. F. Fricke there 81.00. Through Pastor A. Weisel from the worthy women's association of his congregation in New Rochelle, N. I., 6 bedsheets, 6 headcovers. By Rev. Vetter from his congregation on Honev Creek, Lole County, Mo., 85.40. E.. F. W. Walther.

**Received in the treasury of the northern district:-**

To the widow's fund: from Rev. I. L. Daib 84.00. Correction.

In No. 23 of the previous issue of The Lutheran, under the heading "To the College Building," instead of "810.00 from the savings bank of the Kaufmann siblings in Sheboygan," read: 810.00 from Trinity Parish in Sheboygan.

C. Eißfeldt, Kassirer.

**For the Chinese - Mission in St. Louis**

I have received: Through Mr. Pastor Holst from the Missionssrst- Collecte 820.00. From Mrs. Rehahn in Detroit, Mich., 81.50. From the Sunday School in MrmphiS, Tenn., 85.00. From Mr. Pastor Wünsch 81.00. I. F. Büngrer.

**Changed addresses:**

Lov. ck. Horst, Lax Ortztkz, Oooähuo L'o., Itlinn.

L. ^u^ustin, Lav Oreslr, Looäduo Oo., Ulinn.

kurek 4^arä, 6t5 8trset, 8vutd 8t. Louis, 2lo.

Lottlob Laerlin, 915 Norttr 8tr, ^lilrvaukee, ^Vis

(Gustav Lartmann, 915 ^oi-tlr 8tr., ^lilvvaulceo, ^Vis

Printing Office of the Synod of Missouri, Ohio, et al. states.

**Volume 31.**

**Frumentius**

was in the hand of God the blessed instrument through which the Christian doctrine was brought to Abyssinia at the beginning of the 4th century. Here, as elsewhere, the great work of conversion had an inconspicuous beginning. Meropius, a Greek scholar from the city of Tyre, had embarked on a scientific voyage of discovery to the distant lands of Africa during the reign of Emperor Constantine.

He was already on his way back when he decided to land on the coast of Abyssinia to take in fresh water. He would not need it any further. Attacked by the warlike natives, he was murdered with his entire crew. Only two young men of his company, Frumentius and Aedesius, were left alive out of pity for their tender age. These two, especially Frumentius, had been chosen by God to take Christian vengeance for the outrage committed against their companions. But the revenge of the Christians rests in the words of the Lord: Love your enemies! Both young men were brought to the court of the prince of the Abyssinians, and soon made themselves generally popular by their engaging behavior. Aedesius was appointed royal cupbearer, and Frumentius, distinguished by his intellect, scribe and accountant. Soon their influence was to rise even higher. After the death of the prince, both friends were entrusted with the education of the prince Aezanes, who had been left by him, and Frumentius took over the important office of a government administrator at the same time. He already used his influence to work for Christianity. He made inquiries about the Roman merchants who sometimes came to Ethiopia, supported them in founding a Christian church, and held Christian services in community with them. But it seemed that the work, which had hardly begun, was already close to its downfall. Frumentius and Aedesius, in recognition of their faithful service, received their freedom and returned to their homeland. Aedesius went to Tyre and became a presbyter there. Here the Christian historian Rufinus met him and heard from his own mouth the story of their wonderful fate.

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## St. Louis, Mo., February 1, 1875. No. 3.

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Frumentius, however, could not get rid of the poor Abyssinians in his heart. It always seemed to him as if something was forcibly drawing him back to the land where he had spent so much of his youth and to the people among whom he had enjoyed so many good things. He thought that he had not yet done enough to bring them the glorious treasure, the gospel, which had made him so blessed. Grieved by such thoughts, he traveled to Alexandria, where the great Athanasius, that bright light of the church, had just become bishop (326). He poured out his whole heart before the man. Athanasius immediately took up Frumentius' plan with eager participation, but found no one more capable of carrying it out than Frumentius himself. He became bishop of Auruma, which was the capital of the Abyssinians and a famous trading city, and as such worked in his second homeland in the power of God with the happiest success. He founded many Christian communities and translated the Holy Scriptures into the local language.

The great difficulty of reaching Ethiopia with the means of communication at that time was soon to be a special blessing for the new church, according to God's counsel. For the churches of the Roman lands, under the successor Constantius, a very gloomy time dawned. The new Roman ruler was a zealous follower of the Arian heresies, and sought to force their entry everywhere. It was a difficult time of need. Now even the young Abyssinian plantation was to be corrupted with the poison of this false doctrine. The emperor gave strict orders to depose Frumentius and to give him an Arian successor. But he did not have it in his power to enforce this order, because to bring a war army to the distant country was not a good idea at that time. Thus Frumentius remained bishop of the Abyssinians, and pastured the herd of Christ entrusted to him. The word of the Lord became so firmly established in this land that already in the sixth century the Abyssinian Christians were able to come out as protectors of their brothers in faith who were cruelly persecuted by the Jews in neighboring Arabia.

How Frumentius died, we do not know, not even exactly at what time the Lord called him away from his active work in his vineyard, but his memory will always remain blessed in the Church.

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**Samuel Urlsberger,**  
Court preacher in Stuttgart.

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Samuel Urlsperger was born on August 31, 1685 in Kirchheim unter Teck. His older brother Esaias Matthäus instructed him in such a way that he was able to go through the learned schools from the year 1699 on, and as early as 1705 he was able to become a master in the monastery in Tübingen. After completing his studies, the Duke of Württemberg allowed the gifted young man to make scholarly journeys abroad. In the cold winter of 1709, he traveled to Holland via Jena, Halle and Leipzig. The ship that was to take him to England was thrown back to the Dutch coast by a violent storm in the Channel. In this danger to his life in the midst of the raging waves, he felt powerfully drawn to the living God, and clung tightly to that rock. He remained in Utrecht for some time until he saw in the invitation of a shipmate, the court preacher Böhm, to preach in the Lutheran Savoy Church and in the chapel of St. James in London, a sign from God to visit England. He stayed in England for two years, and gained great respect from spiritual and secular persons. In 1712 he started his return journey via Hamburg, Hanover and Berlin. Here he met the pious Baron von Canstein, the founder of the Halle Bible Institute, to his blessing. In Halle it was especially August Hermann Francke to whom he was attracted. Returning to his homeland, he became a vicar, but already in 1713 he received the parish of Stellen im Remsthal. No sooner had he married Jakobine Sophie von Jägersberg than, at the instigation of the Duke's notorious mistress, von Grävenitz, he was called to Stuttgart as court chaplain, and in 1715 he was already Oberhofprediger and Consistorialrath. This did not seem to be

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This was a good testimony for him, because at the court of Duke Eberhard Ludwig there was a hopeless economy. Fear of man and favoritism lamed the tongue of the young court preacher. He did preach the truth of the Gospel; he was also quite active for the mission, but he did not touch the sins of the court at all, as the mighty witness of Christ, Hedinger, had done. In 1717 Francke came to Stuttgart, who had heard about his fear of man. First of all, he went to Urlsperger's sermon to see for himself if it was really so. He found it so. Full of pain, he went to his friend after the sermon: "I hear, brother," he addressed him with great seriousness, "that your lectures are evangelical, but you do not touch the sins of your court with a word. So I come to tell you in the name of God that you are a dumb dog; and unless you repent, and speak the truth freely as a public teacher, you will be lost, in spite of all your knowledge." The word of the faithful, fatherly friend made a deep impression on Urlsperger.

On Char Friday 1718, the duke felt the power of the proclaimed truth. But it did not serve to humiliate him and make him better; instead, he had his court preacher tell him that he had intended to shoot him from the pulpit. On the next Sunday he was to recant; otherwise he would file a complaint with the Imperial Chamber Court, and he would be sentenced to death because he had committed a crime against royalty. But Urlsperger declared that he could not recant and had to leave it to His Majesty to act as she saw fit. Thereupon he was taken prisoner and arrangements were made for his sentencing. The day of his death was set for the next week. Then he sent for his wife and four children. "What do you say to this?" he asked them. "Dear husband," replied the wife, "your

death will plunge me and the children into the greatest physical misery; but I beg you for God's sake, do not deny the truth, or the curse will remain on me and my children." Thus comforted, he told the duke that "his head would be at his service all the days of his life. But when the duke presented the death warrant to his minister von Schütz for signature, the latter handed over his office and sword with the words: "Your Serene Highness, here is my office and my honor, I do not sign any blood debts. He did not like to lose his minister. However, he dismissed the high court preacher without any salary and even forbade him to seek foreign service.

After two years, the duke was on guard parade with his minister. Urlsperger passed by. "Ew. Durchlaucht had," said Schütz, "as long as this man was still in the service, happiness and blessing; but since we have had a flatterer here, everything has gone unhappily. If you want to make up for the evil, at least try to provide for him." The Duke took the word to his heart, and he appointed Urlsperger as town pastor and dean of Herrenberg in 1720. But he did not stay here long. He had preached on a trip to Augsburg. This sermon and the whole personality of the man had left such an impression that he was called to take the place of the senior and pastor of St. Anna's Church, Renz, after his death. He accepted this call in 1723, although at the same time he was offered the position of his deceased friend, the court preacher Böhm in London. In

He continued to work in Augsburg for half a century with great blessing. The mission remained a matter close to his heart. In 1730, when thousands of Salzburgers who had been expelled for their faith came to Augsburg, he cared for them in the most loving way, collected in all places, recommended them to the King of Prussia, and worked for the establishment of a colony in Pennsylvania. He also wrote writings for the benefit of the oppressed co-religionists. Since the year 1728 he held blessed hours of edification in his house.

As a true disciple of Christ, Urlsperger also had to go through many tribulations. His oldest, hopeful son was taken away from him by death on his way home to his father's house. Death claimed several more beloved members of his family; but he took comfort in the word: "God leads it out gloriously!" Of his sons, only one remained, his assistant Johann August, who later became the founder of the Christ Society. He continued to work for his Lord with great faithfulness, and was allowed to celebrate his fiftieth anniversary in office on August 31, 1763. On this day, congratulatory letters arrived from various parts of Germany, for his name was highly honored by all who had the cause of the Lord at heart. He himself spent the day in the most edifying way. He sang with his people the song he had composed himself: "Praise, praise, my soul," and his prayers were that God would make him ever more faithful in his service, so that when his last hour should quickly strike, he would be found as a servant girded around his loins and keeping watch. He worked in the service of Christ until his old age, as long as his physical strength permitted it. At last he retired, until the Lord called him to Himself on April 20, 1772, at the age of 87.

(Submitted by Dr. Sihler.)

## **Pastor L. Harms.**

(Conclusion.)

Let this threefold proof from three sermons of the worthy Rev. Harms; for every reader who is not attached to his person in a false way, but who simply seeks and loves the evangelical truth, from whose mouth and pen it also comes - such a reader will recognize sufficiently from this proof that Past. Harms has erred several times and moreover quite grossly. And especially this happened because he, as said, mixed the law with its works into the gospel and the faith and did not divide the word of truth, law and gospel, correctly, according to the instruction of St. Paul to Timothy 2 Tim. 2, 15.

Since in the sermons the doctrine predominantly takes a back seat to the exhortation, they bear more of the all-too drifting character that is inherent in so many otherwise Christ-believing sermons of our time. But the sermons of the blessed Rev. Harms and because he personally stood in the living faith in his Savior and lived in it, he also hated the ungodly nature and worldly lusts, unbelief and its works and punished both in a powerful and forceful way as a righteous preacher of repentance and applied great earnestness and zeal to smash the hard and impenitent hearts with the hammer of the law. And just as powerfully and forcefully he painted the Lord Christ before the eyes of his listeners and readers from the Gospel, and that they alone should be able to see the Lord Jesus Christ.

can obtain forgiveness of sins and eternal life for His sake and through faith in Him. But when he speaks of obedience to the divine law and good works, it has happened to him from time to time that he does not distinguish and separate justification and sanctification, faith and works sharply enough. Sometimes it has happened to him that he has mixed the law with its works into the gospel and has darkened the evangelical understanding of some scriptural passages by legalistic interpretation. Read his interpretation of John 16:8-11 and compare it with Luther's sermon. In addition to one's own heart experience, it takes an intellect trained and sharpened by the Lutheran confessional writings in particular and by Luther's writings to precisely distinguish error from truth in his sermons, which otherwise so powerfully penetrate the heart and conscience and are delivered in a popular manner. The same Rev. Harms also has disciples and students among teachers and listeners in the area of our synod, who perhaps owe their conversion to him as God's instrument or were strengthened by him in their faith and spiritual life and were wholesomely influenced by his powerful personality and who are therefore rightly devoted to him with heartfelt love and gratitude. Schreiber did not want the above proof to prevent them from being edified by his sermons. Only this one thing he would have asked these worthy brothers, not to leave the study of the confessional writings of our dear church and the writings of our dear Luther behind, but to become familiar with them and at home in them; for he knows from his own experience how much these worthy testimonies of our church have served and benefited him and still do so, in order to recognize in all kinds of writings in the field of Christian doctrine the error that has attached itself to the truth and to separate from it.

It is much to be deplored that the brother of the blessed Past. L. Harms, Mr. Rev. Th. Harms, in a new edition of his brother's printed sermons, has not removed his erroneous statements about the Sabbath and the descent into hell.

(Submitted.)

## **To my dear synod nephew, the dear Lutheran!**

I would have liked to write to you long ago, but I did not know what to write to you. You are now, Gort Lob! You are now thirty years old and, although so young, have already had to go through many a hard hardship, and because I see in advance that this will also be your lot in future times, that you will have to do a lot of hard work, which unfortunately few people and even fewer young people like to do, as - to lie in the field day and night against the wretched devil - to glow and fight in righteous hatred against the pope, - to ring the war bells against the sects and enthusiasts, - to ward off the onslaught of false unions - to fight the world being in

its manifold forms - to pull off the glittering little hat from false brothers; And because I know how the most fierce Christian heart often trembles and grieves during such work because of its own sinfulness and the evil example of so many erroneous and wicked people, I wanted to comfort you once. And so that it would also be a real consolation, I have given myself a song

by him who comforts as a mother comforts her child. I had the flute sound for this song blown by him who could indeed scold the Roman pope for the long tearing of his ears and whose monks got the thick body ache from which no doctor can cure them anymore - but who could also play so sweetly to God's word that the hesitant sinner's hearts melted away in sweet love pangs and rejoiced with joy. I have only made the excerpt, so that it would not be too long, because you young people prefer to have everything quite short; also I have interspersed with a few phrases Yes and Amen.)

Come then! as a son of Jacob, and listen! as a child of Israel.

## **The 23rd Psalm.**

A Psalm of David.

"The LORD is my shepherd."

Some of the names that the Scriptures give to God are a bit too glorious and majestic, and immediately bring a shyness and fear when one hears them called; as when the Scriptures call God our Lord, King, Creator 2c.-others are very comforting, as when the Scriptures call God our confidence, our strength, our rock, fortress, shield, hope, comfort, Savior 2c. - But it is extremely comforting that he is called a shepherd here and there in Scripture. For with this single word "shepherd" almost everything is included that is praised as good and comforting by God. It is very friendly, and when the godly read or hear it, it brings confidence, comfort and security, like the word "Father" and others, when they are applied to God. Therefore, this image is the most lovely and comforting of all, and yet so very common in Scripture, that it compares the divine majesty to a pious, faithful or, as Christ speaks, good shepherd, and us poor, weak, wretched sinners to a little sheep. - But this shepherd, of whom the prophet prophesied so long ago, is Christ, our dear Lord, who follows the fainting and lost sheep into the deserts, seeks them there, and when he finds them, lays them down with joy on his armpits, 2c., Luke 15, and even lays down his life for his sheep, John 10. This may be a friendly shepherd. Who would not like to be his sheep?

"I shall want for nothing."

There he speaks in common of all kinds of benefits, bodily and spiritual, which we receive through the preaching ministry; as if he wants to say: If the Lord is my shepherd, then I will certainly not lack anything; I will have food, drink, clothing, nourishment, protection, peace and all kinds of necessities, which only serve the preservation of this life, superfluously; for I have a rich shepherd, who will not let me suffer any lack. In particular, however, he speaks of the spiritual goods and gifts that God's word brings with it, as follows.

"He feedeth me in green pastures."

A natural sheep cannot be better than when its shepherd is grazing in a pleasant, green pasture; where such can happen to it, it lets itself be

\*) "The 23rd Psalm interpreted on an evening over the table according to the Gratias 1536". Luthers Werke Erl. Ed. 39, 61-105.

## **19**

No one on earth is richer and more blessed than it. For there it finds everything it may desire: a fine, thick, full grass, where it grows strong and fat. - The spiritual sheep are also pastured on green pastures. But what is this pasture? It is none other than God's people or the holy Christian church. For it is God's pleasure garden adorned and decorated with all kinds of spiritual gifts. (Jeremiah 6:2: "The daughter of Zion is like a beautiful and pleasant pasture.") But the pasture therein is the word of God. The Lord has given the church the shepherd's office, the holy gospel and the sacraments, to care for the sheep and to see that they are abundantly supplied with doctrine and knowledge. By the green pasture the prophet wants to show the great abundance and richness of the gospel and the knowledge of Christ among the believers. For just as in a green pasture it is thick and full and grows more and more, so also the believers have God's word not only abundantly, but the more they handle it, the more it increases and grows with them, so that they can lie in the midst of grass and pasture, rest and dwell, and not suffer hunger or lack. In the same way Psalm 72:16 says: "On the earth, on the top of the mountains, the grain shall stand thick, and shall green in the cities, as grass on the earth."

David wants to say here that God has never shown him a greater grace and blessing on earth than this, that he was able to be in the place and among the people where God's word and dwelling place and the right service of God were. He wants to say: It is nothing with all nations and kingdoms on earth. They are richer and more powerful than the house of Jacob, and they also insist on it. In addition they boast of their wisdom and holiness; for they also have gods whom they serve. And yet, with all their splendor and glory, they are a mere desert and wasteland, for there is neither shepherd nor pasture. Therefore the sheep must go astray, languish and perish. But we sit and rest here, though we have much wilderness about us, secure and happy in paradise, where grass is plentiful, and we have our shepherd with us, who feeds us; therefore we can want for nothing. - —

The man has had spiritual eyes, therefore he has seen well which is the best and noblest good on earth; he does not boast of his royal glory and power, although he was a mighty, rich, glorious king. He recognizes that such goods are God's gifts; he does not run away and leave them behind, but uses them for God's glory and thanks him for them. But most of all he boasts that the Lord is his shepherd and that he is in his pasture and in his care, that is, that he has God's word. He can never forget the blessing; he speaks of it gloriously and with great joy and praises it far above all goods on earth as in Psalm 119: "The law of your mouth is dearer to me than many thousand pieces of gold and silver. It is more precious than gold and much finer gold. It is sweeter than honey and honeycomb."

We should also learn the art of letting the world boast of great wealth, honor and power. These are not God's highest goods. He gives them even to the wicked; indeed, it is not difficult for him to give a kingdom, a principality or any other honor and good on earth to a wicked man who blasphemes and desecrates him for it. These are the little ones and the sucklings, so that he may fill the bellies of the sows he slaughters. But to his children and sheep he gives the right treasure, that we may have the good word and thereby know our dear Father and Jesus Christ, that we may be instructed

thereby, increase in faith and hope, learn to trust all our doings and being to God, and await from him everything that is necessary for us in body and soul. This is our treasure and inheritance, which is sure and eternal. Whoever has this, let others collect money, live in luxury, ride proud and high; but he, if he is already despised and poor in the eyes of the world, do not allow himself to be challenged in this way. Paul was also poor and miserable, and yet with all his poverty he was richer than the emperor at Rome, and yet had no other riches than the knowledge of Christ. Against the same, he says Philipp. 3rd, I consider everything (nothing on earth excluded) to be damage and dirt. - —

"And lead me to the fresh water."

He does not stop at the green pastures, but also adds: "He leads me to the fresh water. For the shepherds and flocks of the patriarchs, fresh water was something especially glorious, and David is speaking here after the manner of the land in which he lived. For the promised land is a hot, arid, sandy, stony land, which has many deserts and little water. Therefore, more than once, in the first book of Mosiah, it is shown how the shepherds of the Gentiles quarreled with the shepherds of the patriarchs over water. Therefore, they considered it a special treasure in those lands if they could have water for their cattle. David saw this and considered it a special blessing that he was under the Lord's protection, who not only led him to green pastures, but also to fresh water in the heat.

But what is the fresh water to which the heavenly shepherd leads his sheep? It is nothing other than the word of God. For what David here indicates with flowery words, he otherwise speaks with clear words: "If your word had not been my comfort, I would have perished in my misery. I will never forget it, for thou hast refreshed me with it."

As if he wanted to say: In great heat, when the sun stings hard, Psalm 121, and I can have no shade; when I can find nowhere comfort and peace of conscience, I turn to the word of grace; there alone and nowhere else do I find true comfort and it only abundantly. - The world also has its consolation and joy; but it lasts for a moment; when anguish and distress come, and especially the last hour, it is as Solomon says: "After laughter comes sorrow, and after joy comes grief." - But those who drink of this fresh water may suffer tribulation and distress in the world, but they will never lack the right comfort, and especially when it comes to the meeting, the tide turns for them, so that it is said, "After a short time of weeping comes eternal laughter, and after a little sorrow comes glorious joy. 2 Cor. 4: For they shall not weep and be sad here and there at the same time, but as Christ saith, Blessed are ye that weep here, for ye shall laugh: (And again, Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall become in him a well of water springing up into everlasting life.)

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"He restoreth my soul."

Here the prophet himself declares what kind of pasture and water he has said, namely, that the soul is strengthened and refreshed. This can be nothing else than God's word. - The law, although it is also God's word, cannot be this word; for Moses only drives his sheep behind the mountain into the desert, Exodus 3 - that is, he frightens and saddens the soul in his time; but the gospel proclaims everything good to the frightened, namely that God has given his Son to us sinners, so that he may be our shepherd, delivering us from the desert of our sins - and thus we get rid of the evil conscience and the heavy thoughts.

"He leadeth me in the paths of righteousness for his name's sake."

The Lord, my faithful shepherd, does not let me stay in the green pastures and the fresh water and the refreshment of my soul through them; but he also guides me on the right roads so that I do not go astray, fall into error and thus perish: That is, he upholds me in the pure doctrine, that I be not deceived by false spirits, neither fall away from it through temptation and vexation; that I know how I ought to walk and live outwardly, what is right doctrine, faith, and worship. (Psalm 68: "Show me, O Lord, thy way, that I may walk in thy dignity.") This again is a fruit and power of the word of God, that those who hold fast to it not only receive strength and comfort for their souls, but are also protected from unrighteous teaching and false holiness. Many receive this treasure, but they cannot keep it; therefore we must watch and pray, as the prophet does in the last verse, that our shepherd will keep us in the treasure he has given us. Those who do not will certainly lose it, and, as Christ says, it will be worse for them afterwards than it was before.

But what does it mean: "he leads me on the right road, for his name's sake"? (This is the same thing that Psalm 115 says: "Not to us, O Lord, not to us, but to your name give glory, for your mercy and worthiness"). The psalmist wants to say: "I and all your sheep, O Lord, freely believe and confess that we have all gifts and goods, spiritual and bodily, from your purifying grace and goodness; nor do we find anything in us for which you should honor us. We therefore give thanks to your name that you have honored us before many thousands of others with the green pasture, the fresh water and the right road. You could just as well have let us go astray or be led astray as the Jews, Turks, Tatars and other pagans, or remain obdurate as the papists, who blaspheme and condemn this treasure. Therefore we thank you all the more and proclaim this to others as well. This is the first part of this psalm. Now it goes on to teach how those who are the heavenly shepherd's sheep are surrounded by much trouble and misfortune.

(To be continued.)

He who, when another pleads against him that he is certain from God's Word, tries to help himself by mocking him as a man who wants to be infallible, is surely a secret mocker of religion, who says with Pilate, "What is truth?"

If thou shalt confess with thy mouth that He is the Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For if a man believe with his heart, he is justified; and if he confess with his mouth, he is saved. For the scripture saith:

He who believes in Him will not be put to shame. Rom. 10.

## Our fault. \*)

This time I do not mean the guilt of Christians in general, but of pastors, including myself of course. The Lord is keeping account in our days and first and foremost with us pastors. We must face this reckoning if we do not want to be disgraced in the final reckoning on the last day. The world is especially interested in us pastors, who want to stick to the banner of the cross and our Lutheran faith. It calls us the wild boar that is being hunted. When it says in the 22nd Psalm in the heading: Of the hind that is hunted early, and with that the Lord Christ is meant, then we pastors, so I think, want to put up with it gladly when we are compared by the

world with boars and wild sows, on which one must hunt. Leiren um des HErrn JESu und unsers Glaubens, muß uns Pastoren die höchste Ehre sein, und ein jeder rechtschaffene Pastor muß gern und wille sein Hals herhalten, wenn er ihn um seines HErrn und seiner Kirche willen durchhauen soll. Only the Lord knows whether we will soon come to this point, and may the Lord then give us a holy and joyful sense of martyrdom and even now blessed courage in death. It is quite natural that we pastors, as teachers and leaders, go ahead and endure the first storm. Remember that you have sworn to the flag of your commander; remember further that you were chosen as a man of war. Yes, think that without strife and victory no man ever rose to triumph. How shameful it is when a soldier turns his back on the enemy; how disgraceful when he leaves his place and does not defend himself; how mocking when he becomes a prize for the enemy even with diligence out of timidity. When it is then further said: Bind on, the devil is soon gone, the world is easily chased away, the flesh must finally leave your mind, how much it always troubles you. Oh, what a shame, when a hero falls before these three boys, our guilt falls centner heavy on our hearts and consciences. Our guilt - my dear, dear brothers in office, let us ponder and reflect on it in our hearts and before God the Lord, and we will have to say that it is great, very great.

We Lutherans have the full, pure confession of truth in the Concordia. How many pastors have told their congregations about this treasure, recommended it and exhorted them to stand firm in the confession of the truth and the fathers? Most congregations know nothing of the Concordia, this important book; indeed, they know little or nothing of Luther's Catechism. Who is mainly to blame for the fact that the congregations do not know it? - We pastors. And the Concordia should be in every Christian home, especially Luther's catechism.

We Lutherans have the Holy Communion and the pure doctrine of it. We pastors may ask ourselves whether we have also preached about it diligently so that people know what Holy Communion is. If

These serious words of dear Pastor Harms, addressed to the pastors and congregations in Germany, concerning the changes brought about by the Civil Status Laws, are taken from his Missionary Bulletin of November last year.

If we do not have communion every Sunday, but only two or three times a year, and people believe that this is the right thing to do, who is particularly to blame? - We pastors, and we pastors in Lüneburg in particular, who have such excellent church regulations that do not allow pastors to leave the Lord's table uncovered on a Sunday where there are hungry souls.

We Lutherans have holy baptism pure and unadulterated in doctrine and administration, like holy communion. - If now holy baptism is administered in the corner, and little or no preaching has been done about it, and people now fall away en masse because they do not know what holy baptism is, not the bath of regeneration by which we can be saved, but an outward act of giving the child a name, and think that inscription in the civil register is the same as baptism - who is mainly to blame? - we pastors. As far as marriage is concerned, we Lutheran pastors have to marry in the name of the triune God, and have we not made it clear to the people that when they performed the marriage contract before the secular registrar, they have indeed entered into a civilly valid marriage \*), but that the pastor, in the name of the triune God, has to give the bride and groom together, if they want to start their marriage as Christians, - and now many bride and groom spurn the church wedding - most of the blame lies with the pastors.

We have not faithfully waited for our watchman, we have not prayed earnestly enough, we have not watched faithfully. - We have to beat our breast with the publican: God be merciful to me a sinner.

Our sin is great, but the mercy of the Lord is also great. So let us beat our breasts, dear brothers in Christ, and repent in sackcloth and ashes. The Lord will be merciful to us. Amen.

Now I turn to the congregations and ask first: Can a Christian not have his child baptized if he wants to be and remain a Christian and therefore a member of the church? I think this is impossible. Whoever is a Christian knows that he can only be blessed as a Christian, and therefore he must have his child baptized so that it may be blessed. For it is written in Marcus 10 that the kingdom of God is for the children. The children shall enter the kingdom of God. It is further written John 3, that he who is born of water and the Spirit, that is, who is baptized, shall enter into the kingdom of God. Thus it is clear from these passages that children are to be baptized so that they may enter God's kingdom and become blessed. If someone believes that he has done enough for his child and his conscience when he reports the birth of his child and its name to the civil registry office, then he has certainly satisfied the civil laws and his child, when it grows up, is considered a citizen and has all civil rights, but how he will deal with his poor soul and his child's soul before God, I do not understand. He has not had his child baptized and his child has become a pagan through his fault. But a Gentile cannot be saved, and a Gentile is he who has not been baptized in the name of the Father, Son and Holy Spirit, and who does not believe in the Triune God with all his heart. I ask further: Can you

\*) We assume that with this Mr. Past. HarmS also wants to indicate that such a marriage is also valid before God, not only before the secular authorities.  
D. R.

enter into holy matrimony as a Christian without a church wedding? I do not believe it. You have put everything in order at home, asked your father and mother, and after receiving permission, you are engaged to your bride, and everything is in order at home, you go with your bride to the civil registry office, and there everything is put in order as far as the civil legal side is concerned. If you want to be content with that, you are a husband in all forms before the state. \*) But if you are a Christian, you cannot be content with that, but you let yourself be married by your pastor in the name of the triune God. The civil registry office could not and did not do that, because the church has to do that through its pastor. - —

Now you have full freedom to do what you want, to have your children baptized or not, to get married or not; but if you do not have your children baptized, you make them heathens and yourself, and if you despise the church wedding and do not desire it, you make yourself known as a heathen. So whoever spurns church marriage and does not have his children baptized is to be counted no differently than a heathen. That is my opinion. It will soon become clear how things stand, and I think we will learn with horror how far Christianity has come; the number of those who demand church marriage for themselves and baptism for their children will be very small. - The time of sifting has come and I must say praise and thanks be to God. The Lord is not served by hypocrites. The national churches are over, as far as one can see, the all-world church is Satan's church, - the church free of the state must be, but firmly founded on the full and clear confession of Concordia. It will go through much hardship and tribulation, but to victory. God's word and Luther's teaching will never pass away. The Lord Jesus and His holy Word are our only refuge.

(Submitted.)

## Necrology.

The dear reader will probably have read the brief news of the death of Blessed Pastor F. Horn in the list number of the „Lutheran“.

Ferdinand Joseph David Horn was born on November 28, 1839 in Hamelspringe, Hanover. His father was Heinrich Philipp Horn, a school teacher. From the same the dear Horn was determined to the school office, which occupation he also seized with large joy. After completing his seminary studies, he received a position as an assistant teacher in Bredenbeck (Hanover), where he remained until 1860. Then he was appointed as an independent school teacher by the municipality of Ditterke (Hanover), which he also followed. However, already in 1867 he saw himself forced to resign from his office. These were the years of the catechism controversy, as a result of which there was a great deal of rebellion within the congregation, since he was a school teacher. He was summarily forbidden to teach Luther's dear catechism purely and loudly. Horn's pastor promised that he would protect him against any danger, and that he should only continue faithfully in the pure doctrine. But Horn was soon accused by some discontented members to his pastor. Instead of the pastor remaining faithful to his promise, he

\*) But probably also before God.

D. R.

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lich Horn, he declared himself outright against him. When he was accused by his superintendent, he declared to the congregation, as well as to his pastor and superintendent, that he would not drop his dear Lutheran catechism at the whim of a few discontented members. His firm stand resulted in his dismissal from the school office.

Horn then turned to Pastor Brunn, who advised him to go to America to train as a preacher in St. Louis. He accepted this advice and arrived in St. Louis in August 1867. He entered the practical seminary, passed the pre-scriptural exam after a two-year course, and after receiving and accepting a call from the Lutheran Concordia congregation at Geneseo, Henry County, Ill, was ordained and inducted by Pastor Th. Grüber in the midst of his congregation on Sunday Jubilate 1869.

Pastor Horn entered a difficult field of work here. It was not only the many adults who desired the bread of life, but also the youth, the lambs of Christ were at that time without the clean milk, - without a proper parish school. - The school had been played into the hands of the unbelievers through the fault of the former pastor Fünfstück, who built a large schoolhouse, even with the help of the Lutheran parishioners, because Fünfstück made it their duty. All children, including those of the parishioners, were to go to this school. In this chaos Fünfstück fortunately left Geneseo and went over to the Iowa Synod.

Under these sad circumstances, Horn came to Geneseo. He immediately realized that it would require great perseverance here. His first endeavor was to recapture the school of the community, which he succeeded in doing. This he accomplished: he began to hold school, and after much struggle convinced his community that they were bound - although they had helped to build the school of the unbelievers - to take their children from that school and send them to him. Since he was an excellent teacher, all those who sent their children to him were soon won over, so that he received all the children back into his school. How completely he lived for his school, the dear reader can see from the fact that he, since his community was very poor, built a schoolhouse from his own means, which the community later bought from him.

But as he lived for his school, so also for his parishioners in general. As much time as the school took away from him, he was nevertheless an extremely conscientious preacher. Not only that he worked out his sermons very carefully and memorized them exactly, but he was also conscientious in private pastoral care. Since he lived so completely in his JEsu, whose Werl he practiced, he also had the delicious gift of putting the only comfort in Christ right to the heart of the challenged, the afflicted and the sick. When he left his school, he visited his sick parishioners and brought them the right medicine. Not infrequently, he also met the Methodist or Albrecht pastor during such visits, who then always had to leave the house in disgrace. Yes, he was always on the trail of the fanatic preachers, who therefore hated him not a little. - His way of preaching was lively and powerful and everyone could tell that his sermon came from the heart, which is why it went to the heart and his parishioners flocked around him.

They cared for him as they did for their spiritual father. Everybody loved him with all their hearts, as decidedly as he punished all sins. The church was always full, and on many Sundays much too small.

But his activity was not limited to Geneseo, but also the surrounding area was not neglected by him. He formed a branch 7 miles from Geneseo, where he preached every fortnight in the afternoon. No matter how the weather raged, he did not shy away, but was always on the spot at the time when the service was announced, even if no one else had dared to go out.

Finally he collapsed under his work. About a year ago he asked for an assistant who would at least take over the school and preach every fourteen days. He received such an assistant in the person of the student M. He then persuaded the members of the branch, which had already grown into a fairly strong congregation, to appoint their own pastor, which also happened. Our dear Horn was now asked by his fellow ministers to resign his office completely for a while. Such advice was also given to him by several physicians. But he could not be induced to do so. Although he was completely worn out, he still preached every fourteen days and performed the official duties. He could not part with his ministry. He also feared that his congregation, which had become so dear to him, would somehow not like to see him resign completely, especially since they had appointed a school teacher in order to spare him.

His ailment was a chest disease. And since his condition worsened from day to day, he agreed to the advice of his physicians to undertake a sea voyage, since in their opinion the disease could be lifted by it. So, with a heavy heart, but trusting in God, he decided to undertake a journey to Germany. He entrusted his church and his family to the faithful protection of God and left for Germany at the beginning of May last year.

But the hoped-for improvement did not occur on this sea voyage either. He initially wrote encouraging letters to his wife and community from Germany. But the physicians he used in Germany, after repeated requests, explained to his worried brother, with whom he was staying, that his condition had not improved at all. Nevertheless, he wanted to return to his family and community. He had already set the date for his return trip when he suddenly suffered a violent hemorrhage on September 10. He recovered from this after a few days to such an extent that he again prepared everything for his departure. No wonder! For a strong homesickness for family and community, such as one cannot easily imagine, seized him and consumed his heart. But behold! God's ways were different. He was not to see his family again, nor his church. On September 20 he suffered a second hemorrhage and two days later, on September 22, he passed away blessed in his Lord, whom he had served here as a faithful servant, at the age of 34 years, 9 months and 24 days. He leaves behind a sorrowful widow with four children.

The undersigned served the congregation since the departure of the Blessed and on the 21st Sunday post Irin. (October 25) in both congregations a memorial lecture on Job 4:3, 4.

I. P. Günther.

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## To the ecclesiastical chronicle.

### I. America.

**"The end justifies the means".** This, as the reader knows, is the principle of the Jesuits; but unfortunately it is becoming more and more evident that it is also the principle of some in the General Synod calling itself Lutheran. Pastor Severinghaus of Chicago gives a new proof of this in Vol. 6, No. 49, of the "Kirchenfreunde." He writes: "My congregation had to struggle with great difficulties; the need for money was the greatest; we overcame this in part through Pic-Nics and Fairs. I do not love pic-nics and fairs, because they are worldly and worldly things, and I have always fought against them in my former congregations, but here I have let our people have their way. We have tried both kinds of ventures and made H700.00 (good business). Only through the greatest need for money did I allow myself to be moved to give my consent. It is not the clergyman (Severinghaus) but the unchurched masses (in his congregation) who are to blame for the fact that one has to take recourse to such things. If people voluntarily contributed what they spend on such occasions, it would be much better and pic-nics and fairs would not be necessary." - 1. Why does Pastor Severinghaus not love the Fairs and PicNics for making money for church purposes? They are, as he himself says, world beings, and all world beings are condemned 1 John 2. So why does he let it happen in Chicago? For the sake of money. Why did Pastor Severinghaus fight and preach against it in his former churches? Because it is worldliness, that is, sin. But shouldn't what is condemned as sin by God's Word in his former churches also be sin in Chicago? Certainly. 3. What will his former churches say when they read this? Pastor Severinghaus has only allowed this sin to be done in case of need, later he will fight against it again. Will his fight not be in vain? Certainly! 5 Pastor Severinghaus tries to blame this sin on his ignorant congregation, since he himself admits that it would not have happened without his permission, so he is the cause of this sin and not his congregation. 6) As the predecessor of Pastor Severinghaus, Pastor Bond, started to build the church, that is with floats, so Pastor Severinghaus continues with pic-nics and church fairs. Where will this go? Into the abyss of hell. - Rejoice, dear reader, and thank God if you have a faithful preacher and shepherd who tells you the whole truth without fear of man or favor of man and warns you against every sin, even the smallest. M. Toewe.

**Methodist Interpretation of Scripture.** In the meeting of Methodist preachers held in New York these days, Dr. Curry explained the biblical expression "to walk before the Lord" to mean both "to live a godly life" and to indicate that the bodily act of walking is especially pleasing to God. To prove this, he cited Enoch's example and his own. He said of Enoch "that he walked 300 years before the Lord" - in the English Bible it is called "walked *with God*" - and of himself he testified "that he never had such a perceptible feeling of the divine presence as when he walked in his room or in the street." - And this is called a Doctor of Theology. Gb.

The **"Friedensbote"**, the organ of the Unirten, gives a description of Paul Gerhardt's life. In it it says: "When he felt his end was near, he drew up his legacy for his son, who was in his 14th year, with added rules of life, which we unfortunately have to pass over here because of the limited space. His readers, who have read Gerhardt's will will think that it must be very extensive. However, it would take up only a little more than one column of the "Messenger of Peace". Lack of space can therefore probably not be the reason, but rather a

There is only one passage in this testament in which Paul Gerhardt warns against the Unirte, namely the following: **"The holy theologian studire in pure schools and in unadulterated universities and beware of syncretists"** (religious men!), **"for they seek the temporal and are faithful neither to God nor to man."** If the Testament did not contain this warning, or if Gerhardt had written: Keep yes to the syncretists! - ei, how much room would the "messenger of peace" have had! G.

**The "katholische Kirchenzeitung" (Catholic Church Newspaper)** deletes the already in the November issues of German magazines refuted Ge-

The article also rekindles the rumor of Dr. von Harleß's apostasy. It says in the number of January 7: "Dr. Harleß is , as I read yesterday in the 'New York Herald', shortly after the conversion of Queen Marie of Bavaria also became Catholic." - The Leipzig "Allgemeine Ev.-Luth. Kirchenzeitung" (General Evangelical Lutheran Church Newspaper), in its issue of November 13, thus stated: "For some time now, a certain class of newspapers has been carrying the news that President Dr. v. Harleß in Munich had in mind to follow the Queen Mother and to convert to the Roman Catholic Church. Such senseless talk is smilingly watched for a while, until it finally becomes too bad and one has to drive in with harsh words to put an end to the spook. The liberal or progressive newspapers in Bavaria started this silliness, and elsewhere, of course, it was immediately reported with pleasure. Indeed, one does not know whether one is awake or dreaming, whether one is living in a carnival or among reasonable people. That Dr. v. Harleß at that time (1839) wrote the -Jesuitenspiegell, in which he pilloried the morals of the Jesuits, and earned no thanks for it upwards; that he founded the -Zeitschrift für Protestantismus und Kirche\* and edited it as long as he could, which made the fight against ultramontanism and its organs one of its main tasks; that in the time of Abel's regiment he was in the forefront of the opposition against it with word and writing and lost his professorship in Erlangen for this opposition; that today he is still the same as in those days, as his writing and his whole behavior show: does one not know all this? or does ma"" not want to know? For anyone who knows Dr. v. Harleß, this talk is ridiculous. But over time, efforts have been made to create a distorted image of him and to make the good citizen and peasant feel properly frightened by such an orthodox man, in order to finally get rid of the inconvenient man from the presidential chair. In the past they tried other means, incitements, agitations: but in vain. Now they tried it with this lie, which they threw among the superstitious newspaper audience, and hardly had it been happily silenced, so it was immediately followed by the other (and a paper like the Augsburg 'Allgemeine Zeitung' was the first to organize this 'news'), that he wanted to retire from office because of his shattered health and his old age. Truly, among all who love their people, the anger over such a procedure is only outweighed by pity for the poor people who are at the mercy of such scribes and believe their words as a gospel and thus allow themselves to be deceived and seduced without suspecting what they are being abused for." Dr. Harleß seems to have thought it beneath his dignity to respond to the tawdry lie that he had converted to the Roman Church. On the other hand, he let a statement go out about the other lie, that he wanted to retire from office. This is, as every Reason sees, at the same time, an indirect explanation concerning the first lie of becoming Catholic. Dr. Münkel writes in his "Zeitblatt" in the number of November 20: "President v. Harleß is not only distinguished by scholarship, achievements and virtues, he is now also distinguished by his mistakes. The first fault is that he does not want to become Catholic. As soon as the Queen Mother had made her change of faith, liberal papers declared that Harleß would follow. An ultramontane Würzburg paper already knew more details, that Harleß had been Catholic for a long time and was only waiting for the right time to convert. The news made the rounds of the liberal papers in a hurry, and one did not conceal the joy of getting rid of Harleß in the shortest possible way, and of being able to lead a major coup against the Orthodox in Bavaria. Harleß remained silent, but his friend Herr v. Tücher came out with a statement that deprived the liberals of all hope of achieving their goal. We call this a mistake on Harleß' part, because it was only because of him that he became a Catholic. Then the liberals found out that Harleß would retire because of weakened health and already at the age of 70. This would be another easy way to get rid of him from the church regime. He spoiled the joy of the liberals by a second mistake. In the 'South German Reichspost' he announced: 'As far as my health is concerned, it is true that at present (for several weeks) I have been suffering from a persistent muscular rheumatism caused by a cold, which, however, now seems to be subsiding. With regard to my age, I was born on November 21, 1806, so I am not yet as close to 70 years of age as is assumed. I will seek retirement as soon as I no longer feel fit for service and work. When this will occur, I can of course know just as little as a third party.' Again, it is only lacking in him that he leaves, and we want to wish that this error will last quite a long time." - Thus, then, a fat roast has escaped Father Oertel and his Antichrist, and the jovial Father will have to look for other objects for his harlequinades. Would that he would leave honorable, honest people out of it and throw his dung at something else. G.

**One of the editors of the "Lutheran Visitor" expresses** in the number of December 25 b. I. his heartfelt thanks that his "esteemed and highly honored brother, Rev. J. H. Honour" has given him a copy of his speech as a gift, which he delivered at the celebration of a Masonic Lodge. He says of it that it was chaste and instructive and that he read it with great interest and pleasure. We think he should have read it with heartfelt sadness and punished his friend in a friendly and serious manner. Or does he perhaps also belong to a secret society? G.



**At a conference of the Lutheran Synod of South Carolina,** the importance of catechization was discussed. "We hope," says the report of the *Lutheran Visitor*, "that the day will soon come when catechism will be introduced in all our churches, and when every church bearing the Lutheran name will have become Lutheran in doctrine and practice." This certainly sounds very pleasant, but the joy is taken away again; at the same conference it was decided to appoint a committee to invite a Methodist preacher present in town to preach in the Lutheran church in the evenings. May the good Lord protect us from such Lutheranism. And as important as catechizing is, if it is held in such a spirit, it will not serve to build up the orthodox church. G.

**Methodist Perfection.** Messrs. Inskip and McDonald, who have made it their business to spread Methodist perfection, have been briefly in St. Louis. When a reporter in the "Apologist" says about these gentlemen: "These brothers do not think much of the gradual sanctification. If their fast method has some reprehensible things about it, the slow method is of no value at all, because it does not bring anyone to the goal; the fast method is of no value at all."

This is nothing new to us; it is only too well known how little Methodism asks for the teaching of the divine word. The reporter's confession is astonishing: "Even the best friends of the movement were of the opinion that they could do even more good if some things were left out. But Inskip said at the end quite modestly that they had certainly made mistakes; and I don't think anyone would want to deny that." - But this is a strange perfection. By the way, we like to believe that all lazy Christians prefer by far a quickly achieved sanctification to one that can be attained slowly with much effort throughout life.

**New edition of an old nonsense.** In some of the northern counties of Ohio a new sect is presently gathering which teaches the old superstition of transmigration of souls, in a somewhat modified manner. These perverse people believe that every soul was created at the time of creation. Since then, however, it has had many different bodies. When death occurs, the soul detaches itself from the body in which it was and floats temporarily in the air until it takes on a new body through a so-called materialization process, usually that of a child. As soon as the soul is free from a body, it fully understands the essence of its existence, but as soon as it is again clothed in flesh and blood, it loses this knowledge and has only dark inklings of it. Also a soul can become better or worse in its wanderings. It can easily be that the soul of a once pious man is now that of a rejected drunkard and criminal; or vice versa: the soul that now dwells in the body of a wicked man may in a few years improve so that it then inhabits the body of one of the most perfect, kindest people. The people who have this great doctrine call themselves "The *Eternalists*" (*Eternalists*). They believe neither in God nor in the Bible, but only in themselves and their follies. The number of these "Eternalists" is said to be increasing a lot, which is very believable, since doctrines of devils are always popular. E. S. Luth. Kztg.

**Watertown.** From the "Ev.-Luth. Gemeindeblatt", the organ of the Wisconsin Synod, from the number of January 1, we have just learned that the second institution building in Watertown, Wis., burned to the ground on December 29 of last year, whereby at the same time about eight students lost all property located there and the household completely lost all winter supplies. The dear brethren of our sister synod, as we can see from the aforementioned paper, are not hesitant about this, but are already hard at work to have the love of their congregations compensate for the damage, and we have no doubt that they will have the same gratifying experience that our synod had when it met with a similar fate a few years ago. Unfortunately, we had overlooked the given news until now; hence this belated notification. W. [Walther]

## II. abroad.

**"From the Bavarian State Church."** Under this heading, a Mr. K. writes the following in Löhe's "Freimund" of December 3 of last year: "We recently read about the appointment of the reformed pastor Adelberg of Erlangen as pastor of the Lutheran parish of Zell in Upper Franconia. One will find it understandable if we expect an explanation of this surprising fact. It would be primarily a matter for the church

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Board in Zell that he demands a Lutheran, but not a Reformed pastor. Whether he will take steps, we do not know. But all Lutherans in Bavaria who are faithful to the confession also have the duty to bear witness against this confusion and trouble. We live in complete peace with the Reformed and also want to do so in the future, but through such tacit shifting of boundaries the old strife is brought in again. If Pastor Adelberg is perhaps no longer Reformed (we remember that members of his family are Lutheran deaconesses of Neuendettelsau), he and the church regiment should openly declare this.

But as long as he is called pastor of the French Reformed congregation in Erlangen, he is Reformed and cannot become pastor of a Lutheran congregation. It is our duty to protest against this confessionalism and call upon all who love our Lutheran church to raise their voices against it." That Mr. X protests against the employment of Reformed preachers in the Bavarian State Church, which after all wants to be regarded as a Lutheran one, is of course quite right; but what is the use of protesting with mere words in an angular leaflet if one does not take action? W. [Walther]

**Consequences of the Civil Rights Laws** in Germany. An appeal by a certain Pastor H. in the "Kreuzzeitung" of Berlin gives information about this. It says: "Due to the civil status laws, a large number of Protestant clergymen have fallen into the most bitter distress. Many parents no longer have their children baptized, bridal couples no longer marry, and the clergy lose most of their already small income through no fault of their own. The meetings of West Prussian Protestant clergy in Dirschau and of the members of the parish church councils in Berlin have brought to light a state of emergency that is hair-raising. Protestant clergymen have to live in poverty and are subject to the Wretched and abandoned to despair. Whether the state will help is questionable, and when - perhaps when it is too late."

**Strasbourg.** We read in the "Süddeutsche Reichspost." From Alsace: "After the request of the 75 Alsatian clergymen for a **professor who is faithful to the confession, which was** mentioned several weeks ago, caused no small astonishment in the government in **Strasbourg** and Berlin, but a fright in the theological faculty and in the board of directors, from which one has not yet recovered, the question has now recently been put to the faculty by the curator of the university, whether it considers it necessary to fill the vacant chair? (This sounds strange. D. Red.) The answer was that one hoped to cope with the existing work alone, against which a single member protested. Thus the danger of an orthodox appointment has been escaped for the moment, but the petition has at least had the good of sparing us the appointment of some double of Holzmann and of shaking the government out of its optimistic calm." Is this, then, we ask: Where

The right of the Church of the Augsburg Confession to professors who are faithful to the confession remains. The Strasbourg faculty has for years done its part to trample it underfoot and to assert its injustice as a right in its place. Under the present imperial government, in spite of the *suum cuique* - to each his own - which stands in the coat of arms of our high imperial house, should our Lutheran national church have to continue to watch its holy, unbreakable right being trampled underfoot? And did our fathers make the foundations of St. Thomas and others, with which the professors are partly paid, for liberalism and the Protestant Association?

(Elsass Peace Messenger of December 6 b. I.)

## The judgment of an unbeliever about the consequences of unbelief.

Once, when the religious mocker Voltaire had invited to a party to mock the belief in immortality, Voltaire's servant entered. When Voltaire noticed this, he asked the company to be silent, saying, "If that fellow hears what we say, he'll cut my throat this night." Voltaire thus meant that the belief in a retribution after death still kept this man from such misdeed; the fruit of his teaching, on the other hand, was that the confessors of the same were afraid of nothing but at most, as Luther says, of Master Hans, that is, of the executioner. W. [Walther]

## Ordination and introductions.

(Delayed.)

On the 12th Sunday after Trinity, 1874, the candidate Aug. Leuthä User was ordained by Mr. Pastor C. W. Baumhöfener, assisted by Mr. Pastor I. Hilgrndors, and was installed in his office in the midst of his congregation near Grand Island, Nebraska.

Address: liov. ^:u<: Dsutllasussr,

Oraod Island, Hall Oo., Rsdr.

Rev. E. A. Frese, formerly of St. Joseph, Missouri, called from the congregation in Platte County, Nebraska, was installed in his new office on the Sunday after Christmas, 1874, by the undersigned, by order of Mr. Praeses Bünger. C. W. Baumhöfener.

Address: kov. L. l'rsvv,

6o1untdu8, Dlatto Oo., Rödr.

On the second Sunday of Advent, 1874, Rev. E. Beck, formerly of St. Louis, was solemnly installed in his new office by the undersigned, by order of Mr. Praeses Bünger, as pastor of the newly formed congregation in Plymouth County, Iowa. I. F. Dö scher.

On the Sunday after New Year's Day, Rev. I. F. Doescher, formerly of Fort Dodge, Iowa, was solemnly installed as pastor of the newly formed congregation at Jankton, Dakota Territory, by the undersigned, assisted by the Rev. E. Christensen.

O. A. Norman.

On the third Sunday of Advent, 1874, Rev. I. M. Maisch was installed in his new office in the newly formed congregation at Big Cypress, Texas, by order of the Presidency, by the undersigned, assisted by Revs. A. Greif and A. Meyer. I. Maisch.

Address: Rov. d. Z "I. Zdaisou,

8prin\$ Station, Harris Oo., Il?6xas.

## To the message.

It is repeatedly reminded that all notices for the "Lutheran", announcements of ordinations, inductions, church consecrations, conferences, addresses, receipts 2c.

## only to the editor

to send find. D. R.

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## Display.

### Festive Chants. A collection of church choral songs for soprano, alto, tenor and bass with original contributions by C. F. Baum.

Under this title, the fourth issue of Baum's collection of choral songs has just been published by Mr. L. Volkenings, bookseller, St. Louis, Mo. (No. 22 8. 5tü 8tr.), the fourth volume of Baum's collection of church choral songs has appeared. It contains 2 choral pieces for the confirmation celebration with the appropriate texts Rev. 2.10. (Sei getreu 2c.) and Matth. 10, 32. 33. (Wer mich bekennet 2c.), 1 chorale from Bach's St. Matthew Passion and 3 Easter pieces. All pieces are easy to perform and of ecclesiastical character. The arrangement is excellent. The price of this booklet is 20 cents' a copy, O1.80 a dozen plus 10 cts. postage. W. [Walther]

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## Conference - Displays.

The united Columbus Conference meets, s. G.W., March 2, at the home of Rev. E. W. Kahler at Lancaster, Ohio. Duration: 22 days. Holy Communion will be served on Wednesday evening.

## 24

The brothers are asked to report to the Duster > loei 8 days in advance, and reminded that it should be a matter of conscience for them to attend the meetings of the Conference or to excuse themselves in writing for valid reasons. L. E. Knief.

The Southern Michigan Pastoral Conference will meet, s. G. w., February 9th and IOth, at the home of Rev. Hügli in Detroit. I. A. Schröppel.

The joint pastoral and teachers' conference of Chicago and the surrounding area will meet on the first of February at the school of teacher Fischer.

E. A. Zutz, Secretary.

## Book Display.

### Songbook for lower grades and mixed schools. St. Louis, Mo. 1875.

As much as there are school songbooks, and indeed some quite beautiful ones, there has been a lack of one that could be introduced in a Lutheran school in all respects without hesitation. Such a one is offered with the collection under the above title. Great care has been taken to include only those songs whose text in no way breathes a false spirit, which are either of a truly and soberly Christian religious and moral content or the harmless expression of childish naiveté, but whose melody, without being trivial, is easy for children to sing, retentive and sweet. On 64 pages in octavo, 76 mostly two-part songs are included, but they can also be sung in one part. The price is 20 cents per copy, to be obtained from our general agent Mr. M. C. Barthel here. W. [Walther]

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### For the Lutheran orphanage zum Kindlein JESU near St. LouiS

Received: From the laudable Virgins' Association in Concordia, Mo. by Past. Blitz-10.00. Bon Elise Frerking there -2.00. By Past. M. Eirich sn New Minden-25.00. By teacher Wukasch in Frohna, Mo., by his school children -2.25. By Rev. Hofius in Columbus, Texas-6.00. HochzcitS Collecte at H. Arnold's in Jmmanuels District in St. Louis-10.00. Bon Job. Löd at Bück Valley, Pa, -2.50. WeddingS Collecte at W. Wüte at Pleasant Ridge, Ill, -6.00. By Past. B. Mießler from the laudable Virgins' Association of his congregation in Palmyra, -19.30. By Teacher Oskar Gotsch in St. Louis from his school children, -6.25. By Andreas Bopp in Des PereS, Mo. as an opser of thanks for happy delivery of his wife, -5.W. By Prof. Crämer from his congregation in Mincrstown -7.45. Don I. C. Däumer in St. LouiS -15.00. From Mrs. Wittwe Dirker there -5.00. From the piggy bank of little Theodor Bügel there -2.00. By Rev. Äothe from Wittwe Niemann -1.00. From N. N. in Decatur, Ill, -1.00. By Studiosus Böttger from the Concordia-Dsstrict in St. Louis -5.35. By K. W. Springmeyer from d. Jmm.-Distr. there -4.00. By Past. Nachtigall at Waterloo, Ill, Wedding Collecte at Karl Böhme -4.75. By Karl Wehking in St. Louis -10.00. From the poor fund of the Concordia District there -8.75. Collecte of the school children there -21.55. By Teacher Roschke from his school children -5.70 together with various articles of clothing and toys 2c. From the Jmmanuels-District in St. LouiS: Surplus of a Collecte -3.65, from Konr. Rüster u. Heinr. Böker each -1.1.0, from the schoolchildren of teacher Eggers -2.00, from Geo. Beckmann -5.00. By Past. Wesche m Humboldt, Kansas, by Mich. Sridel -5.00. By Past. Rersinger in Danvillr, Ill, by his congregation -10.00. By C. W. in G., Ohio, -400.00. By the school children of teachers Grüber and Mackensen in St. LouiS -11.60. By the school children of teacher Julie Pohle there -4.75. By the same of Dorothea Hecket -4.35. By C. Burgdorss Eyefrau in Red Bud, Ill, ->5.00. By Past. Biltz in Concordia, Mo., by Bro. Brackmann as a thank offering -5.00. Wittwe Frerking and Wilh. Jungklaus each -2.00. By Rev. Achenbach in Venedy, Ill, by W. Maßmann ->5.00. By Past. Hahn in Staunton, Ill, by his congregation ->22.10, by Mrs. Louise Sievers as a thank offering for recovery from serious illness ->5.00. By Past. Wendt in Clay Township, Ohio, from a widow there -2.00. From N. N. in St. Louis ->7.25. By Mr. Titkemeyer there for Christmas gifts ->6.50. Wedding Collect at D. Klausen's in Paola, Kansas, -3.80. surplus from the Christmas tree in the Beihlchem school in St. Louis ->8.65. from an unnamed woman in the Jmmanuels district there -1.50. from the savings book of little Theodor Lunow in Effingbam, Ill, -2.80. From the Jmmanuels District in St. Louis by I. Heinz ->2.70. From the Coneordia District there by Stud. Böttger -5.15. By teacher Körner --3.35. From the DreielnigkeitS District there by Chr. Brockmeycr ->5.10. From gray Dahl das. -5.00. From the school children of teacher Almstedt ->5.90. By Past. Prohl in Wisconsin by W.Rinck -1.00, Louise and Mathilde Rinü 75 Cts, F. Linse -1.00. By teacher Karau GemeindeCollecte of Bremen near St. Louis -.19.15. By Past. Gräbner in St. Charles: collected by himself ->8.80, by teacher Hölscher collected --16.00, by teacher Walter collected P7.00. By Past. Lüker in Aroma, Kansas, from his, Gem. ->1.15, from his children 55 Cts. From the werthen Frauenverein and some other friends in New Minden, Ill, by Pastor M. E rich 1 box of all kinds of clothing and linen. From Pastor Lenk in Bremen at St. Louis, a parthy of Christmas pictures for the children. From Messrs. Estel, Weinhold L Co. in Wittenberg, Mo. 2 barrels of flour. From Leonhardt L Fischer in Red Bud, Ill, 2 barrels of flour. From Karl Wilhardt in St. Louis, 12 boy's socks. From Karl Finsterbusch there, 7 pairs of socks. From Jos. Küster there, a book case with contents. From Pastor Bünger in St. Louis, one lot of youth fonts. From Karl I Schneider there, a parth of hats and caps. From Franz Reinicke, a large basket of honey cakes.

Warmly thanking the kind givers on behalf of our dear orphans and wishing God's rich blessings to all of them

I. M. Estel, Cassirer. Correction.

In my last receipt ("Lutheraner" of 1874, No. 24) read instead of "von Pastor Weyels Frau Wittwe" 2c.: von Frau Pastorin Weyel.

St. Louis, Jan. 23, 1875. The above.

For the Lutheran Orphanage near St. Louis received since September 17, 1874: Wedding Collecte at Mr. H. Merz ->7.25. From Mr. Luft 1 Bush. Apples, 30 cabbage pots. From Carven, Ill, 1 package of woolen yarn. From Mr. Past. Bünger 1 drum. Mr. C. H. Moritz, kitchen utensils worth ->7.00. From the Women's Association in St. Charles, 6 pairs of underpants, 3 girls' shirts, 2 petticoats, 2 girls' dresses, 2 boys' pants. From Bro. Clamors 2 sack of beans, 1 p. of apples. H. Reinker 3 p. beans. Karoline Otto 8 handkerchiefs. M. Mertz 10 galt. Vinegar. From the women at New Wells 4 pots of apple butter, 1 box and 1 sack of green and dried fruit, 8 lbs. of butter, 1 skein of yarn, 12 cabbage heads. From the Schul lndern there 70 cts. From Wittwe Trog 3 p. apples. From Gr. Möller 3 p. apples. G. Mertz 3 bushels of apples, 1 buShel of sweet potatoes. Mrs. Past. Weyel 1 wadded quilt, 1 sheet, 2 Klsszüge, 12 shirts, 12 hoods, 6 pairs of stockings. Mrs. W. Rüärich 1 pelt, 1 kiffen cover, 1 shirt, 1 bed sheet, 1 handkerchief, gray Anna Möller 1 Mäntrichen, 1 woolen and 5 calico dresses, 3 woolen petticoats, 2 shirts, 2 jackets, 1 apron, 2 woolen hoods, 1 child's hood, 1 pair of shoes, 1 pr. stockings. From Mrs. Umbach 1 wadded quilt, 3 shirts, 1 apron. From N. N. 2 bush. Potatoes. From Hoffmann 1 barrel of apples. Joh. Lochhaas 1 bush. Apples. From the Bremen Women's Association 10 quilts, 16 cushions. From the Women's Association tes Jmmanuels District in St. Louis 7 shirts. From Nashville, Ill, 1 box of assorted calicoes, 5 pairs of stockings, and some want yarn. From M. Mertz, 1 bush. Apples. H. Paprndorf 12 cabbages, 1Z bush. Potatoes. From the Women's Club of the Jmmanuels District at St. Louis 9 shirts, 6 pairs of stockings. From C. H. Moritz 14 dolls, 1 burner, 2 lamp glasses. From Dr. Bosse 2 barre! Flour. From Meier 2 sacks of flour. From the Women's Club in St. Charles 6 pairs of stockings, 6 petticoats, 4 shirts, 2 pants, 3 vests, 6 girls' shirts, 5 petticoats, 3 white petticoats, 1 pair of girls' pants, 2 dresses, 2 wrapperS. Christmas gifts received: From M. Mertz 1 Bush. Apples. G. Mertz desgl. Niebrügge 2 Bush, ditto. Th. Debüt 2 night chairs. Mr. Finsterbusch 7 pairs of socks. Sophie Hubmann 5 IdS. calico. Mrs. Otto 1 box of miscellaneous stuff. From Mr. Past. Hallerberg's St. Jacobi parish 10 dresses, 5 aprons, 3 pants, 5 underpants, 3 pairs of stockings, 23 shirts. Of the gray ones in Mr. Past. Achenbach's parish in Venedy, Ill, 9 petticoats, 10 girls' shirts, 6 petticoats, 12 pairs of pants, 10 boys' bodices, 9 dresses, 4 smocks, 4 blue shirts, 4 aprons, 3 bust shirtscn. From G. Greb j Bush. Apples. From the women's club in Past. Wille's parish in Concordia, Mo., 2 quüts, 6 pillow covers, 1 sheet.

Sincerely thanking the generous donors on behalf of our dear orphansF . W. Ude, orphan father.

Received for poor students: By Mr. Pastor Sapper from the Women's Association of his congregation -10.00. By Mr. Past. Barth from Urban -1.00 for Mallon. By Mr. Past. H. F. Grupe, at H. Blumenberg's wedding, -3.05 for Polack. By Mr. Past. Bünger from Mr. H. Kurre -1.00 and from Mrs. Louise Timmermann -2.00 for Oerting. By Mr. Past. Schöneberg from the women's association of his parish -15.00 for Aron. By Mr. Past. Lenk from Mrs. Böhner -3.00. By Mr. Past. I. M. Hahn, on Mr. I. Niemann's wedding, -15.45, collected from the women's club of his congregation 6 pairs of underpants, 2 undershirts, 8 sackcloths. By Mr. Pastor Wesemann -1.20 for the proseminariften breast. From the women's club in Venedy 15 shirts, 9 pairs of socks. By Mr. I. Laatsch from the congregation in Bethlehem, Ills. -14.50 for the Proseminarists Angel. Through Mr. Past. Lenk from the Jungfrauenverein of his parish -10.00 for Blanken. From the Bremen Women's Association 10 quilts, 25 weed covers, 5 pr. woolen socks. By Mr. Past. Hofius from N. N. -2.25. From the congregation of Mr. Past. H. Hanser -24.00 for the proscm. P. Schwankosky. By Mr. Past. Knies for Ch. Hoyer -1.50, for poor students -2.50. Christmas - Collecte of my congregation in MinerStown -9.10 for I. Krause. Through Mr. Hartmann from Mr. Past. Feustel's congregation -10.00. By Mr. Past. Jüngel from Mr. Trentmann -5.00. By Mr. Past. Hahn from the Nahrverein in his parish 1 busthrmd, 5 pairs of underpants, 10 towels, 2 pillowcases, 2 pairs of stockings. Through Mr. Past. Ottmann by Mr. Konr. Müller -1.00. By Mr. Past. Lenk -1.00. By Mr. Past. Caienhusen Christmas Collect of his congregation -8.30 for Kirmis. By Mr. Past. Piffel -8.00 for Chr. Hoyer. By Mr. Past. Hallerberg from E. Ahrens -10.00, H. Ahrens -1.00, CH.THake -2.00, H.Wilkening -5.00, from himself -5.00, from the sewing club of his parish 3 shirts, 2 pairs of stockings for proseminarist Mertner. By Mr. Past. Wille from the sewing club of his parish 6 bust shirts, 5 pillowcases, 6 towels. Through Mr. Past. Weber -7.00 for Johannes and Jben. A. Crämer.

For poor students received by Pastor Thurner from his congregation in Guttenberg, Iowa, -7.00. By Mr. Chr. Gerling -5.00. By Rev. Heinr. Sauer, collected in his congregation in Mobile, Alabama, -10.75. By Pastor Hügli from the worthy Young Women's Association of his congregation in Detroit, Mich. -15.00. By Pastor Wagner in Chicago from the worthy Young Men's Association of his congregation -25.00. By the same from N. N. -1.00.

For a poor student: From an unnamed person in gratitude for her recovery -2.00. C. F. W. Walther.

Report of the Treasurer of the Committee for Inner Mission in St. Paul's Parish at Fort Dvdge, Iowa, on Receipts and Expenditures from January 1, 1874, to then 1875.

Revenue. Cash on hand from last year 430.75. From the congregation of Mr. Rev. Herrmann in State Center, Iowa, 4.00. From N. N. 1.00. From sale of wagon and horse 20.00. From pastoral conference in Iowa 2.50. To Mr. Pastor Herrmann 1.00. For tracts sold, sermons 2c. 7.12. Collecte at the local mission festival 21.35. Second mission of the congregation of the Rev. Herrmann 10.00. Through Past. Döscher 33 85. by W. Hoyer 1.25. by Rev. Döscher 1.00. From the congregation of Rev. Schürmann in Homestead, Iowa, 12.50. From local congregation 16.01. Total income 4162.33.

Issue. At the debt of the mission house paid 440.00. For blacksmith work and other repair to the wagon 7.35. For 4 dozen tracts 6.75. At the missionc wagon paid 3.90. For a pair of Nubberstiesel of the Nnseprcdiger Th. Fourth 4.25. For a horse 40.00. For saddler work 5.85. For grain and hay 17.50. For horse shoeing 3.00. To Mr. Past. Mertens paid 33.73. Summa of the expenditure 4162.33.

Addendum to above report.

For our congregations in Iowa it may serve as news, since the entire Iowa Pastoral Conference has promised to support the mission started here to the best of its ability, that we have fallen quite behind with our mission coffee, in that we still owe 440.00 on our mission house and 460.00 on a new car, which we were forced to purchase last summer for our traveling preacher, to which must be added that the latter, whose salary we must try to raise wherever possible, since a large part of our mission field has been badly infested by locusts for two years and thus the gifts from there have been very sparse, still has 440.00 to claim according to our annual report.

F. Lucian White, Cassirer.

With heartfelt thanks we record the receipt of the following gifts of love for the church building in Memphis:

From the congregations of Messrs. Pastors: A. Lohr 44.46, Jos. Schmidt 420 35, M. Hieber 412.60, I. L. Hahn 411.00, Ph. Schmidt (Gem. in Liverpool 410.00, Women's Association there 43.00) 413.00, R. Koehler 42.40, I. Gram 47.00, C. Lamerbach (St. Paul's parish in Barton, Md., 48.50, Jmmanuel's Gem. in Lonaconing, Mb., 49.00, St. John's Parish in Maple Run, W. V., 42.50) 420.00, C. Penalties 430.00, Uffenbeck (belated) 25 Cts., B. Lange 417.00, M. Stephan 415.20, L. E. Knies 47.50, H. Hanser 455.50, I. F. Bünger 451.00, F. C. Besel 415.00, G. Pvlack 47.00, F. I. Blitz 410.00, C. Jrincke 447.00.

God bless the kind givers!

Memphis, Jan. 11, 1875. di-. G. M. G o tsch.

H. Sieck.

Received for proseminar at Springfield, Ill: By Mr. Past. Geyer in Carlinville, Ill, 10 pieces of smoked meat in hams, shoulders, and sides (correction of last submission in No. 22 v. I.). From Mr. Gottlob Schmidt in Chatam, 2 geese, 2 gr. Apple butter. By Mr. Past. Töwe in Arenzville 410.00 for the seminary budget. Through Mr. Past. Meier in Lincoln 1 barrel of flour, 20 heads of cabbage. By Mr. Past. Cooper in Mount Pulaski 200 pounds of flour, 1 keg of sauerkraut, 9 Pfv. butter. Through Mr. Past. Erdmann from his parish 415.00 for the Semtnar household. From Mr. Rocker in Springfield 4 bush. Apples. Mrs. Storm there 1 gallon of fat. By Mr. Teacher F. W. Bunge 420.20, collected at Mr. H. Waßmann's wedding, for L. Niemrier.

G. Peacock.

For some of Brunn's pupils and for poor pupils here and in Addison received: 1) From Pastor Dulitz 45.00, through Pastor EverS 410.00, from Past. Bode's congregation 430.00, from the laudable Women's Association in Past. Schönberg's congregation 420.00. 2) From Mrs. B. N. 50 Cts, Mrs. N. N. 45.00, collected at Solomon's wedding 44.30, collected at Lahmeyer's wedding 410.84, collected at DetzerS wedding 46.17, from my congregation for W. 47.50, from the Virgins' Association of my congregation 419.35, from Mrs. P. 41.00.

God's rich blessings to the dear givers!

Fort Wayne, Ind. d. Jan. 12, 1875, W. S. Stubnatzy.

For the purchase of musical instruments for the school teachers' seminar received in 1874: from teacher Bcū 41.00, teacher Krieger 42.00, by teacher I. L. Himmler from the Musikverrin zu Frankenlust, Mich., 43.00, by the same Collecte at the birthday celebration of Mrs. Maurer in Frankenlust 44.00.

Addison in January 1875. K. Brewer.

I hereby confess to having received the sum of 31 Thalers and 6 Groschen for my support through Professor Walther. Heartfelt thanks to the kind givers and rich blessings from God!

Planitz, December 1874. F. Th. Ruhland.

## Changed addresses:

Usv. 3. horn. Lox 180 voxter, Oullas 6o., lorrv".

Usv. 3rd Ro^lslr, 227 4tti 8t., RD L. L "8t bliuvsapolis, kUinv.

liev. Lnesalits, Harrcoelc, llou^lRtror 6o., Llicrlr.

L. Dirnwsrmanll, 116 VV. 21st 8tr., Okicmxo, III.

L. Tut?, 847 Ola^toir 8tr, (Dtncm^o, III.

Oavsktz, 734 Litton 8tr, OtncmAo, 111.

Printer dex Synod of Missouri, Ohio & a. States".

## Volume 31.

### **This year's Jubilee of Indulgences of the Antichrist.**

In the year 1300 A.D., a man named Boniface the Eighth sat on the papal chair. This was an exceedingly worthless man. In order to become pope himself, he had persuaded his predecessor, Cölestinus the Fifth, who was a very simple-minded man, to voluntarily resign his papal dignity; After this had happened, however, and Boniface had achieved his goal and obtained the papal dignity through all kinds of cunning and trickery, he immediately had the expabst Cölestinus imprisoned until his death, because he feared that he might feel remorse for having voluntarily renounced the papal dignity. Sitting on the papal chair, Boniface did everything he could to gain honor, power and wealth. Among the various means he used to achieve this end, he issued a bull in which he declared and established the year 1300 as a jubilee year: Whoever in this jubilee year would visit the two main churches in Rome in (papal) penitence, that is, if he was a resident of Rome, at least 30 days in succession, or one day at a time, or, if a foreigner, at least 15 days in succession, should receive the most perfect indulgence of all his sins; and from now on, every hundred years such a jubilee year of indulgences should be celebrated.\*) Pope Boniface had not made a bad speculation with his Jubilee Year, for at his invitation no less than 200,000 strangers gradually arrived in Rome, which brought the pope about fifteen million gold coins. The result was that later popes could not wait for the time set by Boniface for the next Jubilee. Pope Clement the Sixth therefore declared in a bull that human life, as is well known, is so short that only a few people reach the hundredth year, and that in the Law of Moses, which must be fulfilled, God himself commanded that a Jubilee year be held every 50 years.

The Bull is found in its entirety in German translation in Walch's edition of Luther's works. See Tom. XV, 2-4.

### **St. Louis, Mo., Feb. 15, 1875. No. 4.**

Clement said that a Jubilee Year of Indulgences should be celebrated and determined the next year to be 1350.) Also this Clement had not miscalculated. Once again an enormous crowd of people went to Rome to gain the promised indulgence for all their sins, so that in this jubilee year about 22 million gold coins flowed into the papal treasury. So it happened that for the following popes, even 50 years were too long to hold their annual market of sins, which had proved so profitable. When Pope Urbar the Sixth was short of money, he wanted to resort to the well-tried means of filling his empty purse, and therefore established that from now on a new Jubilee Year was to be celebrated every 33 years. He died during the preparations for it, but his successor Boniface the Ninth made up for the omission in 1390.\*\*\*) Of course, the popes had to give a reason why the Jubilee should always be celebrated just after the lapse of 33 years; and what was their excuse? The devious peelers said: This had to happen because Christ had become 33 years old! The infallible Pope Paul II forgot this, of course, and in 1470 established that the only correct thing to do was to celebrate the Jubilee Year of Indulgences always after the lapse of only 25 years; †) and this is how it has remained until today, although some popes have not taken the liberty of writing out some post-Jubilee years, some extra-Jubilee years.

Thus the present Pope Pius the Ninth, in a bull of December 24 of last year, declared the present year 1875 to be a Jubilee Year of Indulgences, and invited all his worshippers to come to Rome and receive, under the conditions already established by the previous Popes, "the fullest indulgence, forgiveness and pardon".

Also this bull can be found at the mentioned place, p.5. Since in the jubilee year not the journey of the pope's faithful to Rome, but their dear money was the main thing, the jubilee indulgence merchants sent out by Boniface the Ninth, who had to move around in the countries, did not demand the arduous journey from the rich, but sold the indulgence for the mere payment of the travel money; here and there they were also satisfied with half of the travel money.

S) See at the cited location, pp. 10-16.

of all their sins". Yes, Mr. Pius has been so liberal that he first shows even those who are unable to come to Rome how they can nevertheless partake of the great grace of the plenary indulgence granted by him, and that he secondly indicates what must be done so that the Jubilee indulgence is also granted to the relatives who are still in purgatory.

No one has written better about the nefarious swindle that the popes have always perpetrated with their Jubilee Year of Indulgences than our Luther. When Pope Clement the Seventh declared the year 1525 to be a Jubilee Year of Indulgences by means of two bulls, Luther himself published these bulls with a preface and glosses. Since the bull of Pope Clement VII and the one of the present pope are as similar as one egg to the other, we want to share with our readers at least Luther's preface and glosses to the first Jubilee bull of Pope Clement VII, published on December 17, 1524. - —

Luther's preface to Pope Clement the Seventh's Jubilee Bull of Indulgences thus reads:

"If we did not know that the pope and his mobs were impudent boys, who do not believe that there is a God, and who only care about money, giving God with honors or dishonors, like the whoremongers: it should be obvious from these new bulls of the jubilee year alone. They know well in Rome that by the light of the Gospel (which by God's grace has gone out in the German land) all their wiles, Roman tricks and deceptions, which they have used so far to deceive the world for money, have come to light, even publicly, that the Pope's deceit and deception and antichristian seduction are not only attacked with sermons and letters, but also painted on the walls and on letters.

"So they also know well that the very palpable deceit and robbery of the indulgence is so utterly obvious that even the enemies of the Gospel must confess that it is vain avarice, deceit and fraud, nor may the Antichrist here in the jubilant bull with the rotten, stinking, embarrassed, rejected waar, so all men long ago

## **26**

and offer him quite a bit of money, just as if his stuff was still valid and the gospel had never been preached. That means, I think, to take off the cap of shame, not to be able to get red anymore, and to interrogate fearlessly, because honor might come out of it. There are the Romanists in so many books, writings, sermons, letters 2c. They have cheated Germany out of money, property, body

and soul with vain lies, mischievousness and trickery, then brought them through shamefully, and are still coming back with the indulgence stuff, as if they brought delicious goods.

"The pope says here in the bulla that he wants to open the golden gate. We have long since opened all the gates in Germany, but the boys do not bring back a penny of the money, so they deceived us with palliis, illäulKeutiis, cÜLpeusatiouikuL (mille nc>-eeucli artibus), that they stole and robbed from Germany by their diabolical bulls more than. Dear pope Clement, you will so sweet us not for clemenzen that we buy more indulgences. Dear golden gate, dear bulls, always go home, let the whales also give you money, who knows you, do not buy you. We know (praise God) that every hour those who hear and believe the holy gospel have a jubilee year, as Luc. 4. v. 19. says, that the time when the gospel is pure is the right, rich, pleasant jubilee year. We may not, dear Pabst, have your bulls, only the lead and parchment saved, it does not carry money henceforth.

"But it is no wonder that the Romanists are so insolent, for they must ever fulfill the prophecy of the apostles spoken of them, 2 Pet. 2:1, 2, 18: That they are accursed men, having a heart pierced with avarice, speaking proud words, since there is nothing behind them 2c. Item, 2 Tim. 3, 2-5. where Paul says of them: They are people who think of themselves as stingy, proud, proud, blasphemers, disobedient to parents, ungrateful, unspiritual, disruptive, unforgiving, abusers, unchaste, wild, unkind, traitors, sinners, puffed up, who love lust more than God 2c.

"But we should thank God from the bottom of our hearts, who have recognized the truth and are rid of the water bubbles (want to say the cops), and now know what a cunning arch-villain Satan is with his bunch. Now (God wills) the tyranny of the pope will almost be over for good, the devil also feels it well, only that he acts as if he despises the gospel and still writes bulls. But of course his courage is gone, and he has already surrendered that all his anger and work is lost. May God crush him completely under our feet in a short time, amen.

To the words of the Jubilee bull:

"Among the concerns that are incumbent upon us, we turn the desire of our minds most to the things by which "all believers in Christ may earn indulgences," Luther's gloss reads:

"Yes, you, infernal father, think most of all about how you bring about much money and property with lies and deceit, confirm and maintain your tyranny, blaspheme and suppress Christ and His Word, establish and accumulate idolatry, deceive the poor people with your indulgences, and lead them to hell."

To the bull's words:

"Indulgences are bestowed for the purification of sins," Luther's gloss thus reads:

"Through indulgences one becomes clean from sins, like the dog of fleas around St. John's Day. O of shame, Lies and blasphemy. Hearts are cleansed by faith in the Son of God alone, and by his holy blood, says St. Peter in his Apoc. 20, 31. 1 John 1, 8."

To the bull's words:

"Because the year of jubilee is approaching, a year of forgiveness of sins, directed by our Most Holy Redeemer."

is Luther's gloss:

"Because Christ has accomplished it, and acquired forgiveness of sin for us through his suffering and death, as the holy scriptures testify: why do you slobber, that the jubilee year and your dense market of indulgences do it? God disgrace you, you wretched devil's head!"

To the bull's words:

"By Bonifacius the Eighth of blessed memory, Clemens "the Sixth", and so on.

is Luther's gloss:

"These have been very pious, holy fathers and shepherds, so great disunity, war and bloodshed have caused and all misfortunes among the high potentates, emperors and kings; as the histories show. For of Pope Bonifacio it is written: latravlb ut vul^es, re^navit ub lupus, mor- tuus est ut eaus." (That is, he entered like a fox, ruled like a wolf, died like a dog).

To the bull's words:

"If they confess and repent properly",

is Luther's gloss:

"Righteous Christian repentance is to know sin rightly, to have heartfelt remorse and sorrow for it, and to believe that it is forgiven by Christ's merit, life, and death alone (which is all of the Holy Spirit, and not man's work; not by auricular confession and man's work. nor of the saints' merit, as the blaspheming mouth of Pope Clementis leans."

To the bull's words:

"Peter and Paul sanctified the city (Rome) with their "martyrdom",

is Luther's gloss:

"One becomes holy through the Son of God alone, not through the saints' martyrdom and bodies; as Christ himself says of him, I sanctify myself for them, John 17:19."

To the bull's words:

"We, as St. Peter's descendants",

is Luther's gloss:

"Yes, the devil's descendants in hell, from whom also the papacy was founded, and is preserved by God's wrath and doom, because of our sins."

To the bull's words:

"We permit dispensing over uncertain property and property wrung from us by usury or 'other means.'"

is Luther's gloss:

"The infernal father, the pope, as the true anti-Christ, has the power for the sake of money to permit and dispense with everything that Christ forbade, and to forbid what he left free, 1 Tim. 4, 3. ff, so that it may be seen and grasped that he is an abominable man of sins and a child of destruction, of which Daniel and St. Paul have spoken. Dan. 7, 8. 19. 24. C. 11, 36. 2 Thess. 2, 3."

To the bull's words:

"We want to open the gate of St. Peter's Cathedral with our own hands",

is Luther's gloss:

"O of great humility, that the infernal father lets himself down so low and wants to open the golden gate, which brings much silver and gold, himself with his own malicious (want to say malicious) hands; who would be worthy otherwise, because he hopes that it will snow money and goods."

To the bull's words:

"To obtain such indulgences, we affirm to great quieting of the Christian believing consciences, by papal power," is Luther's gloss:

"Yes, should the pope's, the anti-Christ's, lousy indulgence appease the conscience? Something else belongs to it, as the Scriptures say and pious hearts testify, namely faith in Jesus Christ, John 6:40 and Romans 5:1.

To the bull's words:

"From Papal Power",

is Luther's gloss:

"Yes, from hellish, devilish power. Who has given you, you lying spirit and blasphemer, this power to give plenary indulgence and forgiveness of all sins, for the sake of your self-invented, foolish and ungodly works, against God's commandment; since it has come to the Son of God all sour and dear, and cost His blood and death. This you revile and trample underfoot, you desperate, impotent devil's head with your shameful indulgence."

To the bull's words:

"We grant, where some parents, friends or other believers in Christ deposit an alms for the souls in Purgatory in the boxes which are in St. Peter's Cathedral, that then the plenary indulgence shall come to the aid of the same souls who are in Purgatory for perfect remission of the chastisement."

is Luther's gloss:

"Ah, you cursed evil-doer and devil-head, how much you drool over your shameful, devilish, fictitious indulgences and purgatory, of which you do not think anything even with your brothers, the carnival bishops and carnal bishops of the Mass, and the sworn and blameless multitude, except that you mock God's and the people's teeth, and consider them vain geese, especially us poor Germans, who do not understand your lies and deception. We know of no other indulgence from the grace of God than that which the Son of God, by his suffering, death and resurrection, has so richly purchased for us unworthy ones, and hands it out abundantly through the gospel free of charge, by grace, to all who accept it with faith: They certainly have forgiveness of all sins, the right rich and true indulgence, which cannot fail nor deceive, as the Antichrist's indulgence market in Rome, devised by the devil to deceive people, to bring money, goods, body and soul, and to obscure and destroy the merit of the Lord Christ.

"Purgatory is a purely fictitious thing, a flea market and yellow stuff, of which there is not a word in the Holy Scriptures, on which the whole papacy with its sacrificial masses, vigils and other idolatry is founded and based; and you, impudent knave, epicurean and evil-doer, are only concerned with yellow, with maintaining your tyranny, not with souls, but only with leading them into the abyss of hell. Such horrible, diabolical, tangible lies and blasphemy would break one's heart. Increpet te Dominus, Satan! Come, Lord Christ, soon, and by your glorious future into the fiery lake overthrow the adversary and arch-enemy, the Antichrist at Rome, together with all his scales, members and followers! Amen."

To the bull's words:

"Therefore all believers in Christ should do enough for the Lord through the "pain of repentance^.

is thus Luther's gloss:

"The pope can do no more than whistle a little song on his bagpipe at all times, and teach about gratification, even mentioned, invented works of man, about putting money into boxes, about pilgrimages, and about how the frenzied and darkened run around, visit the cathedral and the altar, call upon the deceased saints, without, even against God's word and command; all of which the Jews, pagans and Turks, even dogs and swine, can do in part, desecrate and disgrace Christ's suffering and death, and trample underfoot his blood, merit and satisfaction. Let God disgrace you again, you desperate evil-doer, as he began all over again, and throw yourself and your whole court and regiment into the hellish fire where you belong.

To the bull's words:

"Luther's gloss thus reads: "Let no one break this letter of our confirmation or strive against it out of wicked paucity:

"No one, but only everyone who loves Christ and his word from the heart, is guilty and obligated to confidently resist the Roman Antichrist and his hypocrites and frogs, old and new, lies and false teachings, with words and works and whatever he can, as he vowed and swore in baptism: In this he does to please the right, true, almighty God, and to displease the devil, the almighty idol, regardless of what his governor, the pope, blows, salivates, roars and thunders out of his devilish mouth and butt; for where he curses, God blesses and in turn. Therefore no one turns to such pompous words and water blasts, they can do no more harm to anyone, and pass away like smoke." \*)

So far Luther.

It is true that these glosses are strong and use a language that is not used in our days. But anyone who believes in the gospel from the heart and has recognized that there is salvation in no one else but in Christ and his grace, and who therefore realizes how many thousands of so dearly redeemed people the pope deceives with his fictitious jubilee indulgence and cheats not only out of their money, but also out of body and soul, but also of body and soul, will not find Luther's language about this too strong, but rather will have to say that Luther was not at all able to find words strong enough to express the greatness of that Jubilee Abomination as it deserves. Whoever does not believe that there is a God, a heaven and a hell, or whoever thinks that it is all the same what a man believes, whether he believes in God's revealed truth or in a doctrine of lies made up by men, if the rabble is thereby only kept in external discipline, will of course take offense at Luther's holy earnestness. God preserve all our readers from such ghastly blindness! W. [Walther]

\*) See Luther's Works. XVIII, 959-970.

## **The Right Church.**

Luther: "Therefore, the description of the Christian church given by Christ is to be noted here once again, namely, a group that not only has its word, but also loves and keeps it, and leaves everything for the sake of love. (XII, 1845.)

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(Submitted.)

## **Some guiding principles regarding the so-called opposition communities.**

(Continued.)

In the first sentence, the Synodal Conference declared it to be an abomination before God and an annoyance before the church, even before the world, that congregations and pastors, who have already recognized each other as orthodox, or should recognize each other, still continue to bite and eat each other - and thus, with great seriousness, committed it to the conscience of the pastors and congregations concerned to do everything so that this unspeakable misery will finally be put to an end.

And truly! God would have to have abandoned us if this serious word could be spoken in vain. No, this blow to the conscience will not be in vain!

So the next question is, what is to be done to make things different?

There is the answer: If God has worked the willing, He will also give the accomplishment. When our opposition congregations have come to the living realization that things must not, cannot and should not remain as they are, then He who gives wisdom to all who call upon Him will also give wisdom and understanding in this matter. And it matters little how it is done, if only what is right is done. So if two congregations reach peace by any Christian means, whether they continue to exist as two separate congregations side by side as brothers, or whether they merge into one congregation, no one has the right to interfere, neither the synod nor the synodal conference (nor will anyone wish to interfere) - indeed, it is undoubtedly the very best thing that they compare themselves without any outside help, for they themselves must know best what is good for them.

The following sentences, therefore, do not at all have the opinion that something should somehow be prescribed to the dear congregations, or even that one and the same particular goal should be set for all congregations and the same ways instructed. The synodal conference is far from that.

But because it has been found that even with a good will the work of peace has not succeeded here and there, either because one did not have the right goal in mind for the particular circumstances, or because one did not take the right paths, the Synodal Conference has considered it its duty, The Synodal Conference has considered it its duty to share the experience gained from such cases and, on the one hand, to warn the dear congregations against such attempts at unification, which have proved futile or even dangerous, even disastrous, and, on the other hand, to give some advice regarding the right goal and the right means, which experience has so far proven to be successful.

All those concerned will now certainly consider these suggestions carefully and then judge for themselves what and how much of them is applicable to their particular situation. Whoever then knows how to find other and better advice, is at liberty to do so. For, to repeat, it matters little which way peace is made, if only peace is made at last, and the right peace, the peace that is pleasing to God.

So now the remaining sentences follow - and that because they need in fact no more explanation without all further remarks.

§2.

For the time being, the Synodal Conference warns most earnestly against **premature** attempts at unification, which, as experience has well taught, make trouble worse; advises, on the other hand, in such cases where acrimony or irritation of tempers still prevails, to be content for the time being with careful avoidance on both sides of anything that might add fuel to the fire.

§3.

However, the Synodal Conference is of the opinion that even in such circumstances temporary substitutions of pastors should not be omitted, but rather should be practiced as a good preparation of the congregations as far as possible.

§4.

Likewise, under such circumstances, the Synodal Conference especially warns against striving for unification in the 'Christian way, since experience has always shown such to be disastrous.

§5.

The Synodal Conference declares that, according to its conviction, an attempt at orderly coexistence can only be made when both have already begun to regard themselves as sister congregations from the heart; an attempt at fusion, however, is not to be dared until both are ready to join the congregational synod in case of need.

§6.

The Synodal Conference is convinced that the best, if not the only promising way, is for the two pastors concerned, after they have reached complete agreement in doctrine and practice, to first agree completely among themselves on the goal to be striven for (coexistence or fusion) and the way to be taken to achieve it, then for each to bring the same proposals to his board and congregation, for both boards and congregations to discuss these proposals together, and only then to issue a written document on the agreement reached.

§7.

The Synodal Conference considers public hearings and decisions by mixed investigative committees to be unsuitable and even dangerous, especially if the congregations are to commit themselves to this decision in advance.

§8.

The Synodal Conference exhorts the pastors and congregations concerned to consider that in such unions conscience by no means demands in all cases that the discord be traced to its first origin and that everything that has occurred be investigated and judged (which is also usually impossible); that furthermore it is by no means wrong in itself to simply leave the old disputes behind for the sake of love and peace, since the mark of a Christian is not that he insists on the right, but rather that he abandons his right for the sake of love and peace.

§9.

The synodal conference is rather convinced that only where God's honor and the salvation of souls requires it, an investigation of past incidents is necessary, i.e. where the binding key has been used on a person. Here such a verdict must either be recognized as just or else be overturned. On the other hand, anyone who has evaded the execution of discipline in a matter that is not a mortal sin may not be considered banished.

For the regulation of a peaceful coexistence, the Synodal Conference considers the local limitation of the parishes and the order of mutual intercourse to be the most necessary pieces.

§ 11.

As far as the latter is concerned, the synodal conference holds that no member may be excluded from the other against the will of his previous congregation. The pastor, to whom such a person wants to transfer, should rather do everything himself to prevent him from doing so, and present to him that the peace and unity of two whole congregations is infinitely more important than the convenience of the individual and the like. He should also, even if the reasons for which the dismissal is refused seem to him to be quite unjust, not proceed without further ado, but rather first seek advice and mediation from his and the "counter-sanctified" president and, if this would also be in vain, sue that congregation at its synod, where the synod would then be obligated to take the congregation into custody, or rather, to expel it.

§ 12.

The Synodal Conference finally considers it most appropriate that in the case of intermarriage the copulation be done by the pastor of the bride, but then the wife follow the husband into his congregation.

**News from our American Correspondence.\*)**

Dear Professor!

You will kindly excuse me if I take the liberty of burdening you with a bill of exchange. As you can see, it is for one thousand dollars and has been given to me by two of my parishioners, Messrs. Theodosius Estel, Joseph Weinbold and Compagnie (millers in Wittenberg). God has blessed the aforementioned brothers in the past year in their profession beyond expectation; they therefore made the Christian decision to use this blessing for the building of the Kingdom of God. Of the one thousand dollars (according to the bill of exchange), six hundred dollars are to be used for the buildings at our institutions which have become so urgently necessary and which have already been decided by the Synod; then 150 dollars are to go to the very needy congregation in Memphis for their new church building; the rest is to be left to you to distribute at your best discretion. We only want to indicate that you do not want to forget the orphanage near St. Louis, the institution for the deaf and dumb near Detroit and the hospital in St. Louis.

You cannot believe, dearest Professor, how deeply pleased and happy I am to be able to send you such a rich gift for the Kingdom of God. My joy about it is all the greater, the less prospect there was that much could be done by my two congregations for the synodal building fund. You are certainly already aware that on the last night of Christmas, according to God's decree, my house was destroyed by flames due to a defective chimney. My relatively and on average only meager

\*) We cannot refuse to share the above with our dear readers. We are moved by what is written in Proverbs 11:26: "He who holds grain, people curse him. This letter contains so much that is worthy of imitation and encouragement. W. [Walther]

The parish is therefore forced to raise about 2000 dollars for the construction of a new parsonage, which is difficult for many members of the parish. You will easily be able to explain that this initially distressed and depressed me in my mind. I would have gladly borne my loss alone (God knows who knows my heart), if only my community had not been harmed. But after my congregation (or some of its members) has almost completely compensated me for my loss, and after it has decided on a new building with visibly joyful courage and has already arranged for it, my anxious heart has been quieted, and I must exclaim: "The Lord's counsel is wonderful, and leads it out gloriously. Therefore: "Be content again, my soul, for the Lord does you good.

But one worry still weighed heavily on me, and even more than the first; that was the thought that my local congregation could probably do little or nothing at all for the Synodal building fund this year, because it would have to bear enough of its congregational burdens. In addition, I could expect little from my branch congregation in Frohna, because last summer they had built a new church for 6000 dollars and paid for it in cash; but in doing so, they had to exert all their strength. However, the gracious and merciful Lord has helped me to overcome this anxious worry by directing the heart of the above-mentioned brethren to assume at least a part of the debt which my dear congregations have to bear with regard to the synodal buildings, and also consider themselves obligated to bear. I say with care: a part of our debt; because I believe that my congregations, which - considered as a whole - are no longer children in knowledge, have even more to do - and with God's help will also do.

I must openly confess to you, dear Professor, that I am often overcome by a (I cannot deny it) terrible fear and dread when I think of what our Synod has promised to God this year. I say: Promised to the dear God, because He has truly given us the rich blessing of children in our institutions from His mild Father's hand, and has asked us to build our barns bigger in order to be able to store this blessing! At the Synod of Delegates assembled in Fort Wayne last year, we joyfully promised Him that we would gladly do so, and that we could not be His children, but a disgrace to our God, if we did not do so with rejoicing and joy. Yes, that is how my heart stood at that time when the Synod of Delegates was in session at Fort Wayne, and I think that is how the heart of all delegates stood. With great joy I then advocated the dissolution of the organic and local connection of our two theological institutions, and I am still not sorry about that, but I would do it much more decidedly today, because I am now much more firm in my conviction that it will be a blessing for both divisions of our institution, if only we poor people do not prevent and spoil the blessing. With just as much joy I also voted at that time for the expansion of the buildings of our institutions, because the need is unavoidable. With shame - I confess it - with shame in front of

For myself, for example, I think of our brothers in the schoolteachers' seminary in Avdison, who are crowded together in a space that, according to the simplest rules of health, should enclose only half as many. And, oh! if it were wishing, how gladly I would help! But I cannot hide the fact that worry and fear creep up on me when I think of what we have promised to our God and have decided to do in His presence at Fort Wayne. Oh, that I would be disgraced in my shameful little faith! But to some extent I have already become so, and I hope that I will become even more so for the glory of God and for my own humiliation!

Such and such thoughts, dear Professor, as I have just discovered before you, have often passed through my mind over time. But so much has become quite certain to me through the experienced guidance of my God that if we become disgraced in our synodal project, it is only our unbelief that is to blame. One often hears and reads now: These are hard, oppressed times! I do not want to deny that. In the cities there is obviously great need, because there is a lack of work and therefore of earnings. But is it the same in the countryside? To say so would be to revile God in heaven. If, under the present circumstances, some urban communities can reasonably be expected to do little, the situation is quite different for rural communities. They could, if they only wanted to strengthen their faith a little, very easily do their part, and then we would be helped. In recent years, I have traveled many hundreds of miles back and forth, especially in the state of Illinois, and have visited many congregations as a visitor appointed by the Synod. I have also become somewhat acquainted with their external conditions, especially those of the rural congregations, and can therefore say



from experience that they are generally in prosperity, and could therefore easily make up for the deficiencies in some urban congregations in regard to our Synodal affairs without hurting themselves.

That our congregations are generally willing to give can be seen from the many receipts in the "Lutheran". And what is best about it is that it is not an Egyptian brickwork, not a joyful service, but a fruit of the grace-filled gospel. However, it often seems to me that in many congregations there is not yet a proper understanding of where the main force in the building of the Kingdom of God is to be used. In the "Lutheran" one finds long lists of gifts for orphanages, etc., etc., and for all kinds of needy people and those in need of help. Of course, I have no objection to this (God forbid!), but I often cannot help thinking that the receipts for the synodal treasury and for the synodal institutions are very small in comparison. This gives the impression that many congregations have not yet come to the realization that they should devote their synodal charity primarily to our educational institutions, because the future welfare of the church depends on the faithful care of these institutions. In my opinion, the subject should be brought up more often in the "Lutheran" and it should be shown that all other work in the kingdom of God is only a secondary matter, which we should also do, but that should be the first, the most important - in short, the main thing. I will tell you honestly what I often think: I am afraid that we are in danger of falling into work. Think

But you, I meant that we do too many good works, then you are certainly mistaken. No, I mean that we are much, much too negligent in the right good works. We mend here, we mend there, but the main work, even if we do not let it rest leisurely, we still do casually. If I am mistaken in this - well: "The righteous strike me kindly, that will do me as good as balm on my head." Only this I say: If we do not faithfully raise and maintain our institutions, if we do not devote our main forces to the training of rightly believing and rightly faithful theologians and teachers, then we will lose the essence and retain only the shadow; then we will finally also become a great bunch of braggarts (let us say Low Germans), who brag about their welfare institutions and tear people's mouths out, but inwardly are miserably hollow and empty and degenerate. Our dear Lord Jesus Christ, who redeemed us with His precious blood, prevents this by grace.

Since I am now in the process of unpacking my thoughts before you, I want to say one thing openly, namely: the strange thought often occurred to me: if only all the congregations of our synodal association would put themselves in the position of my congregation, which, as a result of the fire disaster, has been forced to raise about 2000 dollars for the construction of a new parsonage apartment! This is an extra expense which was not included in the annual account and was not provided for therein, a bill which the good Lord has submitted to our parish so overnight, and it must pay it; for we cannot deny that it comes from the good Lord and that we are obliged to pay it. With God's help it will work out, if only we do not lose heart. Should the many synodal congregations not be able to carry out the so urgently needed extensions of the premises of our institutions, since a single, and in addition nothing less than wealthy congregation can afford such a high expenditure? Oh, it would be very easy if all preachers, teachers and congregations would only go to work with the right trust in God, with courage and determination. God would then show us the means; miracles would not have to happen; He would only have to open our eyes so that we could see the abundance in which we sit, from which we could only take and give. Truly, our embarrassment comes only from the fact that we are much too anxious in giving. If we, beloved Professor, namely me and my congregation, had been told the evening before Christmas Day that you would have to raise an extra 2000 dollars in the near future, then you should have seen the desperate faces we would have made. I myself, who should be an example of faith to others, would have immediately gone out and said: "That is impossible! But after the good Lord really made this demand of us the next night, we said the next day, even if with a somewhat trembling heart, "Yes, Lord, with Your help we will do it.

And now, finally, I would like to ask you to excuse my long complaint pistle in the best possible way. I hope you can give me the testimony that I have otherwise never burdened you with long letters. This time, however, it is a different matter. I thought that perhaps it is also part of the job of the General Presiding Officer

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(even if it is not exactly provided for in his vocation), that he listens to all kinds of complaints and heartaches, and remains patient and calm even when they are somewhat broadly trodden. On this condition, I dare to detain you for a moment. While I am writing this, a letter is brought to me from a wealthy farmer in Germany (from the Hannover region), in which he informs me that he will be leaving Germany at the end of February to visit me here in America, and to bring his 13-year-old son over to me, so that he can be confirmed here and instructed in the pure doctrine, and then, if it pleases God, be trained as a capable preacher of the Gospel in our institutions. "Only recently," he writes, "I again had the opportunity to hear a young pastor from your synod preach. (He means the candidate Scheips from Cleveland, who was trained at our practical seminary and who is staying in Germany due to illness). Thereupon he does not know how to praise the way of preaching of our preachers enough; in doing so he also refers to many other testimonies.

I must say that I have been greatly refreshed and strengthened by this voice from Germany. The faithful Lord, who has not tried our synod too hard until now, will not do so now either; we only want to trust Him confidently and cheerfully, so He will also promote the work of our hands. It must go through hardship. For in the cross courage grows like pearls in a salted flood.

Receive then the warmest and most sincere greetings from

To your lowly confrere and comrade in tribulation who loves you dearly

F. Köstering.

Altenburg, Perry Co, Mon, Jan 29, 1875.

## To the ecclesiastical chronicle.

### I. America.

**Sunday schools.** It is certainly gratifying that more and more people are appearing among the sects who recognize and say that Sunday schools cannot achieve what they are intended to achieve. An English paper, "*The Church Journal*," declares "the system as a whole a failure. Another English paper, "*The Central Baptist*," says that the more thoughtful part of the Christian public has lost faith in it as a Christian activity. Another paper, "*The Churchman*," reports that Rev. Fitch, an Episcopal preacher, said at a Sunday school convention that he had concluded that Sunday schools were a necessary evil and that they were never intended for the children of Christian parents. "*The Presbyterian*" has repeatedly spoken out about the sad influence of them on the parental home and the sad lack of good instruction in the schools, and declares total reformation of the system to be exceedingly necessary. So reports the "*American Lutheran*", which of course does not agree with this. A report of a reformed conference in the "Evangelist" tells us the following: "The business was of a fairly ordinary nature; only the Sunday school question attracted special attention. It was pointed out and rebuked that many of our Sunday schools are not connected with the congregation, that in such cases very often the management and

The Church's supervision is entrusted to men who are rationalistic, if not unbelieving, and who therefore work not for the Church but against it. It is even more common that unbelieving, careless and spiritually unfit persons are tolerated as teachers. That this is a great evil is proven and that such a situation should not be tolerated should be open and clear to every right-minded Christian. How far children who attend only Sunday schools come in Christian knowledge, may be shown by the confession of a Methodist in the "Christian Messenger". He writes: "Let me add a word about catechetical instruction. To our shame, we must confess that the Catholics and Lutherans are above us in this. The little child of Catholic parents already knows his Hail Marys and the Rosary by heart, and Lutheran children also have a good knowledge of the Scriptures at a very young age, while unfortunately I have already met children among us who do not know the Ten Commandments, much less understand the plan of salvation correctly. Such children should then convert; but how is a thorough conversion conceivable and possible without thorough self-knowledge and knowledge of the way of salvation? One may often blame the preachers, but the parents bear most of the blame. I have found among people of other churches that when the lesson came, Jacob and Mary had to leave everything and go to the pastor for lessons', while many of our people care little whether their children come or not. The former still have to learn a considerable number of sayings from the pastor, while I have already formally asked our children to learn. They replied: 'I don't have time'; and the parents don't care. I would like to have the old church confirmation introduced in our church, in order to stamp the children as Christians (!), but the 2-year instruction in catechism is becoming more and more necessary. We should have a thorough reform in this, otherwise the disadvantage will be felt very soon in our church life. May the Lord turn everything to the best." - May the Lord let all who know the shortcomings of the Sunday schools and are convinced that they do not offer their children what they need, find the right substitute for them, a thorough instruction in the wholesome doctrine in Christian weekly schools. May the Lord give grace to all faithful Lutherans to take good care of their parochial schools, to keep up good confirmation classes and not to drop the church catechism exams. - It is certainly saddening to see from the confession in the "Christian Messenger" that people in the Methodist communities who speak so freely cannot see that confirmation is by no means something by which children are stamped as Christians, but the proper conclusion of Christian instruction in the truths of salvation. G.

**From the Episcopal Church.** The "Lutherische Kirchenzeitung" of February 1 describes how things go in an election of bishops. It writes: We have now received new light on the making of bishops, and have discovered that it is not such an easy matter as some people often think. On the contrary, it takes a lot of effort, work and money until a bishop is finished. Of course, we would not have thought that before, but now we know it and we hurry to share our experiences in this matter with our readers. A few days ago, representatives of the newly formed diocese of the English Episcopal Church, from southern Ohio, were gathered here in Columbus to elect a bishop. There were about thirty delegates from the clergy and about seventy from the laity. After a long, somewhat heated debate about the constitution to be adopted and the rules of business to be followed, the meeting came to the main business - the election of a bishop. How this was to be done caused

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again much dispute. Some wanted to vote behind closed doors - and these were the high churchmen, others insisted: the election must take place publicly - and these were the low churchmen (if it is permitted to say so). They also won, and the election took place with open doors in front of some gentlemen and many ladies. Before the vote was taken, the candidates were named. There were seven of them - just six too many for everyone and his friends. Now the candidates were described and defended. Just there the greatest difficulty and most ridiculous pettiness of a modern election of bishops became apparent. The friends of the individual candidates tried to paint their man in the brightest and most beautiful colors, but also to put the opponents in the shade. The age, the relationship, the wife, the number of children, the poverty and the wealth, the erudition, eloquence, popularity, even the personal beauty or "unattractiveness" of the candidates, were emphasized with great zeal by the various advocates of the persons concerned in long speeches. Yes, it was said of one of the nominees: his physical beauty would find favor throughout the diocese, also that he was ahead of the former Bishop Bedell (now Bishop of Northern Ohio) in mental endowment, in the length of a head, with the shoulders added. - It is to be noted that some of the candidates were present when they were so pertinently tried. It must have been quite edifying for them. Finally the vote was taken, but no result was achieved. Ten times the whole convention voted together without a majority for one or the other candidate. Finally, on the third day, it occurred to one of the clergymen that it would be advisable for the clergy to ballot for themselves and the laity in particular, i.e. after they had learned the result of the pastor's election. This was a wise suggestion at a late hour. The clerical gentlemen now voted alone until, after repeated voting, Dr. Jaggar, of Philadelphia, at last obtained a majority of two votes. Upon this the lay delegates began their voting, i.e. it was proposed that the election of Dr. Jaggar be confirmed. Forty-eight delegates voted for this proposal, but 25 voted against it. Thus, after much effort, a bishop was elected - but certainly not to the satisfaction of many who were involved. Also, it is still questionable whether Dr. Jaggar will accept the election, especially since the bishop's salary is only \$4000 per year, and the elected one now has a better income in Philadelphia. In this election campaign the fissure as it exists in the Episcopal Church between the High Churchmen and the Low Churchmen came out clearly. The atmosphere is nothing less than friendly. Neither party wants to allow the other any preference. The election of Dr. Jaggar, by the way, shows that in the diocese of southern Ohio the "low-churchmen" have the upper hand.

have weight. - This is what happened during the first election of bishops that we experienced.

**Father Oertel fasts.** This notorious Father has in his Catholic Church newspaper "a chapter on fasting". In it he says, firstly, that Lent begins quite soon this year, and secondly, that fasting is very healthy. He says, among other things, the following: "And as could *exempli gratia* even a studied editor write a proper article if he filled his belly with too much food? There come, especially at night, the *vapores*" (vapors) "and other molestations coming from the thick blood" 2c. Of Luther he writes: "Even Luther, in the beginning of his Reformation, declared that fasting was a fine, external discipline. Later he abolished the fasting commandment along with many other church commandments as leading to 'sanctity of works'" 2c. - Who does not see that the Fr,

When he wrote this, he must have filled his belly too much. Otherwise he would have written more properly and could not have written that Luther at the beginning of the Reformation only confessed that fasting was a fine external discipline. As is well known, he confessed this to the end; Lutherans still confess this today. Luther did not abolish fasting, but rather taught the right fasting of Christians from God's Word; but at the same time he showed that it was not based on a commandment and was not meritorious; he also exposed the lying fasting of the papists. Thus he writes, for example, on Matth. 6, 16: "I may freely say that I have never seen any true fasting among the papacy, as they call it fasting. For what kind of fast is this to me, when one prepares a meal at noon with delicious fish, seasoned to the best, more and more splendid than usual, two or three times, and the strongest drink with it, and sits with it for an hour or three, and fills the belly so that it is rewarded? But the holy fathers, the bishops, the abbots and other prelates first attacked it severely, at one time with ten and twenty dishes, and in the evening so much refreshment that some threshers could manage with it for three days. It may well be that some prisoners or poor and infirm people, because of poverty, have had to fast, but out of devotion I know of no one who has fasted much less now. (Erl. Ausg. 43, 195 f.) Father Oertel also seems to keep such a fast; the articles in his church newspaper have too much of the *vapores* that come from overfilling the stomach. G.

**General Synod.** From a notice in the "Lutheran Observer" we learn the following: "Much has been said about the great shortage of the church, about the great shortage of preachers. There are signs, however, that this shortage has been fairly remedied. The Maryland Synod has 70 names of preachers on its list, and of these 17 have no positions. A good strong congregation in a small town in the interior of Maryland is becoming vacant and 22 Lutheran pastors are applying for the vacant position. An excellent prospect presents itself in a larger town in western Pennsylvania and 15 preachers express their desire to be called there. These are examples of what happens as often as a congregation becomes vacant that can give a decent salary. Can the shortage of preachers be so oppressive when for every vacancy there are at least a dozen eager applicants? It is true that a certain class of preachers will always be in demand. Those who have attracted general attention or attained a high position through outstanding talent or very special success will always be sought after. - But is there really a lack of preachers of ordinary talent in the Lutheran Church? It seems to me that we need something more than preachers of mediocre worth. We need more congregations.

We need much more well having (*substantial*) laymen to fill the churches already built and to help in the building of mission churches. As fast as these laymen multiply and beautiful churches are built, there will be preachers enough to take them over." - This is indeed a sad view of the General Synod. God have mercy on the poor congregations that have such hirelings who seek only the wool of the sheep, not the sheep themselves and their welfare. - By the way, it is very naive of the correspondent, Dr. Diehl, to judge the state of the entire Lutheran Church in America by the state of the American congregations in Maryland and Pennsylvania and to think that because there is no shortage of preachers there is no shortage in the church at all! Thank God, there are still a large number of Lutheran preachers who have learned in the school of the Lord Jesus.

have to deny themselves, and an even greater number of churches that desire such preachers, even if they do not have the most outstanding gifts. G.

**Methodist reasoning.** The following "irrefutable" proof, which could be sent to the World's Fair in Philadelphia as an unsurpassable sample, was recently given by a Methodist preacher that the apostles had not forgiven sins. In a voice that could "soften stone, make men furious," he began to thunder, "The apostles did not forgive sins. I will prove that to you. I don't care who is there (the undersigned had the high honor of being allowed to attend the lecture that the professor gave on logic). I will prove this from the story of the conversion of Cornelius. When Peter had converted Cornelius, he did not say: 'I forgive you your

sins', but he said to him: 'Of this (Jesus) all the prophets testify, that through his name all who believe in him shall receive forgiveness of sins.'" So because Peter did not specifically say to Cornelius in this One instance, "I forgive your sins," therefore the apostles did not forgive sins at all. Doesn't this proof make you afraid, my dear Lutheran reader? Are not we poor Lutherans now thoroughly beaten? Does not everyone now have to admit that the Methodists reject our doctrine of absolution with full justification? However, the matter is not yet so bad. What would you think of this line of reasoning: A man asserts, "Cows do not eat hay," and proves his assertion with these words, "I once came into a stable where there was a cow that did not eat hay, but grain. So cows do not eat hay". Wouldn't you think that the good man was not in his right mind? However, the proof of that "preacher" is not a hair better than the proof of this man. The good man seems not to have read 2 Cor. 2, 10 yet. H. Diemer.

**Presbyterian proselytizing.** "Not far from a German Lutheran church stands an English Presbyterian church. The latter is very rich. The seats are all presumed to be at enormous prices. "You always have the poor with you", this word of the Lord does not apply here. For not one poor child of man belongs to this congregation. The preacher himself says: "We don't have casual wages, as the Germans do, because I am so well paid that I don't need to look at such a few thalers! Now we also know that the Sunday school thing is a matter of honor in America. And especially the young ladies like to go to Sunday School on Sunday afternoons with an armful of books Their few children are soon taken care of, however, and the Sunday School does not want to grow. Then it occurred to them to lure in the piles of children of the poor Germans. Every child who wanted to come was promised a new suit for Christmas. The children came, and they kept their word. One thing told another, and the children flocked to the English Presbyterian Church." "Pilgrims.

**General Council's Mission.** Among the mission reports of this body of 1874, p. 40, we read the following: "Pastor C. F. Bohner in Reed City seems to have better experiences; but there, too, the sighting process will not be absent. That the General Council would approve of Bohner's missionary work I would not have thought possible if it had not been printed in his report. Bohner has had "better experiences"; the "process of sifting" has not failed; he has attracted to himself about half a dozen persons who were members of my congregation, but who were under church discipline for obvious sins, which they evaded. He has thus promoted the "process of sifting" in my congregation, by pulling everything unfaithful out of it, and is now proclaimed by them as a "good man". C. L. W.

**Dancing.** The "Pilgrim" remarks on what was reported in the "Lutheran" of January 1 from an English newspaper about dancing: "I was recently invited to an evening social in a fine house, whose mistress is in the odor of sanctity and who never misses a prayer meeting. I thought that it would be extremely decent, especially since it was said that the lady's pastor, who had also been canonized and who was especially famous in temperance oratory, would make his appearance. Well, as soon as the holy presbyter appeared, who only looks at a German through the armpit, a - prayer meeting? - o no, a little dance was organized and the saint watched quite happily. But on the following Sunday there was again a great thundering against the evil world.

## II. foreign countries.

**Australia.** As much as we were pleased about the testimonies of a healthy faith, which we have found so far in the "Lutheran Church Messenger for Australia", we were saddened, even frightened, to find in the last number of the said paper of November 6 of last year, which came to us, the notice of the editors that the Lutheran Church there "consists in both synodal unions of chiliasts and antichiliasts" and that "especially the word must be applied: Chiliasm must not be church-dividing." - What does this mean? - Does the editor mean to say: only a church-dividing chiliasm must not be taught in our country? That could at best be heard. For indeed some call chiliasm what is not chiliasm; when, for example, some only suppose that what is prophesied in Revelation 20 has not yet been fulfilled and will therefore be fulfilled in the future, while they do not, however, make an article of faith out of it, and therefore at the same time admit that their supposition may also be an erroneous one, and that therefore Christ may return at any hour to judge the living and the dead. But if, as unfortunately seems to be the case, the editors of the Australian Church Messenger want to say with this "word" that chiliasm, as it is now taught by many so-called Lutherans, is not to be treated as a church-dividing error, then this is just as much against God's Word as it is against our ecclesiastical confession and against the practice of our pure, orthodox Evangelical Lutheran Church. As is well known, chiliasm, which has now become fashionable in part, teaches that before the last day a visible, especially glorious kingdom of a thousand years, a visible return of Christ to that kingdom, and the bodily resurrection of either all or very many saints is to be expected. Whoever teaches this overthrows, among others, the following articles of faith: 1. that Christ's kingdom is an invisible kingdom of creed until the end, 2. that Christ's second visible future is his coming to judgment, 3. that the resurrection of the dead at the last day is a general one, and 4. that the last day is to be expected every hour. But whoever overturns these important articles of faith, the orthodox church cannot have fellowship with him. If the Lutheran Church in Australia does so, it will finally learn with horror that the chiliastic enthusiasm eats away at it like a cancer, leavening and corrupting all healthy and sober catechism, tempting the poor Christians instead of focusing their gaze on eternal life, to console themselves with all kinds of miserable reveries of a glory still to come on earth, and instead of seeking in the Scriptures Christ and eternal life, strengthening of faith and instruction in godly living and blessed dying, to brood therein over the earthly future. It is certainly pleasant for the flesh, if the festering sore of chiliasm is found in a church, not to touch it and thus to preserve the outer peace; but it is better to save the truth under struggle and strife,

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than that an ecclesiastical community lives along in leisurely peace, while error, like a creeping poison, kills its members spiritually and finally leaves nothing behind but a mere pseudo-Christianity. W. [Walther]

**A brave congregation.** Pastor Batst in Ulfa reports the following in the "Braunschweiger Kirchenblatt" of 23 December of the previous year: "When the Union was introduced in the Grand Duchy of Hesse on 6 January 1874 by a new church constitution, the parish of Usenborn, whose faithful pastor Kißner had just died, leaving behind seven orphans, rose up and rejected the constitution. Formerly confessional (?) clergymen who served the parish in turn accepted the constitution and told the people that the Lutheran faith was not endangered. The school teacher told the people that the faith was not endangered. Twice the dean of the borough appeared and held meetings to talk the people down. Once the Consistorialrath Superintendent Dr. Linß appeared and wanted to persuade them. The congregation pleaded with their patron (Count Stolberg-Wernigerode) for the presentation of a Lutheran pastor. They tried all legal steps, and asked the Grand Duke, the Ministry, the Oberconsistorium to send a Lutheran pastor. They sent a deputation to these authorities. Everything was in vain. Then many wavered, almost half of them gradually fell away. But the more faithful stood the revived ones, people who were seriously striving for sanctification of life. In their distress, they appointed Richard Lucius, a parish priest candidate, as their pastor. He left his position in a count's house, where he had a salary of 660 guilders in addition to a free station, in order to preach God's word in the Vogelsberg with only 500 guilders. The people are poor, only one owns a horse, the rest are so-called cow farmers or day laborers. The church, rectory and parsonage were taken from the people, but they did not despair. With borrowed money they bought a house for the parsonage, a barn, which is to become a church. Now they have to build. But it costs a lot. It is difficult for the forty families to keep their pastor, who was left off the list of candidates. And yet this parish is a shining star of faithfulness in Hesse-Darmstadt." This is followed by a request for support.

## Filling stones.

When righteous Lutherans defend themselves against experienced attacks with seriousness and zeal, false spirits usually see nothing in it but anger and vindictiveness because of experienced insults; while righteous Lutherans then do not really stand up for themselves, but for the honor of God, for the integrity of the divine word and for their dear Lutheran church. Therefore, if one attacks their person, they do not ask much about it, but as soon as one attacks their doctrine and the practice based on it, they get extremely excited about it, while the opposite is the case with false spirits. They can easily overlook attacks on the pure doctrine of the Word of God, but attacks on themselves immediately bring them into armor.

If righteous Lutherans do not want to admit that they have erred, then false spirits usually raise the accusation that they believe that they cannot err, that they consider themselves as infallible or infallible as the pope. Such spirits, however, only prove that their so-called faith is nothing but an opinion, a fancy and personal views, in which they therefore naturally believe to have to respect the counter-sanctified opinion. According to them, infallible truth does not exist at all.

**Either - or-** "Are you one of the pious?" said a gentleman in a dining house.

In front of all the guests, he addressed his table neighbor, who had just said a silent prayer for himself. He was not embarrassed, but immediately replied: "Are you one of the wicked? Of course, he could not answer, but the deep, wholesome seriousness, which immediately overcame the whole table company, who had smiled before, was also an answer.

("Elsasser Friedensbote".)

## Luther on 1 Sam. 28, 12.

Deut. 18:9, 10, 11: "Israel, when thou comest into the land which God shall give thee, see that thou learn not the abominations of the people which are now therein; lest there be found in thee any that offereth his son or his daughter by fire, or a diviner, or a dialer, or a spiritist, or a witch, or a conjurer, or that asketh of diviners, or that worketh sorcery, or that asketh of the dead." Here you hear that it is a pagan abomination in the sight of God to ask of the dead or spirits, and strictly forbidden. . . .

From this it is easy to notice that there was a mistake with Samuel's awakening, 1 Sam. 28, 12. Because everything goes against this commandment of God; therefore it is not to be assumed that the right prophet Samuel was awakened by the soothsayer there. But that the Scripture there is silent and does not say whether Samuel is the right or the wrong one, it does this because it demands from everyone that he should know that through Moses God has forbidden to search the dead; and he never revokes his word, says Job and Balaam 4 Mos. 24, 13. And how should the prophet have power over the saints, who are kept in God's hands alone?

(Walch.XI. 438 u. 439.)

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## Death notice.

Blessed in the Lord, A. Lehmann, pastor of St. Paul Parish in Des Peres, St. Louis County, Mo. died Feb. 1. More details later.

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## Church consecration.

On the 10th of January, being the first Sunday after Epiphany, a little church was dedicated to the service of the Triune God at Gilman, Jroquois Co, Ill. The undersigned preached in the forenoon, and in the afternoon Mr. Rev. Mueller, of Kankakee.

C. F. Hartmann.

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## Mission Feast.

On the 25th and 26th of October, 1874, a mission festival was held in St. Peter's parish at Serbin, Texas, in which two neighboring parishes participated. Pastor Hofius preached in German on the 25th, Pastor Proft in Wendish, the undersigned on the 26th. Especially the foundation of missionary associations was suggested, which should consider Texas. The Collecte amounted to \$73.00 and has been transferred to the MissionSverein of the St. Prtri congregation for the Misston in Texas.

A. D. Greif.

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## Announcement.

According to the synodal report, the synod of delegates assembled in Fort Wayne decided to establish a second professorship for the practical seminary to be moved to Springfield, Ills. and instructed the electoral college to immediately take the necessary steps to appoint a second professor.

The Synodal Constitution Cap. V. U. § 4. prescribes the following mode of election: The electoral college, consisting of the relevant supervisory authority and five persons elected by the synod, shall nominate three candidates; the teaching staff and each congregation shall have the right to request that a certain person also be nominated as a candidate.

I request those concerned to issue candidates without delay and send their names to me.

St. Louis, February 10, 1875. Th. Brohm, d. Z. Secretary of the Electoral College.

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## Conference - Displays.

The united Columbus Conference meets, s. G. w. on March 2 at Mr. Pastor E. W. Kähler's at Lancaster, Lbio. Duration: 2j days. On Wednesday evening the Holy Communion will take place.

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The brethren are requested to report to the l'nstor looi 8 days in advance, and reminded that it should be a matter of conscience for them to attend the meetings of the Conference or to excuse themselves in writing for valid reasons. L. E. Knies.

The joint pastoral and teachers' conference of Chicago and the surrounding area will meet on February 22nd at the school of teacher Fischer.

E. A. Zutz, Secretary.

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## Received in the "äffe of the Western District:

To the synodical treasury: Bon Rev. Hahn's congregation, in Staunton, Ill, 410.50. Rev. Osterhus' Gern, in Tubuque, Iowa, 48.00, by himself 41.00. Collecte of the Gem. of the Rev. Sieving at Manito, Ill, 4-5.70. Collecte of the Gem. of the Rev. Strichlest, at Glasgow, Mo, 4-4.35. By L. Nitschkvswsky at Chicago 45.00. Past. Wunders Gem. there 433.00. Pastor Wagners Gem. there 4-40.00. Past. Bartling's congreg. there 417.74. Rev. Wehrs' Gem. in Lake Zurich, Ill., 4-10.14. Of Past. Rover's Gem. in Arlington Heights, Ill., 417.27. Past. Nuoffer's Gem. in Eagle Lake, Ill., 4-15.39. Past. Nichmann's Gem. in Elgin, Ill., 4-8-00. Past. Schmidts Gem. in Schaumburg, Ill, 4-20.75. Past. Früchtenicht in Ottawa, Ill, 45.00. Past. Holiday in Aurora, Ill, 43.00. Past. Englbrecht in Chicago, 41.00. Past. Schwensen's Gem. in Neu - Bielefeld, Mo., 420.60. of Cross Parish in St. Louis 453.60. of Jmmanuels District there 4219.15. of Past. Heinemann's Gem. in Neu-Gchlenbeck, Ill, 413.55. Past. Kretzmann's Gem. in Cape Girardeau County, Mo., 47.60. bon him silbst 41.00. Past. Willner's Gem. in Ehandlrrville, Ill, 46.50. Of Past. Meyer's comm. in Leavenworth, Kansas, 410.80. From himself 41.00. From Trinity District in St. Louis 436.25. From Zion District there 453.00. From Past. Gräbner's comm. in S". Charles, Mo. 464.35. past. Bremer's Gem. in Lake Creek, Benton Co. there, Mo., 46.45. Of himself, 41.00. Rev. Holl's Gem. in Columbia, Ill., 423.75. Rev. Ramelow's Gem. in Prairie Town, Ill., 411.22. Past. BuSzin's Gem. in Secor, Ill, 44.00. of himself 41.00. of Past. Eirich's Gem. in Minden, Ill., 423.65. Past. Leßmann's Gem. in French Settle- ment, Dubuque, Co., Iowa, 410.10. Past. Thurnrr in Gutten- berg, Iowa, 42.0. Past. NachligaÜS Gem. at Waterloo, ZU., 413.00. Past. Zimmrrmann at Rose Hill, Teras, 42.00. Ph. Frank by Past. Sauer in Mobile, Ala, 45.00. Past. Freder- kings Gem. in Brecher, Ill, 45.25. Past. Döderlein's Gem. in Chicago, 422.25. By members from Past. Holiday's Gem. in Aurora, Ill., 413.25. from Teacher Kämme! in Chicago 42.00. Past. Lenks Gem. in North St. Louis 4100.00. To an unnamed person by Past. Claus in Shelbyville, Ill, 41.1. Past. Feustel in Effingham, Ill, 45.00. to Mr. Hoboldt there 42.00. from the Gem. in Vandalia by Past. Feustel 42.00. From Mr. Tjordes through the same 42.00. From Past. AcbenbachS Gem. in Veneby, ZU., 418.10. Past. BergenS Gem. in Jacksonville, Ill., 435.00. Past. Dorns Gem. in Elk Grove, Ill., 48.25. Rev. Rauschen in Dalton, Ill., 425.00. Collected at C. MöhlingS wedding by Past. Detzer in Des Plaines, Ill, 47.00. by Rev. Engelbrecht Christenlehr - Collecten 45.00. From Jürgen Lassen by Past. Reinke in Chicago 43.75.

On college maintenance: from Past. Riedel's comm. in Homewood, Ill, 421.74. Past. Ottmann's Gem. in Collins- ville, Ill, 421.15- Past. Brohm's Gem. in St. Louis, 451.70- Past. Köstering "s Gem. in Frohna, Mo., 446.25. Past. Achen- bachs Gem. in Venedy, Ill., 411.25.

To the Synodal Mission Fund: From the Cross congreg. in St. Louis, 421.60. From Past. Geyer's congreg. in Carlinville, Ill, 43.05. Jakob Scherer in Rose Hill, TeraS, 4'5.00. Mrs. Friedrichs in ^yons, Iowa, 42.00. Past. Achenbach's parish in Venedy, Ill, 415.65. From L. Detmer through Past. Stephan in Ehester, Ill., 410.00.

E. Roschke, Kassirer.

(Conclusion follows.)

## Received in the Northern District treasury:

For poor students in Fort Wayne: From Past. A. Ch^Bauer's congregation to Tandy Creek 49.80, to Swan Creek

For poor students in Watertown: mission festival- Collecte in Town Hubbard 410.00.

For teacher salaries: From Past. Lemke'S congregation at Manistce, Mich. 47.75. Past. HudtloffS Gem. 410.00. Rev. A. Ch. Bauer's Gem. at Sandv Creek 48.50. From Past. Daib and his Gem. at Oshkosh 411.48.

To the hospital in St. LouiS: From Past. Bauer's congregation in Blue Bush 61 CtS.

To the orphanage at Addison: From Past. Torney at Lubrington, Mich, 42.40. From the savings bank of Otilie Georgas m Sheboygan 42.00. From Past. Sußner 65 Cts. Rev. Horst's Gem. at Hay Creek, Minn, 47.75. From the school children of Teacher Augustin there 46.75. From Rev. WambSganß' Gem. ,n Cascade 41.60.

Against the locusts - Noth in Kansas, Nebraska and Minnesota: by Past. Farmer 42.11. Cath. Weibbrecht in Milwaukee 45.00. Leonh. Weibbrecht Sr. 41.00. Leonh. Weibbrecht Jr. 42.00. Louis Weibbrecht 42.00. Past. Schumann's Gem. in Freistadt 466.65. By Past. I. L. Hahn from M. Gremmel 45.00, A. Haag, Wittwe Hunisch each 41.M, E. Winter, Grunbeck each 50 Ctö., Menz.I, Trautmann, G. Werschki se 25 Cts., Tauf Collecte bei Hrn. Spieß 46.75. From Joh. Lücke in KewaSkurn 42Il>0. From Alb. Wangerin in Milwaukee 41.00. Past. Schilling's St. Johannis Gem. 418.00, whose JmmanuelS- Gem. 410.25. C. Bitzon, P. Schneeberger 41.00 each. from the Gem. in Frankenmuth 4107.49. from Anvr. Wimmer there 50 LtS. Past. Sußners Gem. 416.00. Wm. Lüber in Westfild, Wls, 50 ice. N. N. in 'Milwaukee 410.00.

On the heathen mission: Harvest Festival - Collecte in Past. I. F. Müllers Gem. in Amrlith 47.00. From the Jünglings - Verein in Adrian for Leipzig 45.00. From the JmmanuelS-Grm. in Mit- !

waukee 42.50. Gem. in Frankenmuth 420.16. Past. Bölings Gem. in Waldenbura for Leipzig 412.00.

To the synodical treasury: from Past. Markworth 42.00. From its comm. in Caleboma 49.28, in Winchester 42.45, to Council Rlver 42.30. Past. Keller's Gem. in Mequon 42.75. From its L.t. Johannis Gem. there 43.32. By Past. Präger by G. Büttner 43.00. By Past. Spindler 41.00. By Past. Schaaf 42.00. By Past. Schillings St. Johannis Gem. 45.00. By Karl Block as a thank you potcr for recovery of his wife 45.00. Past. I. KarrcrS Gem. to Hadley Hill 44.60. Past. Prägers St. Petri- Gem. in Granville 45.00. Past. Lochner's Gem. at Milwaukee, Reformation Feast Collecte, 426.92, Christmas Collecte 447.00. Past. Markworth's Gem. at Wolf River 46.70, at Council Niver 43.70. N. N. 60 Cts. Past. Partenfelder's Gem. at Bay City 418.00. Past. G. Markworth 41.00. whose Gem. in Wyandotte 47.30. Past. Torney's Gem. in Benona 413.15. Rev. Jske's Gem. 48.10. Of Rev. Schumann's Gem. in Freistadt 412.40. Past. Lauritzen 43.00. Past. Strasen's Gem. in Watertown 441.00. From Past. Koch's congregation in Grand Rapids, Mich. 418.24. From JmmanuelS congregation in Milwaukee 415.90. From Kreuz congregation there 44.80. Past. Jos. Schmidt's Gem. at Saginaw City 415.00. Past. Bauer's Gem. on Swan Creek, Harvest Feast Coll. 41.50, Christmas Coll. 42.17. Past. Multa- nowski 42.00. Past. Wuggazer 41.00. Gem. at Frankenmuth 425.10. G. L. Meyer there 47.00. Past. Endeward's Gem. in Berlin 44.79. Past. Dlcke's Gem. 44.77. Past. Bölings Gem. in Waldenburg 416.10. Past. Winters Gem. in Westfield 47.35. Past. Löber's Gem. in Milwaukee 428.00. Past. Keller's TrinityS Gem. 44.34. Dessen's St. John's Gem. 43.86. Past. . WambSganß' Gem. 416.25. whose Gem. in Cascade 80 Cts. Past. Keller 43.00. past. Damms' Gem. in Bloomfield W.50. C. Eissfeldt, Cassirer.

(Conclusion follows.)

"For poor students" and "for the seminary" I received the following gifts:

By Past. Hoffmann 420.21. Bon N. N. 2.00. By Mr. Eißfeldt 36.66. By Past. Grupe, collected at Fr. Lange's wedding, 6.20. Bon H. Burhop 2.00. Wittwe N. N. in Rodenberg 1.00. By N. N. there as restitution 1.50. By Dr. Dammeir 5.00. A. Einwächter 2.00. Lehrer Hilpert 2.00. Lehrer Maurer 1.00. By Frauenverein in Past. Hoch stettens Gemeinde 15.00. By Past. Seuel Abendmahls-Coll. in Sterling 6.00. By Teacher Just 1.00. Teacher Brase 3.00. Teacher Bernthal 2.00. By Teacher Ehmann's pupils 2.50. By Past. H. Wyneken, at H. F. Blase's wedding collected, 19.65. By teacher Engelbert 20.00. By S. Pfingsten, on Wilh. Bisterfeles wedding collected, 28.10. By Rev. Krum- sieg from Prairie Mount congregation 6.30, from Dryden congregation 4.60. From teacher Burgdorf 2.00. By Rev. Engelbert by N. N. 50 cts. By H. Kistner 1.00. by Bro. Seaman 50 LtS. From the local community 20.70. By Mr. Eiß- feldt 34.12. By Rev. Niemann 1.00. By Mrs. Klipp 2.00. By Rev. Brüggemann Communion Collect in his congregation 3.50. By teacher Hilpert 3.00. Teacher Arnhold 2.00. By the Women's Association in Past. Wagner's congregation 22.00. 'By N. N. in Marion County, Ind. 1.00. A third part of the Mts- sionSfest-Collecte here 33.26. By Teacher Winterstein of the Women's Association in Hermannsau 8.00. By Past. SruelS Gem. in Round Grove 5.10. Collected by Teacher Lutz 6.00. From the congregation in York Centre 12.75. From Past. N. N. in Chicago 2.00. Teacher Kilian 5.00. From the Virgins' Association in Past. -Wagner's congregation 20.00. By A. F. Schröder from the JünglmgSverein in Grand Rapids 15.00. By Past. Heid's congregation 417.63. By teacher Hild, on teacher Allmeier's wedding collected, 14.13. By L. Busse, on Konr. Schwacke'S wedding collected, 36.51. By teacher Karau, on teacher Niemeyer's wedding collected, 10.60. On teacher Fritzke's wedding collected 12.78. From teacher Gruhl's child baptism collected, 4.00. On teacher Arndt's wedding collected, 5.00. From Mr. I. Thurn 4.00. From the Virgins' Association in Past. Bartling's parish 16.00. From Mr. Dammeier 4.00. Teacher Pott 2.00. Erntefrst-Cvll. in Past. Röders parish 16.00. From the local parish 20.00. By Past. Niethammer 15.00. From the Women's Association in Past. Wagners Gemeinde 13.00. By teacher Ehmann's school children 1.55. Past. OsterhuS 1.00. From the Women's Association in his parish 2.00. Fr. Weiß 1.00. By Mr. Roschke 23.35. By I. and F. Kuhlmann each 2.00. By Past. Nützet, collected at a concert, 4.55. By Mr. Eißfeldt 66.96. By Rev. Jor 5.00. From his congregation in Delphi 8.25. Father Baier 2.00. I. F. Günther 2.00. By Past. Frese, collected from Heinrich MoselS wedding, 8.03. By Past. Sippel 3.50.

Various other money shipments, which were sent to and for individual specific students, and for which they immediately thanked in writing themselves, are not acknowledged here.

Furthermore, I received bedding, linen and the like: From the women's association of the congregation of Rev. Wyneken in Cleveland, 12 bustle shirts, 11 handkerchiefs, 8 sheets, 18 towels, 1 pair of stockings. From the Wittwe Hahn in Dwight, Ill, 1 bed sheet, 6 kiffen covers, 3 pairs of stockings. From H. Niemann in Pittsburg, 1 paquet of dresses. From Mr. Felder there, 12 pairs of underpants and undershirts. From the Women's Association at Pastor Lochner's church in Milwaukee 4 quilts, 19 bust shirts, 7 sheets, 7 underpants, 7 undershirts.

I sincerely thank you for all these gifts and wish all the givers of the "repentant God richest blessings for them.

Addison, Dec. 31, 1874. i. C. W. Lindemann.

## For the Preachers' and Teachers' Widows' and Orphans' Fund

(Middle Districts).

The undersigned hereby acknowledges receipt of the following submissions:

1. contributions:

From the pastors Seitz, Weyel and W. Brüggemann 44.00 each.

2^ Gifts:

From Mr. Heinrich Scheid! from Past. Heitmüller's parish 426.80. From the parish of Past. Knies 412.75. From the parish of Patt. Seiß 43.32. From the two congregations of Past. Weyel 412.75. I. G. Kunz, Cassirer.

## Year - closure

of the account of contributions made to the undersigned in 1874 for the Western District Preachers' and Teachers' Widows' and Orphans' Funds. Gifts Contributions

In the month of January		P 74.20	H 39.1V
""	February	10.004	.00
""	March	13.00	
"	May^	68.	10377.00
""	June	165.0920	.00
""	July	15.00	
""	August	15.3022	.00
""	September	2.7514	.00
""	October	87.008	.00
""	November	81.7132	.00
""	December	12.002	.00

Gifts throughout the year 1874	516.	15546.00
Contributions	546.00	

Total revenue 1062.15

To the general Mr. Kassirer according to

Receipt delivered 1062.15

St. Louis, January 15, 1875. Oskar Gotsch.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions:

1. contributions:

In December 1874: By Mr. Past. Fackler H2.00.

In January 1875: From Mr. teacher Käppel H3.00. From Messrs. pastors: Hartmann, C. L. Geyer, Wille, Matthias, Bremer, Thurner each H4.00. From Mr. Past. Kleist H6.65.

2. gifts:

In December 1874: Collecte of the congregation of Mr. Pastor Sapper in South St. Louis P12.00.

In January 1875: Thanksgiving offering for the happy delivery of the wife of Mr. N. N. from the congregation of Mr. Rev. Streck- fuß in Okawville, Ill, P3.00. from Mr. C. Burgdorf in Red Bud, Ill., P1.00. From Mr. Chr. Brau by Mr. Past. Heine- mann in Neu-Gehlenbeck, Ill., 25 Cts. Collecte from his parish H9.15. Collecte in Past. Rauschert's congregation in Dalton, Ill, P10.00. Christmas Collecte in Past. KösteringS Gem. in Frohna, Perry Co, Mo, r3.85. Out of the Festive Collecte Fund of the congregation of Mr. Past. M. Meyer in Leavenworth, Kansas, h8.50. Oskar Gotsch.

Received with heartfelt thanks against God and the bountiful givers: From Bro. Walker scn. t2l.00, Walker Jr. 2.00. Mrs. Bracher 5.00 for Bro. Schröder. Mr. Julius König from New York 9.IX". Past. HölterS JünglingSvrrein for I. Brüning 10.00. At Mr. Dav. Bohnenberger's wedding collected for F. Seitz 6.50. From the Northern JUinois Preachers' Conference for G. Sond- haus 25.00. By Past. Riedel for F. Siebrandt 39.00. By H. Meier for B. Mohr 5.00. By Past. Jor and several members of his congregation for F. Berg 27.00. By teacher Hirsch for Ph. Wambsgaß 10.00. By Joh. Brüns in Baltimore 5.00. By Past. I. G. Nützrls Frauenverein for A. Biewend 6.85. Anna Stoiber 5.00. Past. Joh. Große's Jünglingsvercin for W. Leve- renz 13.00. From St. Paul's Women's Association for M. Große 5.00. At the funeral of Monchum's and Lindstedt's bodies 2.20. From the congregation in Wolcottsburg 1.77, in Wvicottsville 3.78, in Brrgholz 4.25 for A. Rehvald. From Past. L. Lochner's congregation in Richmond for I. Adam 12.00. From Past. Wagner's congregation for Looks 13.00. For happy delivery of Mrs. A. Flach 5.00 for O. Clöter. From Past. FöhlingerS Frauenverein 7 undershirts, 11 pairs of stockings^ 2 pairs of underpants. From Past. F. Konics Frauenverein 8 shirts, 4 pairs of stockings. From the Women's Association in Hcrmansau 10.00. Proceeds of the bequest of Mrs. Pastor Hamann 90.00. C. I. Otto Hanser.

For poor students received from Pastor Barth the surplus of a consignment: 25 Cts. By Pastor Hahn in Staunten, Ill, from the worthy women's association of his congregation 7 towels, 5 handkerchiefs, 2 pairs of woolen stockings. From Mr. I. H. Krönlein in Edwardsvlllc, Ill, ch'3.50. By Rev. A. D. Greif in Serbin, Teras, from his congregation H24.OO. By Rev. Wagner in Chicago from the werth women's club of his congregation <820.00. C. F. W. Wall her.

## Books for the Passion Season.

Gerhard, Johann. Explanation of the History of the Passion and Death of Our Lord Christ Jesus. Bound... O1.25 Herberger, Vaierius. Passionsznger zu heilsamer Betrachtung des bitteren Leidens und Sterbens Jesu Christi. Geb. 60 CtS.

Rambach, Dr. I. I. Betrachtungen ü r das ganze Leiden Christi und die sieben letzten Worte des gekreuzigten Jesu.

Bound 1.60

Lassenius, Dr. Johann. Sacred and edifying Passion devotions 75 CtS.

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Heermann, Joh. He-sUuloAus oder die sieben Worte Christi am Kreuz in siedeen Predigten60CtS .

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Ooi. ot' Ui-imi 8tr. <L Indirtne ^vs., 8t. Douis, Llo.

## Changed addresses:

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ü. Oroto, 960 VV. 18tū 8tclll .

Vnut L. Lldort, blieollot, Lieollot <3o., Ninn.

## Volume 31.

(Submitted.)

## Passion songs.

(S. Jahrg. 1873, Nos. 10-12.; 1874, No. 6.)

### 5th Christ before Pilato.

What surges from the house of Caipha To Pontio Pilato there?

"What complaint do you bring against this man so early?"

"If it were not for an evil-doer: He would not be answerable to you!"

"You yourselves will receive him, you yourselves will judge him according to your law. Therefore the crowd of the Jews speaks:

"We must not kill anyone! - The priests and the elders said

So sue JESus hard:

"We find him that he turns away the people, and bequeaths the bosom to the emperor; - say also thereby. That Christ be He, a king!" - —

Pilate again goes inside

Into the judgment house, asked Him alone, "Say, Thou art the king of the Jews?" And before him stood the true Christian:

"You're talking about yourself?

Did Andre tell you now?" - He says: "Am I a Jew?

Your people answer to me, the high priests too!

Say: What have you done?" - "My kingdom is not of this world;

But my kingdom would be ordered by her: My servants would fight much. That I would not be over-answered;

Yet My kingdom is not gone from then!" - "And yet You are a king? "

"You said it! I am a king ever, I was born for it before and came into the world well. That I should bear witness to the truth! And who is of the truth there: He

hears My voice yes!" - Pilate: "What is truth!" - Quickly

Out he went to the Jews, "I find no fault with Him!" There rages like storm the plaintiff voice, 'S Lamb of God is silent. Pilate says: "So hard accused - you do not answer? Thou hearest not?" - No answer came. So that it also took wonder. But they stopped with shrine to show Him now and new guilt;

## St. Louis, Mo., March 1, 1875. No. 5.

"He stirred up the people greatly, as he taught to and fro. All around the land of Judah, From Galilee turned!" - Tormented and punished in great numbers. The Lord did not open His mouth. Like a lamb led to the slaughter, Like a sheep dumb before the shearer: That is fulfilled here, dear Christ, We have prophesied long before!

\* \*

6. Christ before Herod.

Since "Galilee" is mentioned, Pilate asks: "From this country? There is Herod's headship, who is all here at the feast time!" And when Herod saw Jesus, he was very happy there, because he had long liked to see him, hoping that a sign would happen to him. Whether he asks Jesus many things: Not a word he says for an answer. The enemy guild was assembled. But once accused him hard. Herod and his court mocked God's dear child, and put a white robe on him, and then sent him to Pilate: "To this day both became friends, as before they were each other! - Blessed art Thou, O Lord Jesus Christ, Who art our mediator, Because from God's enemies Thou hast made us God's friends!  
(Hasta.)

## Lutheranism and Union.

(Talk.)

Fourth interview.

A. You wished last time that we also talked about Lutheran church customs.

B. Yes, I would like that very much. I would like to come to clarity about this as well. Soon after my confirmation I fell into the hands of the Unrighteous. I still remember that in the Lutheran congregation where I was, wafers were used for the Lord's Supper, that lights were burning on the altar, that a crucifix was standing on it, that the Preacher made the sign of the cross; but all this has become strange to me in the long, long years.

A. I would like to believe that, and especially when one hears over and over again that all this is Roman, one also becomes completely alienated from the same.

B. Yes, I have often heard from the Unirte that the Lutherans still have a lot of Roman leaven, that they especially still have a lot of Roman ceremonies and are on their way to Rome.

A. Yes, these wretched people! Lutherans who believe with Luther that the papistical church was founded by the devil are supposed to be on the way to Rome, but this is not supposed to be the case with the unirritated and others of their kind who still see a sister church in the papistical church! That is above all! But with this they prove that they do not know the Pabbism at all. Luther says: "They truly do not know Pabbism, they alone dispute the old ceremonies and want to confirm their gospel by rejecting the harmless church customs.

B But let them go; they themselves know well that they are lying about it.

A. So you are sure that none of the Lutheran church customs is peculiar to the Pabst Church?

B. Yes, I am sure of that. It would be ridiculous to say, for example, that the sign of the cross is peculiarly Roman. It was the emblem and symbol of the Christians under which they fought long before the rise of the papacy. That the papists associate superstition with it does not in itself make it reprehensible. Abuse does not cancel the right use.

A. Of course, the wafers are also used in the Roman Church; but they were already used before

The first use of the pamphlets was with the advent of Pabstism, and everyone will have to admit that they are true bread, that they are convenient to share, that there is no false doctrine connected with their use: why, then, should we not use them?

B. I have no doubt about that. What concerns me above all is whether it would be profitable to keep the old Lutheran church customs now and also in America.

A. Yes. I believe that. You will not think

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that I believe they are necessary for salvation. God forbid! Nor do I believe that a congregation in which one or the other ceremony does not exist is un-Lutheran, if it otherwise adheres to the doctrine of the unaltered Augsburg Confession. I also believe that one should not confuse the consciences if the weak here and there cannot see the benefit of one or the other ceremony. These are, after all, church customs, i.e. customs which the church has adopted, and which God has therefore not commanded. In the Old Testament, certain ceremonies were prescribed for the people of God. In the New Testament, the church is also free in this. God has given Word and Sacrament to the Church. The Word is to be preached purely and loudly, and the sacraments are to be administered according to divine appointment. The arrangement of the ceremonies, however, God has left to the freedom of the Church. It has "power to change, diminish and increase customs without frivolity and annoyance in an orderly and proper manner, as is at all times deemed most useful, conducive and best for good order, Christian discipline, evangelical prosperity and the edification of the churches". Thus our church confesses in the Formula of Concord. (Decl. X.)

B. I'm sorry to interrupt you, but what do you think of the breaking of bread, which the reformers insist on so stubbornly?

A. In this ceremony, confession comes into consideration. In itself, it does not matter whether the bread is broken at the Lord's Supper or not. The Lord Christ has given no commandment about it. But the Reformed insist so firmly on it for the sake of their false doctrine. They teach that Christ's body and blood are not essentially and truly presented and taken with the bread and wine, but are only signified and presented by the bread and wine. Therefore, they say, the bread must be broken before the eyes of the communicants, so that the breaking of the body of Christ on the cross may be pictured and presented to them. Therefore we cannot accept this ceremony; if we did, we would deny it and make ourselves partakers of their error, we would give great offense. And because the Reformed do not want to allow the breaking of bread, which the Lord did not command, to be free, we cannot depart from it, not even for an hour, so that the truth of the gospel and Christian freedom will not be endangered. (Gal. 2, 4. 5.) For the same reason we also keep the wafers. - I therefore distinguish between ceremonies in general and confession ceremonies. I consider the latter to be especially important. Where they have fallen, they should be established in all seriousness. But I do not consider the others to be as completely indifferent as many. The Reformed are not well disposed toward them, especially toward the confession ceremonies. A congregation that does not allow itself to be deprived of them will certainly be able to resist the intrusion of Calvinism and Unionism and other fanaticism more easily with them.

B. Don't you give too much weight to the Lutheran ceremonies?

A. I do not mean when I say at the same time that pure doctrine is the main thing and that ceremonies must not be put forward as necessary for salvation and consciences must not be weighed down.

B. But are there not Lutheran preachers who place too much value on ceremonies?

A. Yes, this is unfortunately true. When founding churches, many insist on accepting first and foremost

of all church customs than on the main thing. Many deny Lutheranism to Lutheran congregations in which one or another of these customs is not yet accepted. But these do not have the right Lutheran spirit.

B. What determines you to hold the Lutheran customs so high?

A. They are so well suited to the pure teaching of the divine word. That is why they do not like the Reformed and the Unrighteous.

B. Please, give some examples.

A. As is known, in the Reformed Church, immediately at its foundation, images, crucifixes, altars, signs of the cross, feast days, etc. were abolished as remnants of the papacy, although all these things are not against God's Word. The reformers do not like them. As a result of the fight against them by the reformed church, some ceremonies have become confessional ceremonies. Let us not take away these ceremonies, which the Reformed so stubbornly reject for the sake of their false doctrine, and thus prevent ourselves from falling into the fellowship of their false doctrine. I recently read from Anhalt that not very long after Luther's death the reformed doctrine was introduced in that country, and that before it was formally introduced, there was first a long period of fervor against a then common ceremony, exorcism. The Lutherans could have abolished exorcism, but for the sake of the confession they did not. They knew what it was about; they knew that the abolition of it for the sake of the Reformed was aimed at the introduction of the Reformed doctrine. The godly Arndt, of whom even the Unitarians talk a lot, would rather be chased out than agree to the abolition of Exorcism, since he knew well that it was not only about the elimination of this usage, but of the pure, Lutheran doctrine. - And how often, in the places where I used to live, reformed people and others told me that they would gladly join us if only the bread were broken and the sign of the cross omitted.

B. Yes, I have also heard that from many people. And what you told me about Johann Arndt is extremely strange.

A. I would also like to draw your attention to a testimony of a pious and zealous Lutheran duchess, Elisabeth Magdalena von Braunschweig-Lüneburg. I once read the same in the "Lutheraner". Her court preacher Prunner tells about her: "Whether Her Princely Grace was probably not unaware that this convent's ceremonies and intentions must have the appearance and afterglow of a papal being with some, however, she has remembered what the dear man Lutherus once declared against her father about such ceremonies. In particular, however, I remember that Her Princely Grace said to me several times that they did not want to drop any of these church customs in advance, because they hope that as long as such ceremonies remain, Calvinist arrogance in public church office will also cease.

B. Yes, I think so. You are right.

A. If Pastor N. N. is coming soon, do you have anything against us keeping the old Lutheran customs in our services?

B. Absolutely not. I am not yet as committed to it as you are - but I see that they are not against God's Word, and I know that I am I will become fond of them again. If you don't mind, I want to purchase the Crucifix.

A. Well, then your early uninitiated friends will make eyes when they find out.

B. Not only that, they will mock, scold, blaspheme.

A. What, mocking, blaspheming, scolding? These people who are so overflowing with love and peace?

B. You have already done it. They have already called me a Catholic, a Stephanist, a Missourian, a bigot. I tell you, they scold me that it has a way. But I don't ask anything about it. Let them see how they answer to God. Instead of driving me crazy, they only make me more certain. I recognize more and more that their unionism is nothing but deception. Yes, it is late. Good night, Mr. President.

A. God keep you.

(Sent in by Pastor F. Lochner.)

## **A eulogist who, by God's grace, became a preacher and bearer of the Cross of Christ. \*)**

Johann Gottfried Schöner, born April 15, 1749, at Rügheim near Schweinfurth in Franconia, where his father was a pastor, was raised from his eighth year by his godly and learned grandfather, and spent most of his youth and studies in the service and fellowship of his God. Richly gifted and early encouraged in his studies, he was allowed to climb the pulpit for the first time, not yet 17 years old. When he wanted to slacken in his faith life again, God's goodness sought to lead him to repentance by overflowing him with many good things. Not only did he find a position as a tutor in a godly patrician family of Nuremberg; not only was he soon thereafter accepted among the Nuremberg candidates for the office of preacher, a distinction not easily bestowed on a foreigner, but he also became a deacon at the then still Lutheran Marienkirche on July 22, 1776, so that nothing would be lacking for his happiness, and thus a member of the ministry of the free imperial city of Nuremberg. In the same year he married a local merchant's widow, who brought him five stepchildren into the marriage. However, the rapid succession of fortunate circumstances in which he found himself, the applause and the honor shown to his sermons in particular, corrupted in his heart the work of grace of the Holy Spirit that had been going on since then. He became vain and, as he says, could have appeared more "beautiful" than beautiful, since, without recognizing this, he preached only himself, the beautiful one, instead of Jesus, the Lord, and looked more at the effect on his listeners than at the help of the one who can put words of life into the mouths of poor people. He thus became the favorite of the noble and educated classes who wanted to be religious, and his church was full of such people, who also liked to be told something beautiful from the pulpit. Therefore, he also shied away from the free and simple confession of the Lord and his cross.

But God, according to the purpose of His grace in Christ, had chosen him to be the simple and powerful proclaimer of the cross for a time when most of the scholars and unscholars of the cross were not aware of it.

Those who are not preachers can see at the same time how a man becomes a heart scripture from a head Christian.

## **5**

The people of Nuremberg were ashamed of the Gospel of Jesus Christ at a time when rationalism or the faith in reason was increasingly taking over almost all the university chairs, including the pulpits of the old confessor of the Augsburg Confession, the free imperial city of Nuremberg. God therefore threw Schöner into the melting pot. However, he made the purification fire very hot and took his time to melt and lukewarm.



It was on Boxing Day in 1776 that Schoener preached on faith in Christ. He concluded with an oratorical description of this faith and exclaimed: "Whoever does not have this living faith in Christ has no part in God and the grace acquired through him; in this state heaven remains closed to him forever and the weather clouds of God's wrath rest on him throughout the whole of dark eternity! Suddenly the fiery preacher turned pale as a sheet, staggered and swayed in the pulpit to the horror of the listeners, so that some men had to lead the suddenly so unwell man down from the pulpit. But from where this sudden coincidence? Afterwards he said that when he had spoken the words of his sermon, he felt as if he himself had been struck by a ray from those dark clouds of divine wrath, and loudly and audibly it had said within him: "You yourself do not have this faith, even on you rests the wrath of God, which you yourself have just invoked.

When he arrived home, he wept tears of sincere remorse before God in recognition of his lost condition. At this point, a disciple of Christ, the pious merchant Tobias Kiessling, who had been trying to help him in vain, sought him out and helped him to Christ. With this, however, the Lord's work of thorough humiliation was not yet complete. A fortnight later, on the Feast of the Apparitions, when Schöner wanted to preach again, he felt the same as once did Blessed Tauler: tears inhibited his speech and he had to leave the pulpit again, half faint with shame and terror. For three quarters of a year he was so unfit to preach that he had to be led home from church several times without being able to speak a single word to the assembled listeners. He knew no other interpretation of this than that the wrath of God had driven an unworthy man from the preaching ministry, perhaps even from his face; therefore fear and terror pursued him everywhere, and even after he had recovered, the struggle began between the glory of Christ and the glory of the world, between his conscience, which drove him to openly confess Christ, and vanity, which would have liked to keep the applause of the world. Thus his nature became so despondent and sullen that he went to the pulpit every time with a fear like that of a wrongdoer who is being led to death. His former distinguished and educated listeners were now mostly lost from his church; the rumor was spread publicly that he had become insane. But the Lord, to whom his distress urged him more and more, held him, comforted and strengthened him abundantly, so that he now, thoroughly humiliated and broken, preached with the greatest determination the word of salvation and life of sinners in Christ, the Savior of sinners. It did not take long for other listeners, mostly from the middle and lower classes, to gather around him.

leins of souls thirsting for the word of life, and among them also Kiessling, who now became his heart's friend.

His promotion to pastor at the main church of St. Lawrence on May 2, 1783, gave him a better income and thus a far more favorable external situation, but not only did a difficult and comprehensive pastoral care now take up a lot of his strength, but he also had to carry a new, heavier cross almost with every year, under whose center load he often thought he would have to succumb. At last, however, he thanked the Lord for it and said to him: "I see now that you have sent me manifold external and internal hardships, the manifold crosses I have carried since I confessed myself more faithfully to your service, only so that I could tell people all the more and more joyfully about your dear cross. For in this cross of yours alone, after a short suffering, is eternal consolation and eternal rest." In his ministry he often had to endure so many embarrassing slights that sometimes his love for the Father almost wanted to die out; In his domestic circumstances, too, there were many bitter upheavals, for one of his stepchildren became a suicide and one of his biological daughters, a virgin of eighteen years, in whose heart heaven dwelt, suffered for years from falling sickness, so that the sounds of lamentation which she uttered unconsciously often tore his heart apart; at the same time, his wife was always suffering. In 1799, after suffering a severe fright, he himself was afflicted with an extremely troublesome nervous condition, as a result of which his body became weaker and weaker. But he also praised God for it with tears, like one who gives thanks for a foretaste of bliss. "For," he said, "before I was chastised, I did not know Him. The greater the pain, the more intimate the closeness of his love, which alone draws and lifts us to heaven. That is why it is said, "We must enter the kingdom of God through much tribulation." In his own suffering, he learned to point the suffering to heaven, as he did most beautifully in his song: "Himmelan, nur himmelan, soll der Wandel gehn.

In the midst of these sufferings, however, his spirit remained active. It was in the years 1799-1809 that he published most of his writings, which were such a blessing in Germany and abroad amidst the devastation of rationalism. How he preached is sufficiently proven by what is told about him in our reader. \*) In particular, he also possessed his own gift of teaching children, and therefore he held richly blessed public and home teachings for children, through which, in connection with his youth writings, he scattered noble seeds in the young hearts. Although he was busy with his preaching and pastoral ministry, he kept up a rich correspondence besides his literary works. He was also the first to found a Bible Society in Germany in 1805, and through his efforts he raised a sum to have the New Testament printed with standing letters and to be able to distribute it in more than 30,000 copies, partly free of charge, partly at very low prices.

The more faithfully he lived to his holy profession, however, the more difficult the efforts it demanded of him had to be. His nervous trembling became stronger and stronger, so that he could only manage to write with his trembling hand with the help of a machine that held the paper in place.

\*) See page 262 f.

could need. Therefore, when he was appointed pastor of his own church in 1809, he had to leave the city pastoral business to his colleague. But he continued to provide pastoral care and preaching with a faithful shepherd's heart until eight months before his departure. The word of the Lord was quite visible in his lectures and their spiritual fire: "My power is mighty in the weak. Finally, however, he had to decide to resign from his office in October 1817. The trembling in both hands increased more and more and his feet also failed him. The inactivity, which was now his lot, squeezed hot tears out of him. But he sang himself comfort in a song, in which his soul pours out, among other things, the following words:

I feel the rotten hut, The waning of my strength, And seek with hot request Thee, who gives me comfort. Let nothing steam hope; "I am your child, your heir"; Then I'll persevere in the battles, Knowing that I won't perish.

And would my senses for this life dull, Receive me only from within Faith in triumph, Love right busy, Hope intact. The comfort of grace strong And patience tried.

It was a great embarrassment to everyone how he thought so little of himself and how he exalted others far above himself. He often confessed how he felt so poor, so weak, so powerless to do anything good, and how the daily struggle with sin was so sour and difficult. How glad he was when a word of comfort or a Bible passage was recited to him for encouragement. On such an occasion he once said: "The more powerless, the more feeble the old man becomes, the more powerful and mighty is Jesus Christ

in him. The poorer I am, the richer is my Lord; the sourer and heavier the struggle, the sweeter his consolation, the mightier his succor." But even now he did not remain completely inactive; for he dictated several small writings. His nerve pains, which had lasted for 18 years and which made him a perpetual, much-tested and proven sufferer, now increased so violently that he had to be nursed like a child and could no longer even put one foot over the other when sitting. However, no impatient word was heard from him, who, in deep reverence for his God, considered his ways to be pure goodness and truth and who looked after him in constant prayer. The well-known Christian natural scientist Gotthilf Heinrich von Schubert, who worked as the director of a secondary school in Nuremberg from 1809 to 1816 and was in an intimate relationship of friendship with Schöner, bears witness to his prayer: "I have hardly known another person who was so capable of praying without ceasing as Schöner, and to whom the blessedness, the peace of heart, which constant prayer gives, can be seen as thoroughly as to him.

Finally, after a tumor had already closed his eyes, the hour came for him, after a severe struggle with suffering, when he "took off all his misery with his dying clothes. He died gently on June 28, 1818, at the age of 69. The content of his funeral oration, which he had written himself along with two funeral odes based on Psalm 25, 6. 7.

## 36

Was, "The forgiveness of sins, the first and most indispensable source of consolation." - —

This is the image of Schoener in its main features, taken from a well-known hymnological work. The sight of it will have been as comforting as it was encouraging, especially for the special cross-bearers among the brothers in office and faith.

(Submitted.)

## Brief notice of the present status of the "German-American Evangelical Lutheran Tract Association."

The undersigned should have reported long ago on the present state of the "Tractat-Verein" mentioned in the title, but it has always been unwilling to do so; so let it be done now in a few words.

This association was founded four years ago. Its purpose is stated in § 2 of its "Statutes", where it says: "The purpose of the association is to spread such tracts among the people, which contain the pure teachings of the Evangelical Lutheran Church". About conditions of membership it says in § 3: "Only those can become members of the association who absolutely profess the symbols of the Evangelical Lutheran Church and either adhere to our synod or stand in communion with it." The duties of the members are stated in § 6: "The members of the association commit themselves to regular annual contributions of fifty cents, from which the expenses are covered.

The tracts shall be sold at cost, and under certain circumstances also given away; the proceeds shall flow back into the Association's treasury." Of the rights of each member, § 7 states: "Each member of the association who pays a regular subscription shall be entitled to take 25 copies of all publications in commission and receive one copy free of charge. (More details can be found in the "Lutheraner" Jahrg. 27, No. 13, p. 100).

What has the association done since its existence in publishing and distributing good tracts? To this we must answer right away - admittedly with embarrassment - that it has certainly not done anything great. But at least something has been done.

At the time of the Synod of Delegates at Fort Wayne, in October of last year, the following was reported to the members of the Association (as many of them were present): 1. Since the time of its existence, the Association has issued three tracts. The first is entitled: "What is a Lutheran?" or: "Why do you call yourself Lutheran?" It has been sold in many thousands of copies. The second is entitled, "Flee Babel." The third answers man's most important question, "What must I do to be saved?" These tracts are all still available, individually and in larger lots, at 5 cents each. To this was attached the remark that, as can be seen, only a weak beginning has been made in this important enterprise, but that it is to be hoped that in the future it will go from place to place more freshly. A larger number of tracts would have already been published if our synodal printing house had been able to deliver the work, which was not possible with the earlier limited facilities, but is now more easily possible.

With regard to the treasury, the members of the association were informed that at present there is still so much money on hand that the production of two smaller tracts could be financed from it. On this occasion, a friendly request was made to all non-members present to join the association in a helpful and active way.

The committee for the management of the publications (which, according to the statutes, should consist of five persons) was newly elected, *respectrve* supplemented. The following form the Publications Committee for the next three years: Professors Schaller and Günther, the former as secretary, the latter as editor of the committee; then Pastors Gräbner and Link, and the undersigned.

Since the need has already arisen to have an agent of one's own to take care of packaging, shipping, etc., Mr. F. Dette, a bookseller in St. Louis, was appointed for this purpose, and it was decided that the aforementioned person should be paid an appropriate remuneration from the Society's treasury for his efforts; however, the determination of the amount was left to the discretion of the Committee. Accordingly, all orders for tracts are to be placed with Mr. Dette, and all monies for tracts are to be sent to him. The latter has to deliver these funds to the Cassirer (Hm. Prof. Schalter).

The agent's address is 710 Franklin Ave,  
St. Louis, Mo.

Finally, I take the liberty of asking all those who have a willing heart for the dissemination of pure doctrine and true godliness through tracts to support us in this matter with their gifts. In particular, I also take the liberty of asking those ministers who have been privately requested by me to write a tract to inform me of what they have already done and what they intend to do, so that the committee can act accordingly. In particular, we wish to know whether anyone has already undertaken to write a treatise against secret societies, or whether anyone is willing to work on this subject? In any case, dear God, a treatise on this important subject should appear in print at the beginning of next summer.

F. Köstering.

## To the ecclesiastical chronicle.

## I. America.

**The Spirit of the Secret Societies.** What bitter enmity against Christ prevails in the lodges has again become quite clear in the case narrated in the following. - In the congregation of Pastor Körner in Williamsburgh there were a great many lodge brothers who calmly put up with the testimony against the lodges that had been given among them for some time, but as soon as a personal decision was insisted upon, it became apparent how Christ, his church and his word had to give way before the lodge and its interests. At Christmas, a lodge brother - at the same time a member of the church council - volunteered for Holy Communion. When asked by the pastor whether he was a member of a secret society, he not only replied: "I am a Freemason," but added to this statement that he could not agree with the views of the pastor and his synod on secret societies.

He was admitted to the sacrament because he did not want to close his mind to the teaching on this point. - The registration took place in the sacristy, immediately before the confession service. - In the church council meeting held a few days later, in which he complained about the treatment he had received from the pastor, the following resolution was passed at his suggestion: "If a member or members of the congregation register with the preacher for confession in order to receive Holy Communion, then this member or these members should not be asked any questions about lodges, clubs, societies, etc. The preacher should only ask for the names of the members of the congregation. The preacher shall only ask for the names of all members of the Lutheran St. Paul's congregation, as has been the practice from the beginning of the founding of the Lutheran St. Paul's congregation." - Against this godless resolution, the discussion of which was accompanied by various blasphemous speeches such as "Jews who reject the Lord Christ would be just as blessed as Christians. This is an unjust God who condemns the Jews. The pastor must admit even the grossest sinners to Holy Communion without talking to them about their sins," etc., the pastor not only protested solemnly, but also appealed to the congregation from the church council. The congregation, however, instead of rejecting the decision of their church council, confirmed the same and immediately deposed the pastor, who also solemnly protested in the congregational meeting against this decision, as one against God's word, the confessions of the Lutheran church, against his profession and his conscience. The congregation offered to pay him his salary for three months, but of course this offer was not accepted by Pastor Körner. In this meeting, in addition to various crudities and mean threats, the grossest injustices occurred, e.g., that a large number of non-voting lodge brothers, despite the protest of the pastor, voted in favor of the resolution to abolish the lodge. Pastor Körner organized a new congregation with about eight members who had left the congregation with him, who were joined by twenty others who had been guests of the congregation up to that time. Among the members who left are some lodge brothers who also left the lodge at the same time. The new congregation, however, included in its constitution the provision that no lodge brother could become a member of it. May all pious Christians who read this diligently present the young, bitterly hated community, surrounded by enemies, to God in prayer. But to those poor, afflicted people who have rejected their Lord Christ so disgracefully, God grant grace to repentance and let them recognize how shameful and reprehensible all secret societies are, and how to belong to them truly means to fight against Christ. One of the teachers, Mr. Weikamm (unfortunately only he), gave such a serious and decisive testimony against the ungodly conduct of the congregation that he too was immediately dismissed from his office. He gladly followed his pastor and is now a teacher at the newly founded Gemeinlein. God bless him for his faithfulness and self-denial. At the same time we testify with joy that various preachers of the *General Council*, to whom the godless mob had turned with the request to preach to them, flatly refused this request. How tremendous a testimony this was, especially under our conditions here in the East, is proven by the disgrace and shame poured out on dear Pastor Körner before the world by the godless newspapers. May God give your dear brother the strength and grace to bear it with joy as a blessed disgrace of Christ, and may He fill all pious preachers, in whose congregations similar conditions prevail, with the same courage and joyfulness. Gb.

**A piece of so-called inner mission.** A preacher of our synod writes to us on January 30, among other things, as follows: "I am the most western of our people in the state of Nebraska and so my field of work extends to Colorado. In the nearest town of about 3 to 400 houses with mostly German inhabitants I do not have a single member, since here Lutheran preachers calling themselves vagrants have made church and preaching office so stinking that it will take considerable time to bring both back to honor. I live about 14 miles from the town in the center of my community. It extends about 25 to 30 miles and from my home about 15 miles around and consists of 25 families and some single people who have established a home here for one, two, even three years. They are all poor people and made poorer by the last locust devastation. Some of them need support if they are not to starve. Under such circumstances, of course, I cannot count on a salary this year, and because they could not pay me a boarding allowance, nor did they have room to take me into one of their apartments, I told them they should build me a Nebraskan castle of Nebraskan marble, that is, of turf and earth; I want to live in it before hand, until the good Lord will give us better times. Said, done. So I live in my earthen hut, in which those of my parishioners who can do so bring me as much of the little they have as I need for my poor life. God has also given me a contented heart through His grace so far, that I feel as happy as if I lived in the most beautiful house and dined daily at the best table. Also, a support has already come to me and my dear congregation from the 'Locust Fund' from St. Louis, so that I and my congregation are helped before hand." - See, dear reader, this is how Lutheran preachers do "inner mission."

**A young preacher** was invited to conduct services in an English church. He was kindly welcomed by a member of the congregation. That evening the host mentioned, "We have many Unitarians here, and most of them hold to our congregation; so we wish you would say nothing against the Unitarians in your sermon." On Sunday morning the young pastor went to church, accompanied by some members of the congregation. Then one whispered to him, "Do you see those two gentlemen? They are spiritualists, and we would like you not to oppose them in your sermon." He enters the church. Then an elder takes him aside and says: "Please, do not mention the matter of temperance in your sermon; for two or three of our most outstanding members are involved in a liquor factory, and it would be unpleasant for us if they were hurt, since we need them if we want to give our preacher a decent salary." - To this the young pastor replied, "Of the Unitarians, Spiritualists, and liquor dealers, I shall mention nothing - of what may one preach in this congregation, without giving offense? "O," exclaimed the Aelteste eagerly, "iron you against the Jews; proficient against the Jews; they have not a single friend in the whole place." - If the young man had been a German, it would have been said, "We have many lodge brothers in the congregation and also in the church council, we therefore wish that you say nothing against the lodges." - We are quite satisfied with a Protestant sermon; if you emphasize Lutheranism, there will be discord in the congregation, and if you ever want to be elected, you must resolve to leave everything as it is, or you will not remain with us long." Item, the chapter about the sweepings at one's own door is useful to read when the Pharisee tickles us. (Pilgrim.)

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**An atheist on trial.** In New York, a witness named John Treat recently took the stand in the Navy Court. The first question asked by the opposing counsel was whether the witness did not have doubts of conscience against taking an oath. After answering that he was not, however, swearing, but only affirming, he was asked, "Are you an infidel?" He replied, "I am what is usually understood by such a one." "Are you an atheist?" The same answer. The advocate then asked that the testimony of such a man be rejected, and the judge so ruled, but the matter still caused him some doubt, and he later called the witness to the stand again, noting that the law says that no one should lose the right to testify because of religious views. The lawyer admitted this, but argued that someone who was a Muhammadan or belonged to a non-Christian religion was allowed to testify, but that this witness had no religious beliefs at all and therefore did not fall under this law. The judge asked the witness: "Do you have religious ideas? (*ideas*)" The answer was: "I am a man of knowledge (!) and adhere to the view, which recognizes the universe as the eternal, unlimited and existing from itself. "Then you cannot testify," decided the judge, although the witness' advocate pointed out that his testimony was the most important. (Chr. Botsch.)

**A look into the General Synod.** About a year ago a young pastor, a member of the Franckean Synod, came to a pastor who belonged to the *Council*. He complained of being unwell, as he had had to subdue a lady a few days ago, and had no rubber clothes, such as the Baptists had, and was now suffering the consequences of it. Asked if it was customary in his synod to baptize by immersion, he replied, "Yes, if that way is preferred by the person concerned. He himself then asked: Is it customary in the *General Council* to admit people to Holy Communion before they are baptized and confirmed? - and received the answer: "No, we do not. But do you do it in the Franckean Synod? He said: "It sometimes happens when people do not want to be baptized and confirmed; - I have not been in office long, indeed I am still continuing my theological studies under the guidance of a teacher. When asked who this teacher was, he answered: "It is the honorable H. L. Dox; - he is a competent theologian, the leader of our synod. But he is also a strange man. We tease him a lot at synods. He will not accept a Lutheran congregation; he preaches Congregationalists; the Synod urged him to go to Cl. but he stubbornly refused. Thus reports the "Lutheran."

G.

**Pulpit Fellowship in Council.** As reported in the *Lutheran Standard*, not long ago a Methodist preacher came to the church of an eminent member of the *Council District* and was requested to assist at the service, which request he complied with, saying a prayer. Shortly before, one of this gentleman's congregations had been surprised by the announcement that their service on Thanksgiving Day would be held in the Presbyterian Church, and that it would be a

joint service of Presbyterians, Reformed, and Lutherans, and that he himself would preach the sermon. At Christmas, another congregation of this gentleman held a joint service with the Reformed, in which a Lutheran preached in German and a Reformed in English. Poor congregations that have such shepherds! G.

**World Messenger.** We find the following in the World Messenger of February 10: "Many of our friends among preachers and laymen of the Missouri and Wisconsin Synods have urged us to further disregard any attacks in their organs, in that it would only lead to un-  
I hope that the readers of the Welt-Bote will be able to determine for themselves what is true or untrue, good or bad. - Is that true? G.

**Children's Newspaper.** As we have heard, the children's magazine published by Mr. Wiebusch and Son here is also being sent to the preachers of the Synodal Conference and is considered by some of them to be a Lutheran one. Such people should be informed that the paper is a product of members of the uniit-evangelical synod and will undoubtedly soon turn out to be such.

D. R.

## II. abroad.

**Reading book.** "From the country of progress, Switzerland, the Alsatian Messenger of Peace reports about a reading book, by the professors Vögelin and Müller, introduced in the elementary and secondary schools of Zurich, initially for three years with compulsion. About Christianity one reads the following: "The founder of this new religion, Jesus of Nazareth, a poor and uneducated man, was killed by the priests of his own people after he had been a prophet for some time; his disciples had no idea of the spread his teachings would receive. They considered it simply a reform of Judaism with an essentially socialistic direction, leading to an attempt at community of goods. But Paul of Tarsus, a Pharisee of genius and great knowledge, who first pursued this doctrine, spread it afterwards in the Heivenwelt, after he had convinced himself of the truth and the universal determination of the same."-Poor uneducated Jesus does not even have genius; only Paul of Tarsus made something out of his cause. The trash is in a popular reading book with high official approval, but also in a language that the children do not understand. (N. Ztbl.)

**Antichristianities.** Thus the Mecklenburgische Kirchen- und Zeitblatt of January 13 writes: "As is well known, the Catholic priests in Brazil arrogated to themselves the right to declare Protestant marriages dissolved without further ado as soon as one of the two spouses converts to Catholicism. A Protestant husband who is tired of his wife, or a wife of this kind, need do nothing more for this purpose than go to a Catholic priest and be received into the Roman Church. Two German Protestant husbands in the German colony of Leopoldina recently took advantage of this; they became Catholic and almost immediately had themselves married to Catholic wives - by the same priest who had made the conversion with them, and who knew that they were already married! - The abandoned wives of these Germans migrated to Rio de Janeiro and complained to the German envoy. The latter seems to have protested vigorously against the coup d'état. He urged the annulment of the second marriage of these two men and their return to their first wives. The government investigated the matter and issued a very strong decree, declaring that spouses of the kind mentioned and also the priest who - although he knows that the convert is already married to a Protestant - performs the other marriage shall be considered criminals and punished as such according to the severity of the law.

### **The Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.**

To the esteemed friends and patrons of the institutions mentioned in the heading, the first regular admission date of the year is on April 5. Those who are willing to send pupils to one or the other of these institutions are asked to

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the Gypsies first appeared and asked the Emperor Sigismund for permission to roam in Germany. He allowed it, and since then they have roamed our German fatherland from place to place and have remained a wandering people to this day. - Where these wandering bands come from, nobody knows, no matter how much scholars rack their brains about it. We call them "perpetrators," and there we have a clue to figure out where they may have come from. Look, many, many years ago, foreign tribes, the Mongols and the Tartars, broke into Europe, but were beaten back, and our German fatherland was spared. I now believe that the perpetrators are the remnants of those foreign tribes who in the 13th century invaded German-speaking Europe.

wanted to flood the country. At that time, the perpetrators were still pagans; now they call themselves Christians, but there is nothing to be seen of Christianity among them. Much effort has been made to hold them fast, but it is not possible. No matter how well off they may be, it does not take long for the wandering instinct to leave them no peace. They are quite a vagabond people by nature.

At the time when Paulus Boccatus was pastor in Hermannsburg, the perpetrators used to camp at two places near Hermannsburg. One place is located on the right side of the road to Oldendorf, south of Hermannsburg, and is still called "Kohlrott" to this day; the other place is located close to Baven, north of Hermannsburg.

The perpetrators set up their tents in the so-called "Höpen" in a small wood near Hermannsburg, where some trees are still standing. There the perpetrators pitched their tents. - What were they doing? They pretended to be tinkers. Another business was fortune telling. They had their hands held out and told people the course of their lives from the lines of their hands. If it was a young girl, they told her if she would soon get a husband. If it was a man, they told him whether he would become rich. Usually they said what people liked to hear the most, because that was when they got paid the most. Their main business, however, was stealing, and they were such masters at it that all the rogues and vagabonds in the world could be apprenticed to them.

The pastor of Hermannsburg and Hans von Haselhorst were very concerned that the perpetrators were pagans. This often drove the two pious men to their knees. They prayed imploringly to God that He would give them the grace to help the perpetrators to believe, if only one soul would convert. But what the Lord says in our parable about the unjust judge, they also had to experience: "He did not want to be lukewarm. Then, just as the widow did before the judge, they persisted in persecuting the Lord until He finally heard them. They, as it were, overpowered the Lord. Even if they did not succeed in converting the offenders, they did succeed in making them stop stealing. But the offenders did not stay long in Hermannsburg, because here they were forced by the power of love to stop stealing, which was their favorite pastime.

One day (it was around Candlemas in the year of salvation 1665) the pastor and the nobleman were again with each other to be edified by God's word and to pray for the gypsies. Suddenly, a gypsy came running athemically and said that their band would now have to move on, but a young man of 15 named Subah was seriously ill and could not go with them; since they had become known in Hermannsburg, they would like to send those who, because of illness and weakness, were in need of help.

could not go along, no longer kill. In the past, the gypsies did this, and many heathens still kill their sick and weak. Now the perpetrators had so much human compassion that they cared for people who wanted to take care of the sick. The gypsy, who came to the hospital, even said: "You can are kindly requested to notify the undersigned in advance, either verbally or in writing.

Instruction in the Secondary Citizen School includes the following subjects: religion, German, English, Latin, geography, world history, natural history, physics (natural science), arithmetic and algebra (number and letter arithmetic), bookkeeping, writing and drawing.

The purpose of this institution is to provide further education to boys who have already received instruction in a parochial school and to prepare them thoroughly for any profession in life. Latin is excluded from the subjects taught, especially for those boys who wish to prepare themselves for entry into a Latin school, so that other pupils may be exempted from taking part in this instruction. For English, geography, arithmetic, algebra, physics and accounting the language of instruction is English, for the other subjects German. The goal set is to be achieved through two years of instruction.

The subjects in which the girls receive instruction in the Höhere Töchterchule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts. English is taught by an American and female handicrafts by two German teachers.

The moral conduct of the pupils in both institutions is carefully supervised and above all care is taken to awaken, maintain and strengthen a truly Christian spirit in them. The students are under the daily influence of the pure Word of God during the important developmental period of their lives and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter, each pupil receives a report on his performance in the various subjects and on his moral conduct, which is sent to the parents or their representatives.

Tuition is \$40.00 per year for boys and \$20.00 per year for girls, payable quarterly in advance. Non-resident pupils may receive board and lodging in Christian families for about \$14.00 per month. For those who do not have any acquaintances here, the undersigned will gladly arrange for the placement of their children.

A. C. Burgdorf, d. Z. Director.

Address: Lui-Atlorf

Xo. 2101 ^ne-Issoi8tr., 8t. Doui8, No.

## The converted boy Zigenner.

Pastor Harms told a story from last year's mission festival, which we would like to share with our readers. It can be found in the Hermannsburg Missionary Bulletin of August. There we read, among other things, the following:

Our story happened in the year of salvation 1605. At that time there lived in Hermannsburg a pious pastor, Paulus Boccatus, and a pious nobleman, Hans von Haselhorst. The latter lived in the so-called Junkernhofe. - Both were warmly fond of each other and sought to promote the kingdom of God with the greatest loyalty. What the pastor had on his heart, he discussed with the nobleman, and what the nobleman had on his heart, he discussed with the pastor. So they were one heart and one soul. At that time, the gypsy bands, which can still be seen from time to time, roamed around our German fatherland. At the Constance Council, where Johann Huß was burned to death

You can do whatever you want with Subah, you can even baptize him. When the pastor and the nobleman heard this word, they both looked at each other in amazement.

They went with the gypsy to the "Höpen". There they found the landlord Richardson with the poor boy, who had consumption and lay completely emaciated on the ground. Richardson offered to take the sick man into his house immediately and to feed him like his own child. The pastor promised to teach him as much as he could, and the nobleman pledged his protection to the sick boy. - Then, before leaving, the leader of the gang said: "Tell me, Subah, which of these men is to be your father? The boy did not think twice, pointed to the nobleman with his finger and said: "My father with the sword. Then he pointed to the pastor and said, "My father with the book. Finally, he pointed to the landlord Richardson and said: "My father with the bread. So he did the smartest thing he could do, that he took three fathers instead of one, and all three fathers acted faithfully on the sick man. When the culprits were gone, Subah was taken to Richardson's house and laid in a beautiful bed. But when they were about to cover him, he cried out, "My father with the bread, you will embroider me. He did not cease to ask until at last he was laid on the floor, and there he tolerated unclean thin carpet pad and a thin linen sheet to cover him. The good landlord wanted to dress him properly and set about begging him for a pair of trousers. Then the boy cried out loud again: My father with the bread, you want to embroider me. He would only tolerate a shirt on his body, and it was not even allowed to be buttoned at the neck, because he feared that he could not stand it. He was fed very faithfully.

The father with the book also did his duty. He went there every day and taught the boy, and his heart swells, like our thirsty farmland today with the rain, and he eagerly takes everything to heart. - It was a special joy for him when people sang, because the perpetrators have beautiful singing abilities. So he sang along beautifully. It was a pleasure to listen to him. - It was not long before he was ready for baptism; he was making such good progress. One can make the experience at all: When a person's days are numbered, his heart is often especially eager to receive God's word for the salvation of his soul. Such people often learn more in days than others learn in months and years.

Finally (it was on the fifth Friday of Lent in the year of salvation 1665) the longed-for day had come, Subah could be baptized. He was driven to the church where our dear Hermannsburg congregation was gathered. Everyone wept with joy. The boy loudly renounced the devil and confessed the Christian faith. There he received the holy baptism he had longed for for a long time. The nobleman, the pastor's brother, who was then rector at the Hermannsburg school, and the landlord Richardson - these three became godparents. Subah was given the name "Peter Paul Christoph".

Now he lived for a few more weeks and faithfully attended church. Sunday after Sunday his dear father drove him there with the bread, and there he listened to the word of God with great joy and pleasure, and the Lord faithfully prepared him for a blessed end. So he soon went home blessed and was buried on the third day of Pentecost in the year of the Lord 1665.

This is the beautiful story of the converted gypsy boy who experienced so much love on the farm of our dear rigger, where we are now celebrating our mission feast.

## Death notice.

On February 12, 1875, teacher Gustav Stegner passed away blessedly in the Lord after severe suffering. On February 14, he was buried in the ground with a very large attendance from the three congregations.

On the day of the funeral it was 11 years that the deceased was introduced as a teacher of St. Paul's parish, and 8 years ago he took up his office in our parish. We have lost in him a capable teacher and excellent organist, which the whole congregation recognizes with heartfelt sadness.

The dear deceased died of dropsy of the chest, and for weeks he endured unspeakable anguish and hardship. His age was 49 years and 4 months. His early passing is mourned by a deeply bowed widow, a little daughter, a foster son and a whole community.

Baltimore, February 16, 1875.

Cl. Stürken.

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## Inauguration.

At the request of Mr. Hügli, Pastor S. Hertrich, until now a member of the Iowa Synod, was installed in the congregation at Faribault on the 4th Sunday of Advent, 1874, after passing the colloquium. H. Sprengeler.

Address r Ü6V. 8. IIsrtrieli,

Faridault,

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## Preliminary message

about the time and place of this year's meetings of our synodal districts, as well as the synodal conference.

1. the Illinois District assemblies, s. G. w., May 19, at the congregation of Mr. Rev. A. Wagner's at Chicago, Ill.
  2. the Northern District June 2 at the congregation of Mr. Rev. Joseph Schmidt's in Saginaw City, Mich.
  3. the Western District the 16th of June in the congregation of Mr. Rev. I. Biltz'ens at Concordia, Lafayette Co, Mo.
  4. the Northwestern District July 7 at the congregation of Mr. Rev. C. Strasen's in Watertown, Wis.
  5. the middle district August 4 in the parish of Mr. Pastor I. F. Niethammers in La Porte, Ind.
  6. the Eastern District August 18 at the congregation of Mr. Rev. H. Fick's in Boston, Mass.
- The Synodal Conference July 14 at the congregation of Mr. Pastor Wyneken's in Cleveland, O.

## Books display.

### Sermons on the Sunday and feast day epistles of the church year published by Dr. W. Sihler at the request of his congregation.

Far from wanting to appear as an enthusiastic eulogist of these Epistles. I can nevertheless, after having carefully read through most of them, recommend them to preachers as well as to congregation members with a clear conscience. To characterize them briefly, I can testify that their content is in accordance with the model of salvific doctrine, that they are not only sermons on individual parts of the epistles, but a complete interpretation of the entire epistles, that while they deal primarily with the Christian life, they also deal in a genuinely evangelical way with the connection between the Christian and the Christian life, that they prove in a genuinely evangelical way the connection of this life with the justifying faith, that they duly expose and punish the errors, sins and infirmities of our time, and finally that they are written in a simple, sober and generally understandable style. The Lord has also fulfilled and confirmed the word of the 92nd Psalm in our dear Dr Sihler: Even if they grow old, they will still flourish, be fruitful and fresh. Br.

### What is hindering communion between the Missouri and Immanuel Synods at this time? Ei-clarification by A. Wagner,

formerly pastor in Ratibor. Dresden by J. Naumann. 1874.

We have just received a paper with this title. Having read it, we hasten to announce it and at the same time to recommend it most earnestly to all our readers.

As is well known, the Immanuel Synod under Pastor Diedrich in Germany occupies a position quite similar to our Synod as does the Iowa Synod here under the Fritschel brothers.

## 39

The latter, like the former, does what it can to bring our synod, both in doctrine and in practice and life, into disrepute everywhere, and yet both declare it to be a sectarian nature that we cannot hold communion with them under these circumstances. The one like the other has been forced by circumstances to undergo all kinds of changes in doctrine and practice in order to be able to "exist," and yet both always want to have been the same. In both, the former and the latter, a spirit of ambiguity is evident that disgusts honest Lutherans, in general people of straight character, and yet both want to have always walked and still walk on the right golden middle road of an evangelical Lutheranism, just in front of others. It is true that the dear Pastor A. Wagner treats the Immanuel Synod, especially Pastor Diedrich, in a German polite manner, but he reveals its self-contradictions and its false nature so thoroughly that without a doubt every reader, whether friend or foe, must be convinced that our Synod can take no other position against the Immanuel Synod than the one it takes. The little paper, by the way, is highly instructive even apart from this. Whoever desires to grow in the pure doctrine of church, office, and church government, or at least to be fortified, will put the little book down with satisfaction and thanksgiving against the Derfaffer, in order to read it again and again. Our agent has ordered a good number of copies. Hopefully, the arrival of the same will not be too long in coming. The book contains 42 pages in tight print and will cost about 25 cents per copy.

W. [Walther]

## Display for the Passion season.

To be obtained from the undersigned:

1. liturgy for a Char Friday service
2. choral songs for this liturgy

both presented by Pastor Friedrich Lochner.

With regard to the choral songs, the remark that the music given here is "a legacy of the time when truly ecclesiastical music was still created".

Price of liturgy: 5 cents the booklet, 40 cts. the dozen. Price of choral songs: 10 cts. the booklet, 51.00 the dozen.

L- Volkert ing, 22 south 5tr St., St. Louis, Mo.

## Conference - Display.

The Cleveland Districts Conference will meet, s. G. w., April 6, 7, and 8, at the home of Rev. Mees in Columbus, Ohio.

Items of discussion: A written catechesis on the 9th and 10th commandments, and theses against unevangelical practice.

To preach: F. Wyneken and C. Schmidt; the substitutes are: P. Schwan and L. Knies. I. Rupprecht.

Entered the caste of the Western District:

(Conclusion.)

For inner mission: By Past. HieberS Gem. at Matteson, Ill, 59.00. Past. Strieter's Gem. at Proviso, Ill. 517 00 Whose Nem m Lyons, Ill 55.27. Past. Brohm's congregation in St. Louis G'35.50. Of Zion's district there, 524.48. By F. Schuricht of Past. Beyer in Pittsburg 55.00. By Rev. Thurner's congreg. in Guttenberg, Iowa, 59.00.

U a^a Brunn's Instead: Of Past. Stephans Gem. m Echester, Ill, 58.30. EptphaniaSfest-Collecte of Dreieiniak D'strictS >oms 551.70. From an unnamed by Past. M. Claus m she byville, Ill, 51.00. mission feast collecte in Past. Traubs Gem. rn Crete, Ill, 531.50.

To the building fund: Collecte in Past. Meyers Gem. in Houston, Texas, 53.00. Collecte of Past. Zimmermann's Gem. in Rose Hill, Texas, 5'7.00. Jak. scherer there 510.00. Theod. Estel I. Weinhold u. Co. in Wittenberg, Mo. for the new synodal buildings 5600.00. Prof. Günther's Gem. in Kirkwood, Mo 518 55 On the Emigrant - Mission in New York: From Past Steege's Gem, in Dundee Ill 57.00. Past. OttmannS Gem' in ColltnSville, Ill, 511.75. Jakob Scherer in Rose Hill, Texas 55.00^5 (From Uncle AlbertS can through Past. Beyer in Pitts-'

On the Hermannsburg Mission: From H. Meyer through Past. Matthias in Marvsville, Kansas, 55.00. From H. Heidfeld through the same 54.00. From the school children of Teacher Himmler in Frankentust. Mich., 517.00. From the Women's Association in Rev. Wunders Gem. in Chicago 55-00. From L. Knees by Rev. Matthias in Marysville, Kansas, 55.00. Rev. Graves' Gem in St. Charles, Mo. 55-00.

On the Chinese - Mission: From Louise Gruenhagen in Homewood, Ill, 5'4.00. From Teacher Mueller's school children in Washington County, Ill, 523'0. From Past. Bergens Gem. in lackionville, Ill., 57.50. Of Past. GrädnerS Gem. in st. Chartes, Mo., 53.20. From ImmanuelS District in St. Louis 526.82.

For the congregation in MemphiS: Collecte der Gem. des Past. Th. Gotsch in Lombard, Du Page Co, Ill, 58.00. From Th. Estel and I. Weinhold L Co. in Wittenberg, Mo., 5150 00.

For the Deaf and Dumb Institution: By Th. Estel I Weinhold L Co. in Wittenberg, Mo., 550.00.

For poor students: From Zions District in St. Louis 52.00 From an unnamed person through Past. Claus in Shelbyville, Ill, 51.00. \*

§ To Waisxnhalls in Addison: Collected at the celebration i of the Christmas tree in Past. Sieving's comm. in Manito, Ill, for the Z orphans 54.30. From Th. Estel, I. Weinhold L Co. in - Wttenberg Mo., 550.00. From Uncle AlbertS orphan box by Past. Beyer in Pittsburg 525.00.

\* -On the emigrant mission in Baltimore: From Past. " Steege's Gem. rn Dundee, Ill, 55.40.

r m ^^?^Schroeder's congregation in Canada: From , Past. Grupe's Gem. in Eisleben, Mo., 514.45.

For the community in Quincy: From Past. Wehrs' Get memde in Lake Zurich, Ill, 58.58.

-needed in northw'stfl. Iowa: From Past.

, Heids Gem. m Peoria, Ill, 510.10.

. ^^^Orphanage near Boston: By Th. Estel, I. Weinhold L Co. rn Wittenberg, Mo., 550.00.

- For the Farmington, Mo. congregation: from Past. > Heinemann's congregation in New Gehlenbrck, Ill, 517.55.

-Schroeder's congregation in Philadelphia:

, From Past. Strieters Gem. in Proviso, Ill, 514.55.

E. Roschke, Kassirrr.

at the Coffee of the Northern District: (Conclusion.)

> For the deaf-mutes in Royal Oak: From Pastor Präger's St. Petri-Gem. in Granville 55.37. WeddingS Collecte at Karl Hesse ,n Kewaskum 57.25. From Past. Sußner's Gem. m Sandusky 59.25. Past. Torney's Gem. in Montague 54.00, m Ludington 55.00. Past. Lauritzens St. Johannis - Gem. in New London 55.50. Past. Lemke's Gem. in Manistee 515.75.

. A "tweenlasse: By Past. Böling's congregation in Wal "uburg512.00. By Past. Hudtloff HochzeitS-Collecte at Don of the 2nd ImmanuelS Gem. in Mayville, Wts., 510.18. Past. Bauer's comm. on Tandy Creek 54.08, at S"- " L---k 8-i LIS., In Blu° Bush 75 TI". Pa". Schttlmg" Johannis Gem. 56.00. A. Oppermann 51.00. Past. Daib and its Gem ,n Oshkosh 510.75. Past. Präger Dankopfer Ar Gen-sung of a daughter 51.00. Past. Hoffmann's Gem in Sheboygan Falls 54.54, m Plymouth 56.28. Past. Rathjens

" Mayville 53.04. Past. Spindler 54.00. Past. Citizen

G. Markworth 52.00. From the pastors: Hudtloff, MultanowSk", Wuggazer, Keller 54.00 each.

On the emigrant mission in New York: From Pak Markworth's parish in Weyauwega 53.03. On Wenzel's wedding D \* 22.60. From Past. Keller's congregation in Mequon 52.25. By Past. Präger collected 55.14. By Past. Karrers Gem ? Ä' As' Past- Hörnicke 51.01>. Whose Gem. in W'ison 54.57. Past. Rathjens Gem. in Mayville 53.44.

Tauf-Collecte bei Karl Klebenow in Wausau 51.00. Von der Kreuz-Gem. in Milwaukee 52.22. Von Past. Bölings Gem. in Waldenburg 516.00. Past. Wambsganß' Gem. 58.25.

Z "r Hermannsburg Mission: By Past. JsGem^^22Sinter 52.00. Past. Karrers

Institution: From Past. Bölings Gem. in ZaAnburg 512.50. Past. Winter 52.15. Past. Karrers Gem. 51.12. Past. Wambsganß'Gem.

513.76.

For poor students in Addison: by H. Bessert in Reedsburgh 51.00. Past. Karrers Gem. 52.32. "

For poor students in St. Louis: HockreitsE°Uktein Sebewaing 56.18. Desgl. at K. Er-

btsch 53.40.

Negro Mission: Family Collecte by L. E. 53.36. By Past. Lauritzen BaptisCollecte bet H. Emdy m New London 51.60. By Past. WuggazerS congregation m Big RapidS 52.11, in Richmond 51.89.

For ^^^"Mission: From Past. Müller's congregation in Am-Irth dE From Past. Löbers Gem. in Milwaukee 511.50. Past. MarkworthS Gem. in Caledonia 52 64, at Council Niver 51 Wolf Rwer 51.35. Of Past. Lists Gem. in Roseville ^0-00- From Immanuels Gem. in Milwaukee 512.00. From Past. Hattstadt's Gem. 57.50. past. Hörnicke 51.00. whose congreg. in Town Wilson 53.61. from Immanuels congreg. m Milwaukee 51.40. from Disciples' Association of TrinitySGem. m Monroe 55.00. from Past. Horst's congreg. in Hay Creek. Minn, 53.50. Past. Wambsganß' Gem. 58.04.

d "u c a sse: From Past. Torney's Gem. in Ludington 514.80, m Benona 52.65. Past. Bauer's Gem. 56.10. pastor schaaaf's Gem. in Utica 5'28.30. past. Schillings Gem. 510.00.

in Sheboygan Falls 55.73, in Plymouth 59.00. Past. Torney's Gem. in Benona 52.60. Past. Lemke's Gem. in Manistee 512.00. Of Past. H. Sprengeler's Gem. in Joung America, Minn. 56.50. Past. Rohrlack 59.50. whose gem. in Wonewoc 55.50. in Reedsburgh 55.00. from Ottilie Georgas' savings bank in Sheboygan 52.00. from Past. Endeward 51.00. From Past. Rösch and his St. Petri congregation 55.00. For the congregation in Memphis: From Past. Daib and his Gem. m Oshkosh 58.50.

For the student Speak ler in Addison: From Past, Bauer's Gem. on Tandy Creek 55.07, in Blue Bush 83 Cts.

For Ge 0 rg Häffner in St. Louis: From Mrs. Friedenkr Schwarz 53-00. "

. for student I. Wißbeck in Addison: From the YounglingS Association of Trinity Parish in Monroe 55.00.

C. Eißfeldt, Kassirer.

#### Received in the coffee of the Eastern District:

For the Syn odal Fund: from the parish in Paterson Williamsburg 57.75, in Barton 53.00, in Cumberland 510-87. from the Immanucls parish in Baltimore 545 50 From the parish in College Point 511.50. parish in North Eaft 53.00. Gern, in Eden 58.00. parish in Port Richmond 543.0'2. parish m Boston 57.38. parish in Marrinsville 517 12 From dcrE- Andreas. Gem. in Buffalo 58.50. Gem. in Bergholz Fern, in Johannesburg 56.00. Gem. in Wolcottsvillr 57.5'. Gern m Wo,cottsburg 58.00. St. PaulS-Geme.nve in Baltimore 524.itT From Past. Michael 52.00. past. Engelders Gem. 59.00. past. Kolbe, Past. Cradle! each 51.0t>.

Past. Großberger 51.50. by Past. Ernst in Canada 51.00. III 2 00 Bon the heirs of weiland Hans Heinrich ThirS sen. in Schaumburg, III, 100.00. Through teacher Marr in Bloomington, III, Christmas gift from his pupils, 5.75. From Dunton, III: through Past. Röder by H. BehrcnS 50 Cts., H. Flentie 1.50, by himself for Christmas gift, 2.00. By teacher Militzer from his pupils, 7.50. By Past. Brugmann in Rodenberg, III, by the congregation m Wheaton 2.80, m Junction 2.90. By Prof. Lindemann advertising night collecte m Mavwood, III, 6.38. By Teacher Brase in Bloomington, III, by his pupils 2.75. By Past. Clöter in Aston, Mmn.

by S. Schaar 1.00, F. Friedrich 50 Cts, A. Horrlsberger 5.00. By Past. C. F. Herrmann in State Centre, Iowa, by his students 6.50. By Past. G. Schaaf of ImmanuelsGem. in Utica, Minn. 22.00. By Past. Gotsch in York Centre, III, by his congregation 10.00. By Teacher Lutz m Westpoint, Nebr. by his pupils 7.10. By Past. P.stet by the congregation in Rich, III, 26.25. By Past. Koehler m Union Hill, III, 5.00. By Past. Döring in Glencoe, III, of I Fehd 1 00 By Past. Richmann of the parish m Elgi'n, III, 7.00. By Rev. Siekr in St. Paul, Minn, of the luch. Trinity parish, 13.33, by thm self 67 cts. By Past. Schliepsiek of the parish in Cayuga, III, 2.40. By Past. Dörmann from the congregation in Yorkvrlle, III, 35.00, from N. N. 25 Cts. By Past. Hieher in Marteson Jltz, from.

the congregation's collection bag 7.85. By Past. H- Worden at Squaw Grove, III, HochzeckS-Collecte 6.85, by himself 1.00. By Past. Muller of the congregation m Kankakee, III, 14.04. By Rev. Loßner of the congregation in Brecher, III, 11.20. By Rev. Ernst of the congregation in Blue Island, III, 14.50. By Rev. Sondhaus in Summst, III, from his pupils 2.00, Mrs. Glocklein 50 cts. By N. N. 10 cts. By Katsirer Birkner in New York 4.50, by Past. Burkeind in El Paso, III, Collecte at the funeral of Mrs. Ph. Pfluger 6.50. By Past. C. Meyer in Keokuk Junction, III, Collecte at H. Lerhoff's wedding 1.85. By Past. Leyhe in GrandRapids, W's., 1 00 By Teacher Döll Christmas Collecte of the Gem. in Minn'eapolis, Minn. 5.40. By Past. Allwardt of Jmmanuels congregation in Lebanon, Wis, 15.00. By Rev. Wangerin at Altamont, III, Collecte at F. Schroeder's wedding, 2.60. By Past. M. H. Hockman Christmas collecte of his sund. day school in Larrolnton, O., 6.50. By Past. C. Reichenbecher in Platttrville, Wis. by F. Kambs, 1.00. By the Orphans' Association m Past. Löbers Gem. in Niles, III, 10.25. By teacher Ehlen m.

Carver, Minn, by his students 4.30. By Past. Fischer 1.30. - The Lord bless all dear givers!

Correction.

In my last receipt read: By Past. Bartling in Chicago from Jakob Lauer 8'6.00. H- Bartling.

Received for poor students: From some members of the Carlinville congregation 83.50 for üdemann. By Mr. Pastor M. Meyer from the women's association of his congregation 810.00. By Mr. Past. Ramelow from his parish 815.25 for Grafelmann. From the two congregations of Hm. Past. Oetjen 820.00 for Grumm. By Hrn. Past. E. H. Pröhl 814.50 and through

Mr. Past. Norden 88.50 for Blanken. From the parish of Mr. Past. Polack 4 shirts for Davis. By Mr. Past. Landgraf from his parish 823.90 for Mariens. By Mr. Past. Döring from his parish and his branch in Evenston 85.00. By Mr. Past. Biltz from the women's association of his parish 4 bust shirts, 4 underpants, 1 pair of stockings for Blanken and C. Schröder. From Mr. Past. Ebendick and his congregation 86.00 for W. Müller. By Mr. Past. Sapper from the women's club of his congregation 86.00. By Mr. Pastor Gräbner Collecte of his congregation 86.00 for I. Krause. By Mr. Past. Wille from his parish 813.50 for proseminarist A. SchwankovSky. By Mr. Past. Barth Christmas Collecte of his congregation 82.50, desgl. by Hrn. Past. B'orneke by F. Beyer 81.00, Deublcr 81.00, by himself 81.00 for Mallon. By Mr. Past. Lauterbach from Wittve Frenzei 82.00. By Mr. C. Ude from F. Schumacher 81.M. By Mr. Past. Kleist from the women's association of his parish 88.00 and by some Members 813.85 for H. Krause. From the Young Men's Association of the Ge-meinde of Mr. Past. Lenk 815.00 for weavers. - —

**Dear brothers, in spite of your kind help, I have not yet been able to pay the full cost of my many fosterlings for the last ouartal, and the new I) "artal is fast approaching. Therefore, help me so that I do not become a disgrace.**

A. Crämer.

#### Received for seminary housekeeping in Addison:

From Mr. Heinicke in St. Louis, china dishes valued at 822.50. From Dunton Parish, III, 63 lbs. bacon, 24 lbs. meat, 5 lbs. butter, 23 cabbages, 1 bag yellow turnips and rutabagas, 1 p. flour, 2 p. grain, 32 lbs. meat, 12 lbs. butter, 18Z p. potatoes, 1 p. turnips. From the north - district of the municipality in Addnon 9 sacks of potatoes, 8 p. Oats, 32 lbs. of meat. Don Frieb. Ruetmueller 2 ". Potatoes, 2 rolls of butter, 3 p. oats, 1 p. yellow turnips. From Georg Rittmüller 2 p. oats, 2 p. potatoes. From Past. Johl's parish in Stecle County, Minn. 5.00. From miller Hridemann there 1 barrel. Flour. - God reward the dear givers!

Correction.

In my receipt in No. 1 of the "Lutheraner" read instead of "Von Hrn. Böeke 2 Sack Kartoffeln": 82.00. Furthermore instead of "Von Joh. und Fricdr. Culmann je 8'2.00": Fr. Kollmann und L. Frellmann je 2 S. Kartoffeln.

F. Büchele, property manager.

#### Received for the Castle - Garden - Mission:

Dankest-Eollnte of the congregation of the Past. Groth 87.25. Bon Past. Lükcr 1.00. By Past. Röder 1.50. Bon Past. Werders Gem. I9. "0. G. Kraule 1.00. A. Denninger 50 Cts. To an unnamed person by Past. L>chiedt 10.00. C. Ernst 1.50. By the Gem. in College Point 15 00. Bon readers of the parish bulletin 22.44. Bon F. Meugel 2.00. By Past. Claus 10.00.

Hur widow's fund: From the comm. in Port Richmond 85H3. By Past. Ernst in Canada 813.10. From Past- Wreael .r4.0tt. Peter Schaaf 85.00. trapp Sr. 85.00. bon of St. Andrew's comm. in Buffalo 89.60. past. Grossbergrr 85.40.

For the congregation in Memphis: From the congregation in Neu-Oberhofen 810.00. congregation in WolcottSv'llr 85.00.

For the proseminar m St. erden: From Peter ^Z^um orphanage near Boston: wedding collecte at I. D. Tappken 85.00. From Peter Schaaf85.0i>. Bon green, Momberg and house each 81.00. From the congreg. at Eden O12.00. congreg. at Port Richmond 227.98. Bon the Sunday school of the congreg. at Egg Harbor 22.00. From the Sunday school of the congreg. d'F ü r d^e" T a^u b stu m m en - A n sta It: From Mrs. M. 22.00. From the Gem. in Barton 23.00. From Peter schaaaf d^um orphanage near Addison: Through Pastor Ernst in Canada 24.50. From Peter Schaaf 25.00. 3rd Remhard 22.00. Mrs. Heller 50 Cts. K.Kreß 8'1.00. From the piggy bank of the children of the Rev. Rademacher 21.00. Bon G. ^Z^m ^W!u s e n h a u S near St. Louis: From Peter Schaaf 25.00. Trapp Sr. 25.00. Thank offering from Mrs. Pastor Starker for recovery from serious illness 210.00.

Hur construction cash: By Past. Ernst m Canada 24 00. From Past. Scuels Gem. 240.00. By Fraucnverem of the same Gem. 215.00. Bon Past. EirichS Gem. 250.00.

Hur Emigrant Mission in B a ltrmore: By Past. Ernst in Canada 26.00. By the Gem. rn NeuBerghott 24.30. Gem. in reserve 23.15. DreifaltgkerrS-Gem. in Buffalo 24.00. By I. Lipp 21.00.

For poor students in St. Lours: Bon the Women's Association of 3mmanueis-Gem. in Baltimore 210.00. Born Virgins and Young Men's Association of the same fe ^OO. From Mrs. Brand 25.00. F. Drechsler 24.00. Peter Schaaf 210.00. Mrs. Arnold 21.00. N. N. 22.50. Krndtauf-Collecte at F. Bold for Lüdemann 22.75.

For poor students in Fort Wayne: From the Women's Association of the Immanuels congreg. in Baltimore 210 00. From the Virgins and Young Men's Association of this congreg. 1-25.00. Bon of the congreg. in Port Richmond for Pechthold 27.00. From the congreg. in Williamsburg for Botzner 810.0(1.

For poor students in Addison: From the women's  
From the Virgins' and Young Men's Associations of the congregation 25.00. From Peter Schaaf 25.00. Thank-offering from Mrs. Paulus 25.00. From teacher Grützmann for Ackermann 23.00. From the congregation of Williamsburg for the same 210.00.

For poor students at all: bon of the community in North East and the one in Cohorton 25.00 each.

For the Chinese Mission: From the community in Maple Run 22.50.

To the Orphanage at Mount Vernon: From the Gem. in New York 819.50.

Hur Heidenmission: From Peter Schaaf 25.00. From N. N. 2'2.50. By Past. Wunder: Weihnachtsqabe from H. Meyer's children 2.00, from L. Brauns' children 4.00. By Past. Engelbrecht Wedding-Collecte from Rud. Saß M By Past. Bartling Christenlchr-Collecten 20.88, by Cd. Gr'awe 2.00, W. Griefe u. A. Stridbe 1.00 each. By Past. T. I. Große from his congregation 15.08, Christenlehr Collecten 82.23. By Past. Strikter from the congregation in Proviso, Ill, 117.00. AuS Adison, Ill: by D. Kornhaaß 1.00, D. Dammeyr 5.00. By F. L. Krage from Wittwe Mönch, W. Gödke, C. Meyer, W. Hahnrbut each 1.00, Wittwe Ahrens, Wttkwe Graue, Aug. Graue each 2 00 L. Balgcmann 3.00, E. Balgcmann 50 Cts., H. Baltermann 20 C "S. From the school children in the West District 5.28. By A. Schnacke 15.25. From Dr. C. Prögler as a New Year's gift 5.00. By Past. Wehrs in Lake Zunch, Ill, from Mrs. A. Knigae 5.00. By Past. S'erge in Dundee, Ill, from the AbcndmahlSkasse 15.00, by Teacher Täbcls Schülkin 5.00. By Past. Reif of the congregation in Marion, O-, ^0.54. By Past. E. I. Frese at Logan, Ncbr. collecte of the L.t. Pauli parish on i. Advent Sunday, 3.75, by himself, 1.47. By Rev. Rauichert of the congregation at Dalton, Ill, 12.00. By Rev. Luebkert of the Sunday School of St. Marcus parish at Butler, Pa. 25.0ij. T through Past. F. M. Große in Hartem. Ill, Christian Teaching Collect 5.00.

Bon D. Struckmann in Elmhurst,

From Past. Hönigs Gem. 9.00. By Past. F. W. Friedrich 1.00. By Past. Bremers Gem. 4.10. By Past. Ernst in Canada 4.00. By N. N. 2.50. By Martinville's Gem. 6.25. By North East's Gem. 4.42. By Port Richmond's Gem. 7.78. By Philadelphia's Gem. 10.50. By Jakob Lipp 1.00. By Wolcottville's Gem. 4.50. By Trinity's Gem. in Buffalo 4.50. By Past. DankwortS Gem. 8.30. By Past. I. A. Schulze 7.00. By Past. Eckelmanns Gem. 5.25. By Past. Weisel's congregation 12.10. By school members of the same congregation 6.40. By Kassirer C. Grahl 34.25. Subsequently by the congregation in Williamsburg 1.50. Past. Hochstetters Gem. 14.40. Past. F. Leyhe 50 cts. Rev. Sicker's Gem. 11.50. Past. Brnrtal's Gem. 4.60, by himself 40 Cts. I- Birkner, Kassirer.

Hum College maintenance: from Gem. rn Cambria 27.50. Gem. in New York 29.64 and 213.66. Gem. in reserve for Addison 22.85. Gem. in North East for Addison ^New York, Feb. 1, 1875. I. Birkn er, Cassirer.

#### For the orphanage in Addison

Since November 30, 1874, the following gifts of love have been received by me: By Teacher Rir in Milwaukee from his pupils 23 25. By Teacher Fa,Hauer in Eagle Lake, Ill, from his pupils 2.75. From Chicago: by Past. Rcinke Collecte of his congregation 31.00, by the Young Men's Association 10.00, by D. Bauermeister 5.00, by the Women's Association 10.00, by I. Schuth, H. Plepho, L. Knack, I. Lassen, A. Stocke 1.00 each, Doris Schönfeld 50 Cts. By teacher Leeser from his pupils 11.80. By teacher Aäppl from his pupils 2.50. By Past. Wunder: Weihnachtsqabe from H. Meyer's children 2.00, from L. Brauns' children 4.00. By Past. Engelbrecht Wedding-Collecte from Rud. Saß M By Past. Bartling Christenlchr-Collecten 20.88, by Cd. Gr'awe 2.00, W. Griefe u. A. Stridbe 1.00 each. By Past. T. I. Große from his congregation 15.08, Christenlehr Collecten 82.23. By Past. Strikter from the congregation in Proviso, Ill, 117.00. AuS Adison, Ill: by D. Kornhaaß 1.00, D. Dammeyr 5.00. By F. L. Krage from Wittwe Mönch, W. Gödke, C. Meyer, W. Hahnrbut each 1.00, Wittwe Ahrens, Wttkwe Graue, Aug. Graue each 2 00 L. Balgcmann 3.00, E. Balgcmann 50 Cts., H. Baltermann 20 C "S. From the school children in the West District 5.28. By A. Schnacke 15.25. From Dr. C. Prögler as a New Year's gift 5.00. By Past. Wehrs in Lake Zunch, Ill, from Mrs. A. Knigae 5.00. By Past. S'erge in Dundee, Ill, from the AbcndmahlSkasse 15.00, by Teacher Täbcls Schülkin 5.00. By Past. Reif of the congregation in Marion, O-, ^0.54. By Past. E. I. Frese at Logan, Ncbr. collecte of the L.t. Pauli parish on i. Advent Sunday, 3.75, by himself, 1.47. By Rev. Rauichert of the congregation at Dalton, Ill, 12.00. By Rev. Luebkert of the Sunday School of St. Marcus parish at Butler, Pa. 25.0ij. T through Past. F. M. Große in Hartem. Ill, Christian Teaching Collect 5.00. Bon D. Struckmann in Elmhurst,

From Past. Hönigs Gem. 9.00. By Past. F. W. Friedrich 1.00. By Past. Bremers Gem. 4.10. By Past. Ernst in Canada 4.00. By N. N. 2.50. By Martinville's Gem. 6.25. By North East's Gem. 4.42. By Port Richmond's Gem. 7.78. By Philadelphia's Gem. 10.50. By Jakob Lipp 1.00. By Wolcottville's Gem. 4.50. By Trinity's Gem. in Buffalo 4.50. By Past. DankwortS Gem. 8.30. By Past. I. A. Schulze 7.00. By Past. Eckelmanns Gem. 5.25. By Past. Weisel's congregation 12.10. By school members of the same congregation 6.40. By Kassirer C. Grahl 34.25. Subsequently by the congregation in Williamsburg 1.50. Past. Hochstetters Gem. 14.40. Past. F. Leyhe 50 cts. Rev. Sicker's Gem. 11.50. Past. Brnrtal's Gem. 4.60, by himself 40 Cts. I- Birkner, Kassirer.

#### For our church building

received: From the congregation of Mr. Past. Biltz 840.00. congregation of Mr. Past. Brammer 10.00. By Mr. Past. Wunder from Mr. Past. RiedelS congregation in Homewood, Ill, 23.75 and by Mr. Past. N. Lange 9.10. By Heinrich Döscher 5.00. By Mr. Past. Wunder by Mr. Pastor Döderlein 20.00. By Mr. Past. Hattstädt 8.35. By Mr. Past. Feiertag 5.25. - In expressing our heartfelt thanks to the dear donors, we wish them God's rich blessing of heavenly goods through Jesus Christ, our dear Lord. Amen.

Jankton, Dacotah Terr.

E. A. Schulze.

#### Zam College - Fort Wayne Household

received with heartfelt thanks: From Heinr. Scharpenbera in Past. Zschoche's parish 1 Bush. Grain, 1 Bush. Wheat. From Val. Meyer 1 p. wheat, 2 p. grain, 8 cabbages. L. Schlaudraff 1 p. wheat, 1 p. grain, 1 p. oats. Friedrich Gerke from Past. Bode's parish 1 quart beef. Friedr. Hitzemann from Past. Stubnatzy's parish 58 lbs. of pork. Konrad Stoppenhagen in Past. Jäbker's parish 1 sack of wheat, 1 sack of oats, 1 "p. of grain. Joh. Werling 3 p. grain, 5 bush. Oats.

A. Villain.

From Mr. C. Schreiber in Newburgh, O., as first payment for three acres of seminary land in Addison, Ill, 8100.00. From Mr. Past. Paul Beyer as surplus of the Children's Gazette of 9254 copies housed within the Synod, 8277.62. From Mr. Past. Botticher as treasurer of the Synod of Illinois from its synodal treasury for the salaries of the teachers at our institutions, to have received in June 1874 850.00, certifies

John F. Schuricht, Cassirer of the General Synod.

For poor students received from "Michel" in Baltimore ("for the poorest in college") 810.00.

C. F. W. Walther.

#### Correction.

In the receipt of Mr. Kassirer Grahl (No. 2 of the "Lutheraner") read instead of "Bon Past. HillerS Gemeinde für die Taubstummenanstalt 84.75": From his school children.

#### For the "Lutheran" have paid:

The 28th year: Mr. Pastors: H. Wesche 87.50, W. Vomhof 7.50, I. Horn 6.40, W. Matuschka 54.00.

Further: W. Hanf, H. C. Misselhorn 20.00, G. Schmidt 6.00.

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## Volume 31.

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### Spanish martyrs under the Saracens.

In 711 Spain fell into the hands of the Saracens. The battle at Xeres de la Frontera lasted eight days, and the Muhamedans were victorious over the Christians. However, they allowed them to practice their religion freely in exchange for the monthly payment of a high poll tax. They were also allowed to enter the state, court and war services. But it was such a freedom, only in name. In spite of these laws, the fanatical people persecuted the Christians with unspeakable ridicule and scorn. Wherever a church servant appeared in public, he was insulted. The boys in the streets threw stones at him. Most of all, Christians were mocked when they escorted a deceased person to his final resting place or when the ringing of their bells called them to the house of the Lord.

Many Christians had entered the service of the Muhamadan state, and these, and with them most others, did not dare to confess Christ publicly for the sake of princely favor and earthly advantage. But even here the Lord had kept his small flock, which remained steadfastly faithful to the confession of the fathers, and looked with deep sorrow at the lukewarmness of the many name Christians. Most deeply, however, it cut through the hearts of these faithful confessors that they had to hear the voices of the guards from the minarets day and night: "There is no God but Allah, and Muhammad is his prophet!" They then used to sigh with the psalm singer: "God, do not be silent like that! for behold, your enemies rage, and those who hate you lift up their heads.

This was the general condition of the Spanish Christians until about the year 850, when a bloody persecution arose under the reign of Abderhaman II. It began in Cordova, where the Arab chaliphs held court at that time. The reason for the outbreak was the following incident: Perfectus had gone into the city one day to do some shopping. On the way he got into a conversation with some Arabs. They asked him what the Christians thought of Muhamed. Perfectus did not want to come out with the language for a long time. He told them that his answer would hurt them. Then

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They were even more interested in him and assured him that he would be vulnerable to whatever he might say. Well, replied the Christian, as he could not help it, Muhammad was one of the lying prophets foretold by Christ as a sign of the last times. The Arabs clenched their teeth, but in order not to break their word, let the confessor go quietly for this time. No sooner did he appear on the street again on one of the following days than he was seized and brought before the cadí as a blasphemer of Muhammad. His trial was short. When he refused to recant, he was thrown into the dungeon loaded with chains. Here he remained imprisoned for several months. Soon after, he was interrogated a second time. He steadfastly confessed Jesus Christ, the only true Son of God and supreme prophet, and again confirmed what he had said about Muhammad. Now he was sentenced to death and executed with the sword on April 18, 850.

After the long restrained wrath of the Muhamedans against the Christians had once broken out, it raged on almost uninterruptedly for ten years. The confessors of Christ were not persecuted as Christians for the sake of their confession, but as blasphemers of the prophet, and yet, when questioned on life and death, they could not but declare Muhamed a lying spirit. The second victim of the popular rage was John, a merchant who was especially hated because of his living faith. He was accused of blaspheming the prophet in the bazaar, where the goods were sold. The charge could not be proved. The cadí had him scourged in order to induce him to confess or to deny his faith; John, however, remained steadfast, although the blows were continued until he fell half-dead. He was now thrown into the dungeon, but was soon pulled out again, put backwards on a donkey, and dragged through the streets of the city. In front of him walked a crier who announced in a loud voice: "This is the punishment of the one who dares to blaspheme the prophet! The people's jeers and curses accompanied the procession. Brought back to the judgment house, John was sentenced to death and beheaded.

The blood of the martyrs is the seed of the Church. This was shown quite clearly here in Spain. When John was led through the streets under the mockery and jeers of the people, the Christian Aurelius also stood among the crowd. The courage of faith on the face of the martyr penetrated deeply into his heart. He hurried home, and first set his wife Sabigotha, who is also called Natalie, on fire with the same flame, and soon we find in his house a small group of faithful confessors of the Lord, who were determined to die joyfully for the sake of his name. We take a look inside the pious circle. Aurelius' father had been one of the most prominent Muhamedans in all of Cordova, but his mother was a Christian. He had lost both parents at an early age, and his aunt, a living disciple of the Lord, had been entrusted with the further education of the orphaned boy. When later, according to the will of his relatives, he was to be taught by Muhamedan teachers, the love of Christ had already kindled a fire in his heart that could no longer be extinguished. In his first years of manhood, he married Sabigotha, a virgin whom the Lord had brought to Himself almost in the same way as He had brought him. She had also found the heavenly one through the loss of her earthly father. Her parents had both been Muhamedans, but after the early death of her first husband, her mother had married a man who served Christ in secret. Through him, mother and daughter were led to the faith. When Aurelius, as we have just reported, first described to his wife the impression that John's steadfast martyrdom had made on him, both spouses suspected that a similar fate would soon be in store for them; both, however, were prepared, if necessary, to seal their confession with death as well, and decided to prepare themselves for such a struggle by a strict, serious life. Only the view of their two young children clouded their joy. The worry tormented them that they would have to leave the underage orphans behind to Muhamedan influences. Aurelius presented his concerns to the presbyter Eulogius, the head of the group of faithful Christians in Cordova. The latter exhorted the distressed parents to

touched. It is true that he also had to suffer for the sake of Christ during this time, but not at the hands of the Muhamedans, but at the hands of his own superior. Reccafred, Archbishop of Toledo, was a hireling. He wanted to serve Christ and Belial at the same time. That is why he had forbidden all Christians to worship in front of the Muhamedans.

The authorities were to confess that Muhammad was a lying prophet and that Christ was the supreme prophet and only begotten of the Father. Whoever acted against this was to be imprisoned. Of course, Eulogius had to be the first to be hit, for he was the one who had inspired the martyrs to courage and the suffering-shy, moribund church of Spain to new life, steadfast confession and loyalty until death. Already in 851 he was imprisoned with many other presbyters of Cordova. From the dungeon he sent the aforementioned letter of consolation to the two virgins Flora and Maria. Six days after their death, he and his fellow sufferers regained their freedom. But as punishment he had to take up residence with the archbishop in Toledo. This cut him deeply in the heart. The Lord, however, refreshed his soul through the steadfast death of many blood witnesses, who in the following years joyfully offered their heads to the sword for the sake of the Lord.

In 858 Archbishop Reccafred died. Eulogius was unanimously elected his successor. But now his hour had come. An occasion for his arrest was soon found. Leocritia, a virgin of noble birth, had been maltreated day and night by her Muhamedan parents and had been urged to deny Christ. Eulogius, the support of all who suffer for the faith, had provided the anxious virgin with means of escape, and had hidden her with a faithful friend. The enraged parents traced her hiding place, and both Leocritia and Eulogius were brought to trial. The new archbishop now sealed his earlier words by deed. He rejected Muhamed, like his teaching, with firm, strong expressions. Death was the consequence. But since even the Muhamedans held him in high esteem because of his way of life and his knowledge, they tried to persuade him to retract his statements. But he did not let the goal he had set for himself slip out of his sight and remained steadfast. Then he was sentenced to death. With unclouded joy and peace of mind he went to the place of rest. On the way to the place, one of the henchmen gave him a cheek. Eulogius kept silent and patiently offered the other cheek as well. On March 11, 859, he received the death blow. Four days later Leocritia was also beheaded.

not to let such thoughts rob them of their joy of faith. Their duty was to confess Jesus Christ openly and fearlessly, but God's office was to take care of the abandoned children, because he was the right father of all orphans; he could keep the children in the right faith even without them; often enough children of Christian parents had fallen away from the faith, while, as their own example taught, children of unbelieving parents had come to the faith. Such words comforted the pious couple, and they were soon joined by another who also loved the Lord above all things. It was Felix, Aurelius' cousin, with his wife Liliusa. Georgius, a deacon from Jerusalem, joined the small group, who was traveling at the time and had taken up residence with Aurelius for a while. In his house, the six pious hearts met frequently and strengthened each other for courageous confession. Eulogius used to lead the edification, and to give exhortations in strong, grainy words.

It was not long before the group was picked up and brought before the judgement seat of the Muhamedans. Only Eulogius was not among them. God wanted to save him for a while to strengthen the faith of many others. All efforts of the judge to persuade the faithful confessors to apostatize, or what was equally valid here, to recognize the lying prophet, were in vain. They were thrown into the dungeon, brought before the judge again after five days, and finally all five were sentenced to death. First the sword struck Felix; he was followed by George, then Liliusa, and finally Aurelius and Natalia. It happened on July 27, 852, and during the night the Christians picked up the bodies of the martyrs and buried them in different places. Eulogius, however, took the two daughters of Aurelius to himself and took care of their upbringing with paternalism. One of the girls asked him to write down the story of her parents' suffering. He did this faithfully, and added many other things, some of which we will report here.

A mighty army of witnesses now arose. From forests, rocky caves, mountain gorges and wastelands they rushed to die as witnesses of the truth. Among them were young men and virgins, men and old men from the first families of the land. The word of the Lord: "A man's enemies will be his own household" was also fulfilled here. Many Muhamedans delivered their Christian relatives to death. Among them, the virgin Flora stands out. Her father had been a Muhamedan, her mother a Christian, and of their two children, the son had been raised in the paternal religion, the daughter had been brought to the Lord Christ. Her own brother now dragged her sister before the cadi, claiming her to be an apostate from the Prophet. Flora was terribly scourged, and then returned to the brother for conversion. However, she escaped from him, united with Mary, the sister of the deacon and martyr Valabonsus, and both virgins voluntarily presented themselves before the cadi. In the dark dungeon they were richly comforted by a letter of comfort from the faithful Eulogius, which he had written especially for them. They confessed a good confession and were finally sentenced to be beheaded like the others.

The most loyal of the loyal, Eulogius, who had always held his life in low esteem and had taken up arms in every danger, nevertheless remained for a long time un-

Thus, many faithful servants of the Lord suffered and died in Spain. Envy and jealousy wanted to rob them of their martyr crown. The crowd of lukewarm, dead Christians in the country claimed that these blood witnesses had nothing in common with the old martyrs, because it was not a fight with idolaters, but a fight with those who, like the Christians, worshipped only one true God. they did not die a slow, painful death like those, and finally they did not work miracles. Eulogius, even before he could know whether the Lord would also dignify him with martyrdom, wrote his own book against these denigrations, a defense of the martyrs. From this book we conclude with the following beautiful, genuinely evangelical passage: "Of those who do not acknowledge Christ as true God and true man,

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it cannot be said that they worship the true God. It is not the manner of death that matters, but the unity of mind that gives martyrdom its meaning before God. As for miracles, they do not constitute the essence of faith, but are only added to it as a seal for the church that is yet to be founded. It is faith alone that makes martyrs. It is the root and foundation of all virtues. It helps the one who fights, it helps the one who wins."

(Submitted.)

**To my dear synodal nephew, the dear Lutheran!**

(Continued and concluded.)

"Though I walk through the valley of the shadow of death, I will fear no evil; for thou art  
with me, your rod and staff comfort me."

Here you hear that as soon as the word is heard and there are people who accept and confess it, the devil comes quickly with his angels and arouses the world with all its power against it, so that it dampens it. For what our Lord God speaks or does must be armored and go through the fire. This is very necessary for Christians to know, otherwise they might go astray and think, "How does it add up? Above it says: I will lack nothing, and here there is the contradiction that he must wander in the dark valley; and in the following verse he confesses that he has enemies. By this he gives enough to understand that he lacks only too much, indeed almost everything?

Here you do not have to follow your eyes and reason, as the world does, which finds it impossible that it should see this rich, glorious comfort of the Christians, that they lack nothing. Yes, it certainly believes that the contradiction is true, namely, that there are no poorer, more miserable and more wretched people on earth than Christians. Yes, she also helps as much as she can, faithfully and confidently, so that the Christians are most horribly reviled and reviled. And in doing so, it thinks it is doing God a service. Therefore, outwardly it looks as if the Christians were scattered sheep, abandoned by God, and already handed over to the wolves in their jaws. - Again, those who serve the great god Mammon or the belly have the reputation in the world that they are the dear sheep who lack nothing; whom God provides abundantly and comforts, protects from all danger and misfortune; for they have what their heart desires, honor, good, joy, lust, everyone's favor. Nor must they fear persecution for their faith.

Therefore, dear Christian, do not follow the world and your reason, which, because it judges according to outward appearance, becomes a fool and considers the prophet a liar, because he says, "I shall not want. But keep God's word and promise, listen to your shepherd, how and what he speaks to you, and judge by his voice, not by what the eyes see and the heart feels, and you will have won. So does the prophet. He confesses that he wanders in the valley of darkness, that is, that he is afflicted with gloom, sorrow, anguish, distress 2c. (as can be seen in his Histories and other Psalms). And yet

he, if my temptations were even more and greater, and if things were even worse for me, and I was already in the jaws of death - nevertheless "I fear no misfortune". Not that I can give myself counsel by my own care, toil, labor, or help; for for my own sake I am truly weak, sad, anxious, and surrounded with all manner of peril and misfortune: neither is my heart and conscience satisfied for my sin's sake; I feel dreadful terrors of death and hells, that I would almost despair. But even if the whole world and the gates of hell were set against me, even if nine hells and worlds were in one heap, I will not despair, I will not be afraid of all the misfortune and suffering they can inflict on me, for the Lord is with me. The Lord, who created the heavens and the earth, and all that is in them, out of less than a dream, that is, out of nothing; to whom all creatures, angels, devils, men, sin, death, are subject; who has all things in his power, he is my Counselor, Comforter, Protector, and Helper: therefore I will fear no evil. Assaph also speaks in this way in Psalm 73: "If I have only you, I ask nothing of heaven and earth; though my body and soul languish, yet you, God, are always my heart's comfort and my portion.

But he further indicates that the Lord is with him by saying, "Thy rod and thy staff, they comfort me. The Lord, he says, is with me, but not bodily, so that I could see him. This presence of the Lord cannot be comprehended with the five senses, but faith alone sees it; it certainly holds that the Lord is nearer to us than we are to ourselves. By what? Through the Word. Therefore he says, "Thy rod and thy staff, they comfort me," as if to say: In all my troubles and afflictions I find nothing on earth by which I can be helped, so that I am satisfied; only God's word is my rod and staff there, and I hold on to it and pick myself up again with it, and by it I also know for certain that the Lord is with me; for by this word he strengthens me so abundantly that there is no calamity so great, whether spiritual or bodily, that I cannot endure and overcome.

prepare a table before me against my enemies."

Here he freely confesses that he has enemies. But he says that he will defend himself against them and repel them, because the Lord has prepared a table before him against his enemies. Is this not a strange patron? I mean, he should prepare before him a strong wall, a strong rampart and a deep ditch, so that he would be safe from his enemies; so he prepares before him a table at which he is to eat and strike the enemies with food! I would also like to get there!

With these words the prophet wants to show the great, glorious power of the dear word, as if he wanted to say: You shower me with such an overflowing knowledge of your word that I not only have inwardly in my heart against my evil conscience, sin, fear and terror of death, God's wrath and judgment rich comfort through your word; but also outwardly through it I become such a hearty, unconquerable hero that all my enemies can do nothing against me. The more

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The more they are angry, mad and foolish against me, the less I accept it, but rather I am sure and in good spirits; nowhere else but that I have your word. This gives me such strength and comfort against all my enemies that when they rage and rage most fiercely, it is better for me than if I were sitting at a table wanting everything my heart desires.

"Thou anointest my head with oil."

This simile is of the oil, which is often thought of in the holy scriptures. But it was a delicious oil, like balsam or other fragrant water, which was used to anoint priests and kings. Also when the Jews kept their feasts, and wished to be merry, they anointed or sprinkled themselves with such precious oil; as also Christ indicates Matt. 6, when he says, "When thou fastest, anoint thine head." So this oil was the custom of these people when they wanted to be merry and happy; just as Magdalene wanted to make the Lord merry, when she poured delicious nard water on his head, because she saw that he was sad. (Marci 14.)

"And pour me full."

This third parable is of the cup that the Israelites used in their worship when they offered sacrifices of thanksgiving and rejoiced before the Lord. The prophet wants to say with the last two parables: The Lord makes a strange warrior out of me and equips me strangely enough against my enemies. I thought he should put on a harness, put a helmet on my head, put a sword in my hand, and warn me to be careful and diligent in my cause, lest I be overpowered by my enemies; Then he setteth me at a table, and prepareth me a goodly meat, and anointeth my head with a goodly balm, or (according to the manner of our country) setteth me a garland, as if I should go to mirth and dance, and not fight with mine enemies: and, that I lack nothing, he poureth me full, that I may drink quickly, and be merry, and of good cheer, and drunken. Is not this a strange armor? and still more strange the victory? Behold, this is done once again through the word of grace. For by the word the Lord gives his sheep his Holy Spirit, which not only makes them brave and bold, but also so confident and joyful that they become drunk with great overflowing joy. For he speaks of

spiritual strength, joy and drunkenness, which is a divine strength, Rom. 1; and a joy, as St. Paul calls it, in the Holy Spirit, Rom. 14; and a blessed drunkenness, where people are not full of wine, from which follows a disorderly nature, but become full of the Holy Spirit, Ephesians 5. 5 This is the armor and the weapons, that our Lord God may arm his faithful against the devil and the world; that is, he puts the word in their mouth, and the courage, that is, the Holy Spirit in their heart. With such armor they fearlessly and cheerfully attack all their enemies, defeat them and overcome them with all their might, wisdom and holiness. Such warriors were the apostles on the day of Pentecost. - And such power, joy and blessed drunkenness is not only shown in the believers when they are well and at peace, but also when they suffer and die. When the council

In Jerusalem, when the apostles were prodded, they were happy that they had been worthy to suffer shame for the sake of Christ's name, Acts 5; and in Romans 5, Paul says: "We also boast about the tribulations. Many martyrs, both male and female, went to their deaths with joyful hearts and laughing mouths, as if they were going to a good life or dance. In our time, too, many have died cheerfully for the sake of the confession of Christ. In other ways, too, we find that many die on their beds with a fine mind and faith, and say with Simeon, "With peace and joy I go. And whence all this? All because, as the prophet says, they are anointed with the oil which the 45th Psalm calls the oil of gladness, and have drunk from the full cup which the Lord pours. - —

Yes, you say, I do not yet find myself so skilled that I could die cheerfully 2c. There is no harm in that. David did not always know the art, but sometimes complained that he had been cast out of God's sight. Nor have other saints always had a hearty confidence in God and an everlasting good pleasure and patience in their tribulations and temptations. St. Paul at times defies Christ with such certainty and assurance that he would not rise against the law, sin, death and the devil. "I do not live," he says in Gal. 2, "but Christ lives in me. Item: "I desire to depart and be with Christ." Item: "Who will separate us from the love of God? Affliction? Fear? Persecution? Sword?" There he speaks of death, the devil and all misfortune as surely as if he were the strongest and greatest saint, to whom death is a pure joy. Soon elsewhere he speaks as if he were the weakest and greatest sinner on earth, 1 Cor. 2: "I was with you in weakness, with fear, and with great trembling." Rom. 7. "I am carnally sold under sin, which takes me captive. I wretched man, who shall deliver me from the body of this death?" And Gal. 5 teaches that in the saints there is an eternal battle of the flesh against the Spirit. Therefore, if you still find yourself weak and fainthearted, do not despair at once, but pray diligently that you may abide in the word and increase in the faith and knowledge of Christ, which the prophet does here and teaches others to do, saying:

"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Because the devil never ceases to torment the faithful, inwardly with terror, outwardly with the cunning of false teachers and the violence of tyrants, he asks here at the end with earnestness that God, who has given him this treasure, may also preserve him in it to the end, and says: The good Lord grant that goodness and mercy may follow me all the days of my life; and he soon indicates what he calls goodness and mercy, namely, that he may remain in the house of the Lord forever. As if to say, O Lord, thou hast begun this thing, thou hast given me thy holy word, and hast excepted me among thy people to know thee, to praise thee, and to glorify thee: now therefore give me grace henceforth to abide in thy word, and nevermore to depart from thy holy Christianity. So he also asks in the

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27th Psalm: "One thing I ask of the Lord, that I would gladly have, that I may remain in the house of the Lord all my life, to behold the beautiful services of the Lord, and to visit his temple". - So be comforted, my dear synod nephew, with this good shepherd, he will also let only good things follow you all your life long and let you stay in his house forever and also grant you a little corner in it.

Your Synodal cousin who loves you.

Green meadow, by the fresh water, in the year of mercy.

## Christ was raised from the dead for our righteousness. Rom. 4, 25.

(From J. Gerhard's *Homiliae sacrae*.)

This might seem strange at first sight. For how? Do not the apostles teach that Christ acquired righteousness for us through his most holy, active and suffering obedience? Indeed they do teach this and among others our apostle Rom. 5, 9 says: "We have been justified by His blood. 2 Cor. 5, 21: He made him who knew no sin to be sin for us, so that we might have the righteousness of God in him. And Peter says in the first epistle C. 2, 24: He sacrificed our sins in his body on the wood 2c. In what sense, therefore, is it said that Christ was raised from the dead for our righteousness?

To the resurrection of Christ is attributed our justification because of the sealing. Christ, the servant of God, the righteous one, les. 53:11, labored even unto death to purchase for us a perfect righteousness. Therefore, he not only lamented that he was forsaken of God, but also gave up his spirit under the burden of labor and the cross. If he had remained in death, we would always have doubted whether he had accomplished what he had undertaken to accomplish, whether he had paid what he had allowed himself to pay. We would have thought that he was not equal to the burden he had to bear, but had succumbed to it, had been overcome by death, had been captured by the enemies.

consumed by the fire of the divine wrath, unless

Therefore, not enough has been done for our sins, nor has perfect righteousness been brought to us. But because he returns alive from the grave, this is a certain sign, an undoubted indication, a credible seal that the work of redemption has been accomplished, that he has brought all things happily forth as he wished, that he has stifled our sins in his blood, that he has taken away the curse of the law, and that he has made all things perfect.

He has extinguished the fire of divine wrath, has gloriously overcome the devil, has trampled his head mightily, has destroyed his kingdom, has swallowed up death, has destroyed the prison of hell, and that therefore he has not been overcome by his enemies, but that his enemies have been overcome by him. For the work praises the Master. Augustin says: It is not difficult to see that the devil is overcome, because he who was killed by him is risen. This can be made clear by an example and similitude.

The example is found in 1 Sam. 17, 40 ff. David enters into a duel with the Philistine giant Goliath. David was despised, even dead, not only in

But when he returns from the duel alive and victorious, bearing the head of the slain Goliath, this is a clear indication and public testimony that he has won the victory over Goliath. So also when Christ attacked the infernal Goliath and went into battle against the whole army of the infernal powers, it seemed as if he had been overcome by them and thrown to the ground, because he was

brought to the cross, gave up his spirit on it, was laid in the grave and was held fast in it, as it were, as a conquered and prisoner; But in the resurrection, having broken through the gates of death and hell, he returned victorious, and from this it shone forth before all the world that he had overcome death, devils, and all his enemies.

The simile can be taken from a guarantor. If a guarantor has undertaken to pay the debts of another and therefore allows himself to be thrown into prison, a cedar thinks, and not unjustly, that he will remain stuck in the dreadful prison until he has done quite enough; but if the debtor, or even the judge who had thrown him into prison at the request of the debtor, not only releases him from prison, but also honors him, this is an obvious sign that he has been done quite enough. So, since Christ took upon himself the debt of our sins before God's judgment, he was therefore cast into the dungeon of the grave; Psalm 22:16 says, Thou layest me in the dust of death: but when the heavenly Father had raised him from the dead, and glorified him with honor and honour, he was dead.

Jewelry crowns him, Psalm 8:6, which is an unmistakable testimony that he has been done completely enough.

The apostles point to this sealing of our justification through Christ's resurrection when they say that Christ was raised from the dead by His heavenly Father, Rom. 6,4, Apost. 2, 24. 2, 24. Hebr. 13,20. This is not to be understood as if Christ was not raised by His own power. Not at all; because the power of the Father and the Son is one and the same, Joh. 10, 28-30, therefore the Scriptures testify in other places that Christ rose from the dead by His own power, Joh. 2, 19; 10, 17. 18. Therefore the raising of Christ is attributed to the Father, so that we can see that He is now fully alive.

enough is done, he is completely reconciled, perfect justice is brought.

On Char Friday, when the sun lost its glow, the heavenly Father, because of the sins of the whole world laid upon Him, looked upon Him, as it were, with a wrathful countenance; this Christ well knew

and that is why he complained that he was abandoned by God. When Christ asked at the Mount of Olives that the cup of suffering which was set before him might be taken away, the Father turned his face away, shook his head, as it were, and refused to take the cup from him. But here, in the resurrection, the matter takes on a completely different appearance; there, with the first ray of the sun, he goes out alive again.

from the grave. Sealed now is the sin, and

The iniquity was atoned for, namely through Christ's death, and perfect righteousness was brought about, namely through Christ's resurrection, Dan. 9, 24.

When the burden of sins weighs on you like an iron mountain, when your own conscience torments you more terribly than any torturers and tormentors, when divine wrath seems to want to reduce you to dust and ashes, when the devil, the accuser, has his

When death attacks all your limbs, when hell opens its mouth wide against you, then keep in remembrance Jesus Christ, who rose from the dead, 2 Tim. 2:8, how he led you into prison for good, Psalm 68:19, Eph. 4:8, became a poison to death and a pestilence to hell, Hof. 13,14., and rose from the dead for your justification. Consider, therefore, that God has been reconciled to you in Christ, that the law has been fulfilled for you in Christ, that the handwriting of conscience has been affixed through Christ, that the devil has been overcome by Christ, and that death has been swallowed up in Christ.

Christ Jesus, who was raised from the dead for our justification, make us partakers of his righteousness unto eternal blessedness. Amen. G.

## To the ecclesiastical chronicle. I. America.

**The Colloquium.** The Gemeindeblatt, the organ of the synods of Wisconsin and Minnesota, says about it: "Our readers will be eager to hear again about the colloquium or free conference, to which the synodal conference has also been invited by the General Council, and to hear how it stands. At that time, we welcomed that proposal with joy as a step towards the unification of the various synodal bodies of Lutheran name in this country; we looked forward to the colloquium with expectation, yes, we confess, we had already checked our travel bag for its suitability for travel and quietly asked our treasury for advice, hoping to be able to attend the colloquium; then, all of a sudden, the door is shut in our face and we poor people of the Synodal Conference stand outside in the cold! That is hard! And what have we done to deserve this disdainful rejection? Have we Western Lutherans been naughty and have therefore been put outside the door like bad children? This is what the "Lutheran and Missionary" and the "Observer" claim, but we claim that our simplicity has played a bad trick on us. This is, of course, a confession, so that one does not gain honor in the eyes of the world; for being simple-minded is considered by them to be the greatest disgrace. But we do not care; for we know that our dear Savior reveals to the simple what he hides from the wise. But in what did our simplicity consist? The General Council had issued an invitation to all Lutheran synodal bodies in this country to a free conference in order to negotiate with each other about the differences that still divide them, and attached to this an invitation to appoint representatives who should jointly make the arrangements for such a free conference. The Eastern synods cannot conceive of such a meeting without the cumbersome machinery of such a *committee of arrangements*. Well, this should not prevent us from taking part in such a conference, which we have long desired. Unfortunately, however, that invitation of the General Council was so clumsily drafted and its wording so captious that our Synodal Conference, although it readily declared that it wanted to participate in the free conference, could not, for certain reasons, elect any representatives to that *committee of arrangements*, because it would have had to recognize all other Synodal bodies represented therein as such, which unreservedly profess the Augsburg Confession; Accordingly, even the General Synod, which years ago had its representatives of the Prussian Union say that they accepted the Lutheran doctrine of the Lord's Supper per

The Synodal Conference renounced representation in that committee all the more readily, as it proceeded from the opinion that it had to determine only the time and place of the meeting and similar external arrangements, and in its simplicity adhered to the expression: free conference, i.e. a conference that has to determine for itself what is to be discussed and in what manner. Now, however, it turns out that this committee is also to determine the subject and the order of the negotiations, i.e. it is to cook the porridge ready-made, which is put before the conference with the words: well, bird, eat or die! But that would not be a free conference, but a gagged, bound and forged in fetters, and because now some voices within the Synodal Conference have become loud against such gagging, the "Lutheran and Missionary" of the General Council and the "Observer" of the General Synod fall into each other's arms in tender mutual caresses and howl at our mischievousness and presumption and call us all kinds of nasty names, also giving us to understand in not indistinct words that they do not want us at all in the Conference. Therefore, for the time being, we have put our travel bag back into retirement and our treasury calms us down and says: for such a conference, the travel money would only have been thrown away. So we stay outside and do not freeze because of it!"

The church newspaper of Columbus writes: "The Colloquium is currently shrouded in dark clouds. It seems that nothing wants to come out of it. Outstanding members of the General Synod are now writing a lot against it in the *Observer*. Such a thing cannot be done."

**A Psychological Conundrum.** A bourgeois righteous man, who still thinks something of honor, shuns the company of publicly referred false gamblers and counterfeiters. The spokesmen of the Iowa Synod, at the head of which is Prof. G. Fritschel, are publicly referred, before the whole church documentarily referred spiritual counterfeiters, who have been playing an unjust, unfair, thoroughly corrupted with lies and deceit with the kingdom affairs of the King of Justice for years. How can it be explained that the honest Christians in the Iowa Synod who read the "Lutheran" know this - and they must know it if they understand German - and yet remain silent about the false game of their leaders, yet do not call these false spirits to account and demand public repentance from them? For the undersigned, this is a psychological riddle. He is indebted to anyone who solves it for him. Br

**An ecclesiastical intelligence commissary** has been opened by the *American congregational association* in Boston to provide preachers with congregations and congregations with preachers. Four lists are open in the same: one for preachers seeking employment for one Sunday only or for a short time; another for congregations desiring a preacher for one Sunday only or for a short time; a third for preachers seeking permanent employment; and a fourth

for congregations desiring a permanent pastor. The divisions are as follows: Preachers and congregations desiring to be supplied for one Sunday only, pay 25 cts; preachers desiring permanent employment, likewise congregations desiring a permanent pastor, pay \$5. As in both the latter cases the society guarantees for one year, as the conditions in general are so cheap, and as there are so many of the clerical *loafers* in America, the business will probably soon flourish.

G.

**Bon Luther's Home Postil in English** is known to have been published in Columbus, Ohio, in two volumes. Unfortunately, the sale of this invaluable work is

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The publication of the third volume has not been such that the editors can start printing it. This is very much to be deplored. If unadulterated Lutheranism is to be spread among the Americans here in America, it must above all be ensured that genuine Lutheran writings are printed and distributed, so that the Puritan, Methodist literature, with which many American Lutherans are content, is displaced by them. Therefore, if one or the other of our readers has an American neighbor whom he would like to help to a healthy Lutheran diet, he should recommend to him the English translation of Luther's *Hauspostille*. It is also available from our agent, M. C. Barthel.

G.

We find the following "announcement" in the Columbian Lutheran Church Gazette, the German organ of the General Synod of Ohio and other states, of March 1: "The undersigned herewith fulfills the sad duty incumbent upon him to bring it to the attention of the church that Pastor Otto von Zech is hereby suspended from membership in our synodical body for the time being, until the next synodical session, because of obstinate adherence to fundamental errors. G. F. H. Meiser,

d. z. President of the Eastern District of the Lutheran Synod of Ohio.

Youngstown, Ohio, February 10, 1875."

God bless the dear Ohio Synod for this new proof of its faithfulness to the good Supplement, which is also entrusted to its faithful preservation. W. [Walther]

**A new printing press.** We have just received a postcard from Pastor A. Biewend with the words on the back: "Glory to God alone! Printing office of the Dr. M. Luther Orphans' Home. Boston, Feb. 16, 1875." Surely all righteous Lutherans rejoice with us over this news. For what Lutheran should not rejoice that in a time when almost all presses are at least partly in the service of the devil and lies, a press has again arisen solely for the service of God and truth? We call out to the dear brethren in Boston a hearty "The Lord be with you and your work!" W. [Walther]

**An important concession.** The following is taken from a letter of a member of the Pennsylvania Synod, who is presently in Germany, reported in Father Brobst's journal: "I remember reading some years ago in the proceedings of the Missouri Synod that there is no Lutheran church in Germany. At that time I was almost indignant and saddened at the same time by such a statement, but now it is the same, only the other way round, saddened, yes very saddened, and indignant too, but not against the Missouri Synod, but about the fact, which is really very close to the truth, that the Lutheran Church is really no longer present here."

**Prayer is a means of grace** - is claimed by a Lutheran (?) pastor in Pastor Brobst's Lutheran magazine of February 13 of this year. We had to be very surprised that the "magazine" would stoop to spreading this false doctrine of the sects, even inviting for "further discussion in a friendly manner", as if this question had not been decided long ago. (Lutheran churches;)

**Baby show for the good of a church.** The "Christian Messenger", organ of the Methodist "Evangelical Fellowship" writes: Some churches are resorting to the most reprehensible means to fill their empty coffers. We have before us an announcement that in a large church in the State of Indiana there was to be a "*Baby Show*" and an auction of various articles given for the benefit of the church on a certain day. It all happened as advertised, a woman spent nearly K100 to dress her to win a prize - a little cap - worth about 810 would like. And this happened in a church that prides itself on spreading "experiential religion" (Methodism?). Further commentary on such ungodly behavior is superfluous.

## II. abroad.

**Unheard-of tyranny in the German Empire.** Already in the fourth issue of the present volume of our "Lutheran" we informed our readers about a brave congregation in Hesse-Darmstadt and at the same time reported that a candidate by the name of Lucius had accepted the call of the same to their pastorate. Now we learn from the Leipziger Ev. - Luth. Kirchenzeitung of January 8, that the unit-evangelical consistory had sent a decree to the dean in Büdingen, according to which the pastor accepted by the separated congregation should be strictly forbidden and denied to administer his office there. The decree reads as follows: "Since the former parish clerk, who has been dismissed from the church service, is not in any way authorized to administer the church. Lucius is in no way authorized to perform parochial functions at Usenborn without the consent of the competent local clergyman, as has been done by him up to now, and such encroachments on the parochial rights of the local clergyman and such presumptions can be tolerated all the less further, as they are based on a separatist tendency far exceeding the limits of permitted private worship by dissidents, so we instruct you to give the 2c. Lucius in our name to strictly forbid further unauthorized parish functions to enter Usenborn, otherwise we would take action against him with all severity. They want to inform the 2c. Lucius in a reliable manner and send us a certificate to this effect. Transgressions of the 2c. Lucius, whose resignation from Usenborn you are to supervise (!) continuously, with regard to the prohibition he has received, are to be brought to our attention as soon as possible. Even the aforementioned church newspaper makes the concluding remark: "So what Baptists, Mennonites, Old Catholics, freethinkers, Jews, what is guaranteed to all, as long as they have no teachings that are dangerous to the state or morals: freedom of conscience and free practice of religion, is not to be granted to those who, for the sake of their conscience, believe that they can no longer remain in the national church and desire nothing more than to serve their Lord quietly and undisturbed in a fatherly manner? Not only the state, for its part, does not want to leave the church, but also the state "Landeskirche" wants to reserve for itself a right of supervision over those who have left it: we do not want to hope that such tyranny will continue to be accepted as a principle elsewhere!" - Here again we must call out to the local congregations: O realize how great a thing God has done for us in that we have such a glorious freedom of religion here! Let us thank God from the bottom of our hearts with words and deeds, so that God may preserve this great good for us and our children! W. [Walther]

**Pastor Hörger in Memmingen in Bavaria.** That Pastor Hörger was in the fullest right when he separated from the Bavarian state church and entered the service of a free congregation can no longer be in doubt to anyone who has read the writing of the aforementioned: "Das Papstthum der bayerischen Landeskirche nothdürftig beleuchtet". (Memmingen, 1873, self-published by the author.) However, as objectionable as the manner of his appearance still appears to some, this has also just been brilliantly justified by a most important fact. For a long time, there had been a so-called "Instruction" for the Protestant clergy of Bavaria on this side of the Rhine in the Consistorial District of Ansbach, to which they were sworn and which, among other things, demanded the respect and execution of marriage laws, "the

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were for the most part in contradiction to God's Word," as even the Allgemeine Ev.-Luth. Kirchenzeitung Prof. Dr. Luthardt's (of January 29) now admits. Bavarian pastors, who still had a Christian conscience, sighed about this in silence long ago: but no one started a serious fight against this abomination, until finally Pastor Hörger painted it in such bright colors in its godlessness that not a few began to be ashamed of it. This finally resulted in the abolition of the ungodly instruction. A member of the Bavarian church regiment himself, as the aforementioned church newspaper assumes, stirred up by Pastor Hörger's ruthless attacks, first publicly gave him justice in this point in the Erlanger Zeitschrift, whereupon the abolition of this instruction finally took place. This is a new and clear proof that, if the church in Germany is to be helped, silence is a completely futile means to this end, and only with God's help, through such a ruthless exposure of the invading corruption as Pastor Hörger has done, can something salutary be accomplished. Unfortunately, we fear, brought on by previous experiences, that many pastors of the Bavarian regional church will now breathe a sigh of relief,

but will not thank the one to whom, next to God, they actually owe their salvation from a terrible torment of conscience, but will continue to condemn him, as they call it, uncharitable polemics. Some, of course, may lose their eyes in the process by the grace of God. We have made the same experiences here in America.

W. [Walther]

**Marriage Laws in the German Reich.** In the German Reichstag it has recently been decided that in the case of marriage of children the consent of the father shall be required up to the completed 25th year of age of the son and up to the 24th year of age of the daughter, and that after the father's death the mother shall have the same rights towards her children. As far as the degrees of relationship hindering marriage are concerned, from now on marriage shall be prohibited only between the following persons: between all relatives in the ascending and descending line, between full and half-born siblings, between stepparents and stepchildren, between parents-in-law and children-in-law of any degree, between adoptive parents and adoptive children, as long as this relationship exists, and finally between a person divorced for adultery and his accomplice; in the latter case, however, dispensation shall be possible. - Admittedly, these are rather lax state marriage laws, but if one considers the shameful lack of conscience with which the preachers of the sects, especially the Protestant and Free Church preachers, act here in relation to the acceptance of marriage, these German imperial laws are still stricter than the principles often followed here.

W. [Walther]

**The first New Testaments,** 10,000 copies printed in Rome, were paid for by American Sunday school students. In the garden of Nero, where once the Christians stood burning as flares in gethcerten sacks, is the house with the Bible printing house. Its windows face the Vatican, and if Pio Nono feels like it, he can see with his own eyes how far the infallible Word of God has come. (Sendb.)

## Keep us, O Lord, by your word!

Thus we read in the German "Freimund": "No hymn among all the hymns of our church has been sung more frequently and more generally than Luther's hymn: "Keep us, O Lord, by thy word." And none is more neglected in our days and seldom sung than this one. I am almost 40 years old and have sung it one I have only heard people sing in a church once, and they were so completely turned around that halfway through the verse they could no longer go on, but started all over again; for the people sang the melody as it is written in the hymnal, and the organist played after the song: "Now we bring the body to rest. There was then admittedly little to be felt of strength and devotion; it read like loud grave singing. "Keep us, O Lord, by thy word" was the true Reformation hymn, which was written by Luther only in 1541, but which caused much more movement than "Ein feste Burg". There is much more martyrdom attached to it than to "Ein feste Burg". In recent decades, the world has adopted this latter song in a very ugly way; it has been called the German Marseillaise, and it has been sung and shouted on occasions where it was nothing less than spiritual, but rather quite ungodly and diabolical. But the "Erhall uns, HErr" has never been favored by world tongues; indeed, it has been hated, persecuted, forbidden, cursed, torn out of the hymnals, raged against and written against with fire, with violence and with art and cunning. It was a stinging thorn for all enemies of our church, and now? Now it has been half forgotten, it is no longer needed, in the very fewest congregations it can be sung! Is God's Word so sure of us, and is there no longer an enemy who wants to overthrow Jesus Christ from God the Father's throne? Are they not more violent today than the Pope and the Turk were in Luther's time, and are our people not much more sleepy and stupid, and therefore the situation is much more dangerous than it was then? With all

This song was sung at all church services, and the congregations were so jealous of it that they could not be dissuaded by any prohibitions. In September and October of the year 1611, there was a Electoral Collegial Day in Nuremberg, to which many high lords came together from all over the German Empire, among them the following

Of course, many of them were Catholics. The Nuremberg magistrate thought that it could cause bad blood and harm the city if these high Catholic gentlemen heard the song:

. "Preserve us, Lord" 2c., especially since they could hear the singing from the Sebaldi church in the large town hall. Therefore, a mandate was given, according to which in the churches, as long as the high lords were in the city, "Preserve us, Lord" 2c. was no longer to be sung, but only the verse "Grant us peace graciously". The clergy submitted an objection against this, in which they demanded the retention of the chant with six reasons. But the magistrate kept the ban. It happened that on Sunday, September 22, when the precentor in the hospital church began to sing "Verleih uns Frieden gnädiglich" on command, the entire congregation did not sing after him, but began to intone "Erhalt uns, HErr" 2c. by themselves. The magistrate allowed the song to be sung, and there was not the slightest annoyance about it.

## An old song by Luther.

The Sunday Lätare was called in old times the Sunday of the dead. With it it had nemlich the following Bewandniß.

In 965, Miecislav I, Duke of Poland, was baptized and on the Sunday of Lent the following year, the pagan idols were thrown into fire and water throughout his country, because the people had also been baptized. To commemorate this destruction of paganism, for many years and still now, on this Sunday, a kind of charred straw man was carried around on a pole, which was supposed to represent death or a pagan idol, Thoth, and was finally thrown into the water or burned with fire. The

was called "exorcising death". At the time of the Reformation, the popular custom was applied to the one who made death reign in the church by force. Dr. Luther still has a chant that he made for the children, to "Valet (farewell) the Roman pope, so that instead of the death-carrying out at Mitt-Fasten [i.e. on Lätare] they chase the troublesome pope out of the church with it". The chant is called thus:

Now we drive the pope out of Christ's church and God's house, where he has ruled murderously and deceived countless souls.

Troll out, you damned son, You red bride of Babylon: You are the abomination and antichrist, Full of lies and full of wicked cunning.

Your letter of indulgence, bull and decree now lie sealed in the tar, With it you stole the world's goods And thereby desecrate Christ's blood.

The Roman idol is out. We accept the right pope: This is Gatt's son, the rock and Christ, on whom his church is built.

He is the highest priest tender, On the cross He was sacrificed, His blood shed for our sins. Right indulgence flowed from His wounds.

His church He rules by His word:

God the Father Himself invested Him:

He is the head of Christianity: to Him be praise, glory forever and ever.

A fresh summer is approaching, Grant us Christ's peace and nearness, Give us, Lord, a blessed year: For the Pope and the Turks now keep. Amen.

(Ev.-luth. Friedensb. aus Elsaß-Lothr. v. 15. März 1874.)

## An unbeliever on the deathbed.

The well-known enemy of Christ and blasphemer of his word, Thomas Paine, who died in 1809, never wanted to be alone when he was on his deathbed. Day and night someone had to be around him. Once he was alone, he began to scream. When he got his fits, he would cry out, "O HErr, help me, JESu Christe, help me!" repeating the same words over and over. A Mrs. Hedden, his attendant, and Maria Raskoe, a Quaker, were around him. The former often read to him from the Bible, telling him that if he would throw himself into the arms of Christ's mercy, he would find help. His physician signified to him that he would live but a few hours, and asked him if his frequent invocation of the name of JESu indicated that he believed in his deity, or that he desired to believe in him, as the Son of God. Paine replied: I have no desire to believe in this subject. Once three of his fellow unbelievers came to the door and callously shouted to him, "Thomas Paine, they say you want to become a Christian, but we hope you will die as you have lived." When they had gone away, he said to the Quaker woman, "You see what miserable comforters they are." Another time he asked her if she had ever read anything of his writings and what she thought of them, remarking that he expected an honest answer from a person such as she was. She replied that she had read only a little of his "Age of Reason," but that the more she read, the more miserable she felt, and she finally threw the book into the fire. He then said, "I wish that all had done as you did; for if the devil ever had anything to do in a work, he did it when I wrote the book." During his last illness he wrote more, but his unbelieving friends never published it. They were undoubtedly confessions about the untenability

and the desolation of unbelief. He also went to his place without consolation, he did not want to accept Jesus, the only consolation. O unhappy souls who have no Jesus! G.

### **A Strange Confirmation.**

At this year's mission festival in Baven in Hanover, Pastor Gleiß from Hamburg told the following: I recently stood at a bed in a small house in the great city of Hamburg, - on it lay a girl of 16 years, but she looked as if she were barely nine years old, a Lazarus figure full of swarms. The glandular disease had made the bones so crumbly that the arm broke off when the little girl tried to lean on it. She was cared for in our Bethesda Hospital until about a year ago, when her mother brought her home to die at home. But her end was not yet so near. - Some time ago she expressed the wish that I confirm her. When I heard this, I asked the Lord: "How should I start this? How can I confirm the deaf and almost blind child? She cannot hear what I tell her and cannot read what is written in the book. But the Lord knew what to do. She had once been able to see and hear and had learned Luther's small catechism. She recited it to me from the first commandment to the Gratiās; she knew it perfectly. She also knew many sayings and hymns. But how could I speak to her? The Lord had opened a door. Her mother wrote what I said to her with her finger, letter by letter, on her cheek, and so she could understand it; indeed, she often guessed from a few letters what was meant. I had her learn Luther's interrogatives and wrote down the act of confirmation for her. She grasped everything, and with what joy and eagerness! Pentecost Sunday approached, - it was just her baptism day, on which she had offered herself to the Lord 16 years ago and had become His child. There she confessed her faith and renewed her baptismal vows, and I confirmed her. She made her confession, and I absolved her and gave her the Lord's body and blood. When I visited her a few days ago, she had completely learned the beautiful hymn by J. J. Rambach: "I am baptized in Your name. She now waits patiently, but with longing, for the day when the Lord will send His angels to carry her soul into Abraham's bosom.

### **The Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.**

To the esteemed friends and patrons of the institutions mentioned in the heading, the first regular admission date of the year is on April 5. Those who are willing to entrust pupils to one or the other of these institutions are kindly requested to notify the undersigned orally or in writing beforehand.

Instruction in the Secondary Citizen School includes the following subjects: religion, German, English, Latin, geography, world history, natural history, physics (natural science), arithmetic and algebra (number and letter arithmetic), bookkeeping, writing and drawing.

The purpose of this institution is to give further education to boys who have already received instruction in a parochial school, and thus to prepare them thoroughly for taking up any profession in life. Latin is excluded from the subjects of instruction, especially for such boys,

### **47**

who wish to prepare themselves for entry into a Latin school, other pupils may therefore be exempted from taking part in this instruction. For English, geography, arithmetic, algebra, physics and accounting the language of instruction is English, for the other subjects German. The goal set is to be achieved through two years of instruction.

The subjects in which the girls receive instruction in the Höhere Töchter Schule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts. English is taught by an American and female handicrafts by two German teachers.

The moral conduct of the pupils in both institutions is carefully supervised and above all care is taken to awaken, maintain and strengthen a truly Christian spirit in them. The students are under the daily influence of the pure Word of God during the important developmental period of their lives and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter, each pupil receives a report on his performance in the various subjects and on his moral conduct, which is sent to the parents or their representatives.

Tuition is \$40.00 for boys and \$20.00 for girls annually, payable quarterly in advance. Non-resident students may be provided board and lodging in Christian families for about \$14.00 per month. For those who have no acquaintances here, the undersigned will gladly arrange for the placement of their children.

A. C. Burgdorf, d. Z. Director.

Address: 0. Lur'orf,

Ho. 1921 Loutck Xiutll 8tr., 8t. l'ouis, Mo.

### **Ordination and introduction.**

On Sunday Lätare, March 7, the Candidate of Theology, Mr. Martin Hein, called from Bethania and Grace Parish in West - St. Louis, was ordained by the undersigned with the assistance of Mr. Past. O. Lenk's, according to our official ordinance, in the midst of the aforementioned congregations, and solemnly ordained and inducted into his office. C. F. W. Walther.

### **Modified and final destination**

the time of this year's meetings of our

District Synods.

As it is more convenient for the two dear congregations, that at Concordia, Lafayette County, Mo. and that at Saginaw City, Mich. in the midst of each of which, God willing, one of our District Synods will meet this year, if an exchange be made with a view to the time of the meeting of the Western and Northern Districts, notice is hereby given that, subject to the concurrence of the Synod members concerned, the following changes have been decided upon:

1. the Illinois District assemblies, s. G. w., May 19, at the congregation of Mr. Rev. A. Wagner's in Chicago, Ill.
2. the Western District the 2nd of June in the congregation of Mr. Rev. I. Biltz's in Concordia, Lafayette Co, Mo.
3. the Northern District the 16th of June in the congregation of Mr. Rev. I. Schmidt's at Saginaw City, Mich.
4. the Northwestern District July 7 at the congregation of Mr. Rev. C. Strasen's in Watertown, Wis.
5. the middle district drn August 4 in the congregation of Mr. Pastor I. F. Niethammer's in La Porte, Ind.
6. the Eastern District August 18 at the congregation of Mr. Rev. H. Fick's in Boston, Mass.

The Synodal Conference July 14 at the congregation of Revs. F. and H. Wyneken in Cleveland, O.

W.

### **Admission to Concordia - College at Fort Wayne.**

It is hereby reminded that students will also be excluded from the institution at Easter; those wishing to reflect should contact the undersigned or arrive at the institution on Saturday, April 3. Otto Hanser, Director.

### **Conference - Display**

The Fort Wayne Preachers and Teachers Conference will hold its next meeting, s. G. w., at Fort Wayne from 2 p.m. March 30 to noon April 2.

L. Dulitz.

The Cincinnati Pastoral and Teachers Conference will meet, s. G. w., April 1, in Aurora, Ind. H. Fischer.

The Cleveland Districts Conference will meet, s. G. w., April 6th, 7th and 8th at Hrrm Pastor Mees' home in Columbus, Ohio.

Objects of discussion: A written catechesis on the 9th and 10th commandments, and theses against unevangelical practice.

To preach: F. Wyneken and C. Schmidt; the substitutes are: P. Schwan and L. Knies. I. Rupprecht.

The Concordia Conference will meet, s. G. w., on the 6th of April, in the afternoon of 2 o'clock, at the house of Mr. Pastor Schiebt, in Allegheny, Pennsylvania. A. H. Brauer.

The Missouri Specialconference will meet, s. G. w., from the first to the fourth of April, at the home of Mr. Rev. Walker, in Jefferson City. E. A. Sievkng.

The Baltimore Districts Conference will meet, s. G. w., from the 6th to the 8th of April at the home of Mr. Pastor Lochner in Richmond, Virginia. Items of discussion are: 1) a presentation on tradition; 2) a catechesis.

All who intend to come are asked to inform the pastor loei 14 days in advance. Those traveling via Baltimore are to report to one of the pastors there by Monday noon, since the journey from here is to be made by boat on the York River Road. F. Dreyer.



The Grand Rapids Specialconference holds, s. G. w., its next meetings April 6 and 7 in Grand Haven.

C. L. Wuggazer.

The Southern Michigan Pastoral Conference will hold its meetings, s. G. w., at Detroit on the 6th and 7th of April, at the parish of the Rev. Dankworth. F. W. M. Arendt.

The conference of the pastors belonging to the Synodal Conference of the Third District in Minnesota meets, s. G. w., in the congregation of Mr. Pastor Reim at New Ulm on the 7th and 8th of April. - Subject of discussion: continuation of theses against uncivilized practice. K. F. Schulze.

#### Received in the Middle District treasury:

ToBaukass: From Past. Fritze's St. Peter's parish in Adams County 450.00. by Past. Wyneken's congreg. in Cleveland 4452.50. From Lchrer Mösta in LoganSport 45.00. By Mr. Thème from Dr. Sihler's congreg. 433.00. From Past. Hild's congregation in Mishawaka 419.25. Past. Wryel's 2 congregations in Darmstadt, 4th mission, 432.50. Past. Jüngel's Gem. at Jonesville 4217.50. Gottl. Dronegg in LoganSport 410.00. Karl Rauch there 45.00. From Joh. Bühner that. 42.00. Past. Schumms Gem. in Willshire 442.00. From some members from Rev.

Nützels Gem. in Columbus 411.18., Past. Pohlmann in Lanesville 45.00. Whose Gem. 425.00.

To the synod treasury: From Past. Hochstetters Gem. in Indianapolis 478.52. Past. Krafft's St. John's congreg. 45.00 and 44.50. whose St. Jacobi congreg. 44.12. whose St. Michaelis congreg. 42.02. whose MissionS congreg. in Florida 41.36. Past. Stubnatzy's Gem. in Fort Wayne 468.99. Past. Jäbker's Gem. in Adams County 424.00. Past. Husmann's Gem. in Euclid 410.00. teacher Bewie's in Cleveland 42.00. past. Sauers Gem. in Dudleytown 423.00. Past. Brackhage's Gem. in Switzerland County 412.50. Past. Wichmann's Gem. in Farmers Retreat 420.00. Past. Niethammer's Gem. in La Porte 417.00. Past. Tramm's Gem. in Vincennes 422.48. Mr. L. Griebel in Fort Wayne 415.00. Past. Huges Gem. in Bremen 413.25. teacher Maurer in Root 41.00. Past. Zigel's Gem. near Fort Wayne 420.58. Past. Stock's Gem. at Fort Wayne 437.40. Past. Jäbker's Gem. in Adams County 450.00. Pastor Fritze's Gem. there 415.00. Past. Sitzmann's Gem. in Tcrrre Haute 46.00. Past. Biedermann's congregation in Cincinnati 42.00. Past. Schlesselmann's gem. in Arcadia 416.00. mr. Schinnerer in Willshire 410.00. past. Kraft 45.00. of whose St. Michaelis congreg. 43.10. Past. Wendt in Waymannsville 41.00. Mrs. Siemon there 50 Cts. Past. Weyel and Past. Brüggemann in Darmstadt each 42.00. Mr. B. Umbach there 41.00. Mr. -schmittgen in Elyria 45.00. Past. Hiebers Zions Gem. 4-6.00. Dessen St. Jacobi-Gem. 43.00. Pastor Jüngels Gem. at Jonesville 49.65. Past. Niethammer's Gem. at La Porte 46.63. Past. Jor in LoganSport 42.35. whose Gem. there 49.65. of Past. Schumms Gem. in Willshire 415.00. From the Women's Association in Evansville 48.00. From H. Jde there 41.45. A part of the wedding collection at Joh. Weber's there 44.70. From Past. Nützels Gem. in Columbus 45.39. Past. Crämers Gem. in Zanesville 416.00.

On the emigrant mission in Baltimore; From Past. Jäbkers Gem. in Adams County P10.00. By Past. Krafft 42.00.

For poor students in Fort Wayne: From Fraunverem in Indianapolis for F. Berg and A. Oestermeyer 430.00. From Past. Tramm's parish in Vincennes for L. Schulze 49.25. From Past. Jüngel's Gem. at Jonesville for Junget and v. Strohe 420.00.

To the Deaf and Dumb Institution; From Pastor Mertz' Gem. in Brownstown 48.50. From Mrs. Karoline Helmlinger in

## 48

Bremen 42.50. Mrs. Maurer in Root 45.00. From the piggy bank of Eduard and Hermann Piel in Columbus, Ind, 75 Cts.

For poor students in St. Louis: From Past. Pohlmann's Gem. in Lanesville 47.00. For Stud. Kern TausColleete from Past. Brüggemann in Darmstadt 44.00. Dankopser from his wife 44.00.

To the orphanage near St. Louis: From Rev. WichmannS Gem. at Farmers Retreat 412.00. From Past. Krafft 42.00. Past. Jüngel's Gem. at Jonesville 419.25.

For inner mission: From the mission fund of the congregation of the Rev. Stubnatzy in Fort Wayne 49.80. By the same, collected in his country school, 43.20. From Mrs. Schcnkelbergrr in Mount Hope 41.00.

To the widow's fund: By Past. Krafft of the Women's Association of his congregation 45.00. By Past. Pohlmann's congregation in Lanesville 46.00. N. N. in Fort Wayne 42.00. Past. Schwan's congregation in Cleveland 457.64. Past. Krafft 42.00.

For the emigrant mission in New York: From Past. Jäbkrr's congregation in Adams County 420.00. Past. Pohlmann's congregation in Lanesville 46.00. A portion of the surplus from a church consecration excursion by teacher Mösta in Logansport 410.00. From Past. Tramm's congregation in Vincennes 47.00. Mr. Burre there 43.00. From the mission fund of the congregation of Past. Stubnatzy in Fort Wayne 49.77. By the same, collected in his country school 43.23.

To the college household in Fort Wayne: From Past. RupprechtS Gem. in North Dover 412.70. From Past. Krafft 44.00.

To the church building in Memphis: From Pastor Brackhage'S Gem. in Switzerland County 44.00.

For the needy in the West: From Past. Zschoche's Gem. in Marion Township 461.00. Past. Zagels Grm. bri Fort Wayne 427.00. I. H. Selling by Past. Fritze 45.00.

For the Tractat-Vercin: From Past. Krafft 42.00.

On the hospital in St. Louis: By Past. Krafft

42.00.

For the Heathen Mission: From Past. Zschoche's Gem. in Marion Township 413.00. Past. Zucker's Gem. in Defiance 46.20. Past. Biedermann's Gem. in Lincinnati 422.76. Past. Krafft's St. John's - Gem. 41.07. Dessen's St. Jacob's - Gem. 43.33.

On the Chinese mission: From Past. Hild in Mishawaka 50 Cts. Teacher Hops there 50 Cts. A. Schwegler in La Porte 43.00. Wittwe Rauch in Loganspoit 41.00.

To the orphanage in Addison: By Rev. Krafft of the Women's Association of his congregation 44.00. By Rev. JäbkerS Gem. in Adams County 425.00. Past. Heitmüller's Gem. on the Clisty 48.00. Hm. Burre in Vincennes 42.00. Past. HildS Gem. at Woodland 44.58. Past. Krafft 42.00. Divine Eberhardt at Fort Wayne 40.00.

To the orphanage in Boston: By Past. Krafft 42.00.

To the seminary household in Addison: from the Women's Association in Past. Jäbkrrs Gem. in Adams County 416.00.

To the Hermannsburg Mission: From Past. Jäbker's Gem. in Adams County 424.00. Past. Knics Gem. in Neu-DettelSau 44.75. Past. Schlesselmann's Gem. in Arcadia 44.70.

To the Leipzig Mission: From Past. Knief's congregation in Neu-DettelSau 44.75. By Dr. Sihler from the mission treasury of his congregation 414.20.

Zur Brunn'schen Anstalt: From Past. Zschoche in Marion Township 425.00. Past. Niethammer's congregation in La Porte 411.54.

Fort Wayne, February 28, 1875, C. Grahl, Cassirer.

#### Received in the Western District treasury:

To the synod treasury: through Past. Kleist in Washington, Mo., 43.50. Collecte of the congregation of Past. Wille in Lafayette County, Mo., 49.00. By Past. Streckfuß's comm. in Washington County, Ill, 419.70. Of Trinity District in St. Louis 437.30. Of Immanuels District there 416.80. Child baptism and wedding collecte by Past. Prost in Washington County, Texas, 418.20. Past. ProftS Gem. there 4'4.60. By himself 41.00. A. Lehman" and A. Melde there 43.00 each. By the congregation at Paola, Kansas, 48.00. By Teachers Hölttr and Erck in St. Louis 42.00 each. By Past. PiffelS Gem. at Matteson, Ill, 410.25. communionS collecte from Past. HieberS congregat at Matteson, Ill, 45.55. From teacher Gotsch at St. Louis 44.00. Collecte of congregations of Past. Lohr in Clarinda, Iowa, 414.15. From Past. WangerinS Gem. in Bethlehem, Ill, 45.00. Fr. Nagel in Red Bud, Ill, 41.00. Collecte of the Gem. of the Past. Offenbeck at Lemont, Ill., 45.00. of Past. Wünsch's Gem. at Dwight, Ill., 420.00, from himself 45.00. Mrs. M. K. there 45.00. Teacher Nagel in Chicago 43.00. From the missionary box of the congregation of the Rev. Mangelsdorf in Bloomington, Ill, 410.60. From Past. Achndach's congregation at Venedy, Ill., 430.00.

For Past. Brunn's Anstalt: Aus der Missionsbüchsc der Gern, des Past. Feustel in Effingham, Ill, 44.50.

On the emigrant mission in New York: By Friedr. Nagel in Red Bud, Ill, 41-00. I. L. T. in Chicago 43-00.

To the building fund: From Past. Saur's Gem. in Mobile, Ala., 447.00. From the women's association in the parish there 420.00. From the Jungfrauenverein there 45.00. Collecte drr Gemeinde des Past. Gotsch in York Centre, Ill, 413.00. From Past. (Nieseke's Gem. in Davenport, Iowa, 414.40. From Past. PennekampS Gem. in Randolph County, Ill, 470.00. by Past. Mödigers Gem. in New Orleans, 451.00. teacher Fischer in Chicago, 41.25. past. F. Walther's Gem. at Brunswick, Mo., 420.00, by himself 45.00. Friedr. Nagel at Red Bud, Ill., 41-00. Rev. DöringS Gem. at Evanston, Ill., 410.00. at Glencor, Ill., 45.00. by Past. NachtigallS Gem. at Waterloo, Ill, 418.25. of Past. BergenS branch parish at Alexander, Ill, 428.00. Joh. Gruenwald by Past. Sieving in Mason County, Ill, 45.00. By members from Past. A. MeyerS Gem. in Cropsy Township, McLean Co, Ill, 47.00. widow F. Sewing by Past. Hunziker in Perry County, Mo., 45.00. by Past. Love'S

Gem. in Randolph County, Ill, 484.15. From Past. Brammers Gem. in Olive Township, Clinton Co., Iowa, 437.00.

On the Chinese mission: By Past. Büngrer in St. Louis 46.00. By Past. WiegnerS Gem. at drr Noa Creek, Mitchrll Co., Iowa, 45.00.

For poor sick pastors: From J. L. T. in Chicago 43.00.

For poor students at Fort Wayne By J. L. T. in Chicago 43.00.

For poor students: From Friedr. Nagel in Red Bud, Ill, 41.00. From Fraunverein in Past. Schurichts Gemeinde in Wilderten, Ill., 412.25. Collecte auf I. June's wedding, 49.00. Collecte on E. Krug's wedding, 43.75.

To the seminar - Household in Springfield: by Friedr. Nagel in Red Bud, Ill, 41.00.

For the needy in northwestern Iowa: from Past. Heids Gem. in Proria, Ill, 410.10. E. Roschke.

For the Lutheran orphanage zum Kindlein JEsu at St. LoviS

received since January 23: By Past. I. L. Hahn in Sebewaing, Mich., 414.00. From H. Linse through Past. Prd'hl 41 -00. From the children of Mr. Ph. Frank through Past. Sauer in Mobilr, Ala., 43.00. From an unnamed person by Past. Claus in Shclbyville, Ill, 41-00. from Past. Storms parish in Pleasant Ridge, Ill, 412.50. Past. Tirmnstrins Grm. in New Orleans, 460.00. C. T. Estrl, I. Weinhold L Co. in Wittenberg, Mo., 4100.00. G. F. Mohn in Racine, Wis. 45.00. Of Ivbl. Jungfrauenvcrein in the Kreuz Grm. at St. Louis, 428.00. By Past. Fr. Nützel in West Ely 46.00. Wedding - Collecte at Mr. Heinr. Mertz's in Des PereS, Mo., 47.25. By the school children in New Wells, Mo., 70 Cts. From Uncle Albert's Savings box through Past. Beyer in Pittsburgh 425.00. Collected bri Anna Rödr's birthday party by Teacher Hild in Ehester, Ill, 4'1.00. From Friedrich Schumacher in DreieinigkritS-Distr. in St. Louis 41.00. Frnd. Rudloff in ImmanuelS Distr. there 42.00. F. Klauenberg in East St. Louis 45.00. A. Lehman", A.ZMelde, A. Pilack 41.00 each, through Past. Proft in Texas received. For Father Lösch through Past. I. Große in Chicago 410.00. From the Dreieinigkeits - Distr. in St. Louis by Julius Schubarth 44.00. From the Concordia-Distr. there by Stud. Böttger 413.50. From Mich. Mertz in Des Perr's, Mo., 41.00. From the ImmanuelS Distr. in St. Louis by Bro. Springmeyer 44.30. From W. Mohr by Past. Wetzet in Springfield, Mo., 42.00. weddingS collecte at Wilh. Detering's in Pleasant Ridge, Ill., 46.00. From Friedr. Fricke by Past. Kleist in Washington, Mo., 41.00. W. K. in St. Louis by Past. Büngr 415.00. From the congregation at St. Charles, Mo. collected by Teacher Gerstenberger, 411.50. From A. Bode there by Past. Gräbner 42.00. H. Warnken through Past. Bock in Housr'S SpringS, Mo., 41.00. By the same from F. Sellhöfer 75 Cts, S. Albrecht 50 Cts, E. Bock 1 dress, 1 apron, B. Held 2 Av. calico, M. Hahne, H. Säger, C. EhlerS each 1 piece of wool yarn. From Joh. Grünwald through Past. Sieving at Manito, Ill, 41.40. Mrs. Heege at Kirkwood, Mo. by Pros. Guenther 45.00.

Warmly thanking the kind donors in the name of our dear orphans and wishing God's rich blessing J. M. Estel, Treasurer.

Received with heartfelt thanks for the Lutheran Hospital in St. Louis: From C. Burgdorf in Red Bud, Ill, 41.00. Hrn. Past. Erdmann's congregation there 410.50. From Westcrmann L Meyer in St. Louis kitchenware and hospital equipment valued at 430.00. Likewise from Heinicke L Berg in St. Louis valued at 4'32.00. DeSgl. from Karl Lange there valued at 4'16.00. From Frau Mönch in Hrn. Sitzmann's congregation in Indian" 4'5.00. From the Women's Association in Mr. Past. Reinke'S congregation in Chicago 410.00. From grdr. Walther 41.30. by Friedr. Schuhmacher 41.00. by Mr. Past. Prost in Texas 41.00. From the women of Mr. Past. Achenbach in Venedy, Ill, 13 quilts, 28 pillow cases, 25 sheets, 22 towels. From Mrs. Höhmann in St. Louis, 6 pillowcases, 6 towels. Leonhardt L Schuricht to flour 425.00. Veal L Co. to flour 464.90.

F. W. Schuricht, Kassirer.

For the local Lutheran Central Bible Society received through Pastor Eppling from a member of his congregation in Kirchhayn, Wis. 41.00.

For Pastor Brunn'S "Mission" received through Pastor Martin in New Bremen, Ill, collected at Mr. W. Stöhr's wedding, 48.00.

For poor parlor n'ten rricht by Mr. E. Dörschlen in ElUsville, Mo., 410.00. By Rev. H. Wyneken of the Werthen Jungfrauen - Verein of his congregation in Cleveland, O., 410.00. Walther.

With heartfelt thanks to God and the kind givers, the undersigned certifies that he has received the following gifts of love through Mr. Pastor A. W. Frcse for his sub-family:

By and through Hrn. A. W. Frese: Collecte of his Jmmanuels-Gemeindk 46.77 and by H. E. Schlechte 41.00. By and through Hrn. Past. F. K. Rupprecht 41.00. By Mr. Pastor C. W. Baumhöfener 43.00. By Mr. Past. S. Estel 43.05. By Mr. Past. E. I. Frese: Collecte of his St. Pauli parish 426.55, of his St. Johannis parish 416.62.

Grand Island, Nebraska. Aug. people's homes.

For poor sophomores and the seminary household in Springfield

received gifts of love: From Mr. Pastor Vötticher in Mount PulaSti 150 pounds of flour. From Mr. Stolle there 42.00 for the seminary household. From Mr. Rocker 4Z Bush. Apples. From Mr. Past. Traub's congregation in Trete, Ill, 420.17 bell-bag collection for Louis Niemeier. By Mr. Past. F. Schalter in Red Bud, Ill, from the Women's Association there 4 sheets, 8 pillowcases, 1 dozen towels, 6 pairs of undergarments. By Mr. Ch. G. Hartmann at Effingham, Ill, from the Women's Association there, 1 bedspread, 1 pair of undergarments, 2 bed-cloths, 3 bosom shirts, 6 handkerchiefs, 7 headcap covers, 5 towels, 8 pairs of socks. G. Peacock.

?on Past. Brammers , \$37.00.

Büngr in St. Louis Rock Creek, Mitchcll

T.in Chicago \$3.00. :: By I. L. T. in

Nail in Red Bud, Lchurichts parish ' I. Junts wedding r. pringfield: From

Iowa By Past. E. Roschke.

Child JEsu

). L. Hahn in Sebe- > Past. Pröhl \$1.0t). Past. Sauer in Mo" by Past. Claus in congregation in Pleafl

I Gem. in New Or- Co. in Wittenberg,

öis., \$5.0t). From I St. Louis \$28.00.

Wedding - Collecte \$7.25. From the Uncle Alberts

^25.00. Collected )rcr Hild in Ehester, Dreieinigkeits-Distr. there 5.00. A. Lehmann, fft received in Texas, cago \$10.00. From ch Julius Schubarth

by Stud. Böttger Mo., \$1.00. Out ch Fr. Springmeyer in Springsield, Mo., ig in Pleasant Ridge, , Kleist in Washing- by Past. Büngr

S, Mo., by teacher , Bode there by Past. Bock in House'S F. Srlhörer 75 Cts, ürze, B. Held 2 M. : 1 piece of wool yarn. Manito, Ill, \$1.40. mnther \$5.00.

wishing our beloved orphans a happy birthday. Estel, Kassirer.

St. Louis

rgdors in Red Bud, nde therein \$10.50.

Kitchen gcschirr and same of Heinicke I. Desgl. of Karl Mrs. Mdnch in Hrn. 00. of Women- in Chicago \$10.00. >acher\$1.00. Mr. en of the congregation of lettddckcn, 28 Kfsen- n Mrs. Höhmann in eonhardt L Schuricht >I \$61.90. breaks, Kassirer.

ellschast received through ncinde in Kirchhayn,

received through Pastor Stöhr's wedding ge-

Mr. E. Dörschlen in . Wyneken von dem de in Cleveland, O., i. W. Walther.

reund donor be" I. W. Frcse for his u have:

collated his Jmma- stechte \$1.00. From

By Mr. Pastor Estel\$3.05. By >t. Pauli - congregation .62.

>g. Leuthäuser.

inar - budget

c Bötticher in Mount 'aselbst \$2.00 for the ^ush. Apples. From 1.20.17 bellbeukel- Past. F. Schaller in 4 bedsheets, 8 Kopfaar Unterbcinkleider. >, III, from the dor- erbeinkleider, 2 bed- s Kopfkissenübrzüge, G. Pfau.

The following have paid for the "Lutheran\*\*": The 30th year: The pastors:

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## Volume 31.

### To illuminate the "latest" Iowa effort at redress.

Motto: "This would be the best thing for the matter if your people taught right and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrine; let us now become wiser, be careful and teach rightly. For it cannot be done by covering up and concealing things, nor can one satisfy his own conscience or that of other people by doing so. For such evasions are not pleasing to God, who will demand a sharp judgment from us, especially for the sake of doctrine.

Luther's words to Bucer. (Walch 17, 2S93.)

## I.

The Iowa "Kirchenblatt" finally brings us a kind of answer to our article about the so-called "misunderstandings", in which we had duly illuminated and exposed the dishonest cover-up and concealment of the Iowans (resp. the Fritschel brothers) from the "Handel und Bücher". In the form of a conversation between two imaginary persons - the clever Conrad, who is a real Iowan, and the less clever Fritz, who is apparently supposed to represent the cause of the Missourians, but of course always draws the short straw - the "Kirchenblatt" treats the "difference of the Missourians and the Iowans", and unfortunately completely in the old way. In its latest number, the "Kirchenblatt" now lets its friends, Conrad and Fritz, speak to us about our articles, and although Conrad assures us that he cannot bring himself to answer us, what he demonstrates to Fritz is obviously nothing other than the answer of the "Kirchenblatt" to our articles. A peculiar tactic! One says one does not want to answer, and yet one answers. But what an answer it is! We are convinced that even such readers who have never seen our articles, when they read with some reflection this latest vindication of the Iowa Synod, will involuntarily feel that a cause which cannot be better defended must rest on very rotten supports. To our whole series of "misunderstandings," which seem to have gone out of course like bad coin even among the Iowans and to have been declared in disrepute, the "Kirchenblatt" takes almost no notice, with the exception of the one in

## St. Louis, Mo., April 1, 1875. No. 7.

Regarding the open questions. And also here it does not undertake to follow our line of argument step by step, but it only plucks here a little and plucks there a little at our proofs and obviously does not know itself quite how it should attack the matter, in order to bring forth at least some appearance, as if our proofs from the "trades and books" had not been so quite concise and sound. This

much, however, is exceedingly clear and evident from this answer, which is meant to be and yet is not meant to be, namely that we have hit our opponents in Iowa somewhat hard in their most sore spot with our exposure of the "misunderstandings" and have caused them not a little "pain and anger". Just listen to what even "Fritz" says, who, according to his role, should sympathize somewhat with us Missourians:

"Precisely because I know that you are being done a screaming injustice (!), I would have liked to have received a quite crushing answer. I would have wept with pain and fury (!!), as I saw with what heart's desire (!) Mr. S. bad-mouths and scorns you, as he compares you with Bucer," and so on.

To this, "Conrad" responds seriously and nobly:

"I don't want to do it. Mr. S., as I saw earlier when I glanced over your numbers" ("Lutheran"), "has behaved so naughtily and unthoughtfully in his attack that he would have to become a little more mannerly before I could answer him (!) . . . You ask me what you want, I will answer quite willingly. I just don't want to get involved with Mr. S. as long as he doesn't come in a more mannerly way."

And NOW "Fritz" emphasizes individual points, to which "Conrad" gives the Iowa answer. In the main thing, however, namely in the question of what Iowa had taught earlier without later retraction, what its peculiar standpoint towards Missouri had been and how the delicate matter with all the "misunderstandings" behaves, these chunks, of answer, as already noted, are unfortunately kept completely in the old style: Throughout, bold denial of the true facts and tiresome whitewashing and whitewashing.

Moreover, still Mr. Rev. F. Matter, in the latest number of the "Church Gazette," has a "clear and unapologetic answer from Iowa for Missouri"

because, as he says, he "must count himself among those" who are "challenged by us to speak and write", in that, as the editorial staff of the "Kirchenblatt" remarks,

"a Mr. S. has once again attacked the Iowa Synod in some articles that make a mockery of all decency, and in doing so has addressed himself in a most insulting manner to some pastors in our Synod, who have been speculated about in Missouri for some time, as crypto-Missourians" (i.e., secret Missourians) "in agreement with him, and has directly called upon them for an explanation" and has thereby "grossly insulting" (!) them.

Whether Past. Matter is really one of those who, as we said, "see it well and realize how the matter actually stands mildly from the old and new point of view", we cannot know, of course, because he does not tell us. We do know, however, that his article does not deal with this very question at all, but only states out of hand what "the public doctrine" of the Iowans is supposed to be, and on this basis he now judges that the point of contention stated by us is a "self-made straw man". He himself confesses that he has not read our articles about the so-called "misunderstandings" at all, but nevertheless, without even knowing our remeasurements, he presumes a highly derogatory judgment about our reasons and our attitude.

It has pleased the authors of the above-mentioned articles, in which they appear as zealous defenders of the Iowa Synod, to weave a series of accusations and attacks against us into their defense of Iowa. Of course, we cannot deny this to our opponents, but only wish that they at least always give us the reasons on which they base their counter-accusations. For our part, however, we claim the right to examine all these reasons in detail and, if they prove to be invalid, to repel from us the attacks based on them as unjust. Under no circumstances will we fob off our opponents with the bald excuse that we must first be "made to appear more mannerly"; for where reasons and evidence are involved in a serious matter, only he who has a rotten case can put forward such a rotten excuse. No, we will take Iowa at any time just as it gives itself to us, it may come "mannerly" or unmannerly with its old or

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new attempts at camouflage. How well or badly it will go depends entirely on the circumstances.

As the quotations from the "Kirchenblatt" already indicate, it is first of all the whole tone or the manner of our articles and above all the undisguised intention to pillory the vocal leaders of the Iowa Synod by unsparingly exposing their many crosses and cross-draws as dishonest spirits who are playing a false game, about which the "Kirchenblatt" is quite inconsolable and cannot find words enough to relieve itself of its deep grief, even "would like to weep with pain and fury"! Why should it not? Because everyone can count on his fingers that it makes a very essential difference whether Iowa makes us out to be muthful liars and godless boys, or whether we convict the Iowans from the "trades and books" of a false game. Or should Iowa not have the right to demand of us that we place unconditional trust in the honesty and integrity of Iowa's vocal leaders? And should it not at the same time also have the right, on the other hand, to deny us all honesty and integrity and to "pillory" us as wilful liars on the most trivial grounds? Just read what Prof. S. Fritschel wrote about our dear Prof. Walther already in 1867! For example, only the sentences: "Verily, it is a distressing business" - for us, of course, such a thing must be a "pleasure of the heart" - "by this confrontation Hm. Prof. Walther in the pillory and to convict him of the grossest violation of the truth. Can one suppose any other intention of such slanderous slander than that of making the large circle of readers of the "Lutheran" believe what Prof. Walther knows is not true, in order to fill the people with abhorrence of the u. s. w. Iowaem?" (Cf. "The Latest Defense of the Iowa Synod" p. 18. To be had from our agent.) So, of course, Iowa is allowed to speak to us and "badmouth us and sneer at us and pillory us"; but when we speak of the false game of the Iowa vocal leaders and, in addition to that, expose it lengthwise and prove "Yes, farmer, that is quite different! The Iowa honesty has just its good reasons, why it wants to be recognized as unimpeachable in all cases and does not want to pass the acid test only by examination of the "Handel and books"!

But we did not want to talk about that yet. First of all we wanted to say that the question whether we are right or wrong in our present position with respect to the Iowa ballot leaders depends solely on the reason or reasonlessness of our argumentation. If this is a valid one, it has its full nullity with the result to which it has led us. It now seems to us that Iowa should have done one of two things: either acknowledge our facts and evidence and honestly admit his wrong, which we have documented to the best of our knowledge and conscience in sufficient detail and convincingly enough, or victoriously convict us of our "screaming wrong" in a "quite crushing answer", so that we too could recognize our wrong and, if possible, make amends for it. For if Iowa could really "crushingly" prove it, that ours is based on the whole course of the dispute and

If the accusations based on the documents published by both sides are, despite all this, not in accordance with the test, then there should certainly not be a lack of public retraction and heartfelt apology on our part. If, however, Iowa does not even want to respond to our stated reasons, but only condemns them wholesale as "crying injustice" and even demands of us without further ado that we should not fight Iowa in this way at all, then it is making a demand of us that we are simply unable to fulfill and that we must consider as a half concession that our evidence is completely unassailable in the main matter. On our part, we have a calm and unharmed conscience in this whole business. From the Holy Scriptures, as well as from the entire history of the church and its battles against

all kinds of false teachers, and finally from our own experience elsewhere, it is absolutely certain to us that there have always been false and dishonest spirits among the opponents of truth, who have sought to give a good appearance to their rotten cause by "mischievousness and deceit". And especially the sad history of Bucer's "misunderstandings", as we have prefaced our article on the Iowa "misunderstandings" with a brief outline, has provided us with a quite striking example of how such dishonest spirits, as soon as they have been convicted of error and cannot stand up to the overwhelming power of the truth, now use all kinds of artificial sneaks and dodges to decorate, embellish and make their error honest afterwards, so that they themselves do not appear as the ones who have ever been wrong, but rather their opponents only stand there as the people who have fought, fooled and conned in a completely nonsensical way. But as far as our application of this to the Iowa spokesmen is concerned, to whom we have attributed just such an unfair, false game of whitewash, we simply refer again to the documents of the dispute, as they are partly available in the documents of both sides, and partly compiled in a short excerpt, which, however, can still be substantially completed, in our article on the "misunderstandings". As long as Iowa keeps its allegedly "quite crushing answer" nicely in its pocket with regard to all these testimonies and proofs provided by us, we cannot and do not want to revoke or retract anything, but must stand by our admittedly serious, but also well-founded and extensively substantiated accusation. For as little as we could accept a man into one of our congregations who, although he makes a completely orthodox confession, has otherwise been revealed as an unfair subject and has been convicted of his cunning fibs, and yet does not want to admit or confess anything about it, but only piles up untruth upon untruth, just as little can we see ourselves doing this before God and our conscience, to keep peace and friendship with men who play such a game of whitewash as that which the Iowa vocal leaders have played up to now and want to continue to play, on the basis of a so-called "present agreement," that is, to recognize them as our dear fellow believers and to establish church fellowship with them. On the part of the Iowa Synod, one may still lament about this position of ours as "outrageous arrogance", "heartless judging", "quite unchristian judging of the state of their hearts".

etc., we can only declare such clamor to be empty talk. For, as I have said, between us and Iowa (as its organs and spokesmen publicly represent themselves to us), there is a whole chain of documentarily proven miserable juggleries and fluff. May Iowa also try to cover itself with the evasion: "Where shall this lead, if one synod denies church fellowship to another, not for the sake of false doctrine, but because it doubts the sincerity of heart of the other" - this does not hit the point at all; For it is not at all a question of a mere "doubting of the integrity of the heart" or of suspicious suspicions based on circumstances which do not suffice for proof, but of public facts which are on record and which, as long as Iowa keeps his "crushing answer" to himself, we must regard as irrefutable testimony to the correctness of our position.

So the Iowans complain about the tone of our articles, as if we were doing them an unheard-of injustice! Our "vituperative article", as Pastor Matter calls it, is meant to

"be calculated to throw the Synod of Iowa at Missouri's feet, or, failing that, to destroy it. (!) To the end, a hail of harsh and wounding words will be hurled against the Iowans, in order to put them publicly in the 'pillory' as a band of wolves" and so on.

Poor, innocent Iowa! Should not the hard-hearted or even "heartless" Missourians let themselves be softened in the end, when they realize that with their hearty blows they have hit such a tender, pious little lamb, which now gives vent to its deep "pain and anger" by a widespread howling of lamentation! - But, to speak seriously of the matter, what right has Iowa to judge our article so disproportionately, when it wants to withhold its "quite crushing answer" so tenaciously and defiantly? We have cited facts in abundance as reasons, and with reasons Iowa should refute us according to Christian duty and punish us if we have done him wrong. Mere whining and scolding do not make the least impression on us under such circumstances. The trades and books are in the open" - from them we want to be convicted and taught better, but we will by no means let ourselves be intimidated or put in the wrong by empty cries of "Zetermordi". We therefore urgently ask for the "quite crushing answer" in which our facts and evidence are thoroughly destroyed; otherwise, of course, we will have to stand by our accusation.

And how does Iowa come to be so terribly angry about our "invectives", as they call them, our "bad and wounding words", our "unchristian judgments about the condition of the heart", etc.? Has not Iowa itself for quite a number of years written about us and against us in a most hostile, throwing away and hurtful manner, although it calls us its brethren? Above we have already shared such a small sample from the pen of Prof. S. Fritschel. We let follow here a nice flower reading only from one number of the "Kirchenblatt", with which it adorned its columns about one year before our "Mißverständniß"-article. In addition to individual contemptuous expressions, such as "Borerkampf", "Gekrachz der Raben", etc., which apply to us Missourians, there are the following sentences:

"A part of Buffalo has fallen into Missouri's wide arms, which find wide at all times when there are theure 'jab brothers' to be taken in." - "But that's the way it goes when people's burning and tearing, ripping and tearing becomes a pleasure, almost another nature. This is such a piece of cursing in the American Lutheran Church, which one brings upon oneself with loud 'sayings' of the Fathers and with passages of divine word (!), which one attracts and has attracted so readily for one's fanatical zeal for pure doctrine." - "Only this may be said, that our brethren (!) of Missouri, up to now, for the most part, still walk along in such historical untruths (!), because they are all too afraid to do justice and equity to their opponents and to accept anything from them." - "Into the other dregs of mean expressions, at times unmistakable boorishness, one may not enter at all without being ashamed of oneself for one's brethren who have proved themselves to be patterns and masters to us in such being." - "A masterpiece of dirty work has recently brought doctrine and wehr against Löhne. God grant that no disciple of Löhne will lift a finger to rebuke that dirty writer." - "Of course, our brethren of Missouri, in their orthodoxy, need no counsel, in their manner against us no admonition from another." They have only an ear for "jab brothers" of their ilk." - We make a great distinction between them" (the "noble brothers of our sister synod" (!)) "and another part of their synod, i.e. pastors and congregations (!), in which fanatical iron cladding for Missourian orthodoxy is supposed to cover the actually hollow heads and desolate hearts. (!!)) We are sorry that our brethren do not seem to realize how in this way even the devil as an angel of light can still become a Missourian pastor or a parishioner." (!!))

Isn't it true that this is an exceptionally "mannerly, decent" language which the sensitive Iowa uses towards its coarser "brothers"? Only Iowa, because it is so peace-loving and friendly toward us, knows how to spare our feelings with the gentlest consideration and not to hurl a "hail of nasty and hurtful words" against us. But if we Missourians then find it necessary to defend ourselves, and prove victoriously from the circumstantially enumerated facts that we are not the people who "walk along in historical untruths," but that Iowa herself unfortunately plays an unfair, false game, then we must be "poisonous opponents," and what we even say must only be "invective," "unchristian judgments," "poison and gall," and so on. One is strongly reminded here of Zwingli's tactics in his fight against Luther. Zwingli started the fight and soon bravely threw around "book-letter tyrants, flesh-eaters, blood-drinkers, donkeys, man-eaters, baked gods," and so on. But as soon as Luther seriously cornered him and stopped him, Zwingli was suddenly the extremely mild, moderate, peace-loving Zwingli, and Luther had to be the incorrigible disturber of the peace. But what do you call such a way of acting?

But that is still not the most striking thing about Iowa's manner, that it first blames us for knowing untruthfulness and dishonesty and then acts completely indignant and indignant when we simply throw the accusation back on our accusers with the help of the "Handel und Bücher". No, even in the very numbers of the "Kirchenblatt," in which they are so terribly angry about our illumination of their dishonest concealment and cover-up as about a blatant misdeed, in the same numbers they literally make an effort to turn the tables and repeatedly accuse us of a gross lack of conscientiousness and honesty. This is indeed a pathetic way of fighting! But while Iowa wisely

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If he prefers not to enter the field with his "quite crushing answer", we, on the other hand, will not let all such suspicions calmly pass us by, but will bravely defend our honest skin. What does it matter, these desperate arts of Iowa polemics will also cast a sinister shadow back on their authors!

Among the documents from which we have presented the Iowa open-question theory, one of the most important is the Dorpat Report, because in it this modern theory is widely discussed. We justified our right to use this report to illuminate the position of the Iowans on the "open questions" with the fact that it "has been publicized by the Iowans in this country and disseminated in the most obtrusive manner. But now the "Kirchenblatt" comes and lets its Conrad exclaim indignantly:

"Well, once again the conscientiousness (!) of Mr. S. can be seen. These are not even our words, but are taken from the Dorpat report. What kind of person (!) is he who proves that: The Dorpatians say so in their expert opinion, so it is the teaching of the Iowans. I can prove this from the books and documents. Everyone can see that the "Kirchenblatt" here suspects our "conscientiousness" and wants to make us an abomination to all honest readers, because we would do such an obvious, great injustice to the Iowans that we would even cite the Dorpat opinion, which was none of their business, as proof of their position. So bad is it with our evidence from the "trades and books"! So badly do we deceive people by cunningly falsifying documents! - We think, of course, that the very fact that this report of its time was so carefully spread in wide circles by the Iowans, entitles us to the assumption that they find exactly their own principles presented in it. In addition to this, there is the further circumstance from the "trades and books" that Iowa in the "Kirchenblatte" has expressly declared its support for the opinion. Thus we read, for example, already in the June number of 1867:

"The Iowa Synod, as readers know, has obtained expert opinions on its ecclesiastical position from a number of the most renowned theologians of the Lutheran Church in Europe, among them the "Dorpat Opinion", which deals with all pertinent questions in a very thorough, prudent, genuinely ecclesiastical manner.... It is true that Prof. Brauer in St. Louis found himself moved to declare that a "quateness to the symbols" would be taught by it. But this, we think, will not detract from the value of that excellent expert opinion written in a genuine ecclesiastical spirit, but it will be of interest at most insofar as one can learn from it what the Missourians understand by quatenus. The Dorpat report is written in the name of the faculty of Prof. Dr. Harnack, an excellent Lutheran theologian in every respect, whose name, as far as we know, no one in the Lutheran Church has dared to soil (!)."

If now the Iowans praise the expert opinion so unconditionally and not only do not express the slightest censure about it for their person, but even cry out Prof. Brauer's censuring criticism immediately for a "defilement" of the "in every respect excellent Lutheran theologian" Dr. Harnack, must one not then assume that the expert opinion is recognized by the Iowans themselves as "eight ecclesiastical"? Should we still be allowed to assume that they will publicly challenge the "conscientiousness" of the man who now cites the opinion as a testimony to their position vis-à-vis Missouri?

Meanwhile, in the September number, there is a special article about "the Dorpat report", in which it is not only praised again as "the very detailed, thorough and with theological mastery written Dorpat report", but also explicitly stated the following:

"We have sent the Dorpat Report as a pamphlet to a large number of pastors of the synods represented at the Reading Convention, because we believe that the principles expressed in this document will greatly facilitate an understanding on many points and that, with their help, a unification on a sound, genuine ecclesiastical basis can be greatly promoted. ... Of course, we could not expect that our Missourian opponents would be very pleased with the Dorpat report, since it is true that the point of view of the Iowa Synod is exactly that which the said report asserts in such an excellently beautiful, moderate, genuinely ecclesiastical manner. For this reason, we were not at all surprised that B. in "Lehre und Wehre" (Doctrine and Defense) lambasted it in his well-known manner. Nobody would have expected anything else from him.

So this is what the "Handel and Books" document here to our good fortune. Obviously, we have here again a true specimen of an Iowa "misunderstanding". When Iowa comes to us with its Dorpat report in hand and says: 'It is no wonder that you Missourians disagree with this opinion, since it is indeed the case that the position of the Iowa Synod is exactly that which the said opinion asserted - and after year and day a Missourian now comes to them, appeals to the opinion and says: -See, you gentlemen of Iowa, so and so you used to stand, for that is exactly what the Dorpat opinion says\*, he then has to hear the terrible reproach: "Well, there once again the conscientiousness of the gentleman can be seen. What kind of person is this who proves that: The Dorpatians say so in their expert opinion, so it is the teaching of the Iowans"!!!! - O of the fibs about fibs!

But now it is our turn to say with just indignation, even with disgust: What kind of people are these who first profess the expert opinion so loudly and say: There, there, that is exactly our point of view\*; and when we afterwards hold this up to them as their doctrine, then they become bitterly angry with us and - publicly scold us as conscienceless deceivers!

This is enough for this time. S.

(Submitted.)

### **A few words from the faith community.**

Have you, dearest friend, ever properly measured what it means to possess fellow believers?

Imagine you were surrounded by all enemies - you were on a lonely island in the middle of the sea among cannibals, heathens and savages: would not the sudden sight of a fellow churchman appear to you like a heavenly apparition? It might be the least of your present brothers in faith, even the one who seems the most indifferent to you among all: you would fall around his neck like a brother and hold him like a messenger of God.

He is indeed a brother and a celestial phenomenon. Even under the fortunate circumstances that you are their

many every Sunday and every hour. Among the good and perfect gifts that come down from above, from the Father of Light, it is not the least and smallest that I do not have to walk the path of faith on earth alone. I can call it a miracle of God that there are people next to me, big and small, who believe and think just like me - who go with me to the same word of God and the same sacrament, and who also pray for me. God has awakened these dear people for me and me for them. By the miracle of his omnipotence I have neighbors, and by the miracle of his grace I have fellow believers.

Now it is unfortunately true that we become indifferent to nothing and nobody rather than to those whom we call our own and who live in our immediate vicinity. Our longing is preferably directed to the distance. Also, no one suffers more from our sin and cold-heartedness than our closest neighbors - our family members and fellow church members. But it is written: "By this everyone will know that you are my disciples, if you have love for one another" - and: "Do good to everyone, especially to those who have faith. On the desert island it should not be difficult for us to keep these words externally. The love and devotion that we would then show to our fellow believers would indeed come from the heart. And yet it would not really be true love, but the iron constraint of necessity, which would chain us to our brother and make us overlook his infirmities and shortcomings. Therefore, it is really better that we do not live in the desert and on a lonely island, but in the midst of fellow believers. We can then be much less easily deceived about ourselves.

So it is by God's grace that we go to church and to the sacrament together with our fellow believers, that we visit one another, and when one dies, we go with him to the corpse. This looks like love, like love for the Lord Christ and for his and our brothers. Perhaps this is the case with all who follow the word of God, although hypocrisy can also be involved. One can also go to church for other reasons. We can visit each other for certain reasons of outward attraction, for the sake of pleasant conversation, a cup of coffee or a glass of wine, with which the friendly landlord awaits us there. But we assume that everything happens out of true, denying love, our going to church and our mutual visits. But what about the rest of our civil and commercial life in relation to the community of faith? Does the love and consideration for the brother cease when we have left the church gate and the hospitable house door behind us, where we just made our visit?

It is quite a tricky question. One could answer defiantly: What is that to you? I do not deny: It concerns me first only so far as I myself come into consideration. But I remind you again of the lonely island and of our possible abandonment, and there you, my reader, should find that the question also concerns you quite a lot.

I mean, true faith and true love spread throughout the whole life of a Christian, through all his thinking, speaking, doing and doing. If he has true love when he goes to church and has intercourse with his fellow believers on Sundays and in the evening, then he also has it in his business life and his trade. A curious saint would be the one who He would not take his faith and love further than outside the church gate and to the door of his friend, with whom he had just been hospitably received. I would like to see such a person! Of course, it occurs to me that an acquaintance, who has hardly any doubt about the genuineness of his personal Christianity, said: "In matters of money, the soul ceases" - even for a Christian. Does he not belong to the conscious saints from whom the angels turn away their faces in mourning? In my simplicity I thought always that for a Christian in matters of money, the spirit really begins. Namely, that the true Christian is never obsessed with "making money" - that he gives gladly and with a cheerful heart. To everyone, mostly to fellow believers - that he would rather lose 100 dollars than acquire a single penny in an unjust way. This is how I have always thought in my simplicity, and this is how I learned it from the Bible, and this is what Dr. Luther did in his life.

But I did not want to deal with that here, but with something else, which is not far away from it. So of something else - of doing good to everyone, mostly to the comrades of faith in a special relationship. If my fellow believer is in physical need and I provide him with necessities in the form of money, food, clothing, shelter and fire, I have undoubtedly done him a kindness. But I can also watch over him at his bedside when he is ill. I can rescue him from all kinds of danger and warn him. If he is happy and joyful, I can rejoice with him; if he is sad and depressed, I can weep with him and cheer him up. Everything is a good deed! If he sins, I can thank him kindly; if it happened to me, I can punish him and forgive him. It is also a blessing. I pray for him, and if he finally dies, I close his eyelids and bury him, if no one else will do it, as the excellent Tobias buried his dead brothers in faith. Thus I have done the brother good until his blessed end.

And yet, there is still one good deed left, which indispensably belongs to this series without having been mentioned so far - a good deed of immeasurable importance for the individual Christian and the whole visible church. It consists, to put it briefly, in the fact that under all circumstances I give preference to my fellow believers over all other people, even in commercial matters. In the last presidential election a party newspaper said: "If we have only the choice between Greeley and Grant, then - Grant all the time." According to his inner heart, the Christian speaks similarly: "If I have to give temporal advantages and benefits to other people, then - always first to the fellow believer! This is self-evident for a Christian - we do not speak of sham Christians and muzzlers. But the individual does not always understand the self-evident; he at least wants to be reminded of it. According to the Holy Scriptures, we are to take care of our household members first. (1 Tim. 5, 8.) These are not only our housemates, but also our fellow inhabitants of the house of God. The latter may even have priority over the former. For I should leave father and mother, brother and sister, wife and child, house and farm and field, if need be, to follow the Lord Christ with His own, if only I can do it with this sacrifice.

can do. And my fellow disciples in following Christ shall, according to his promise, abundantly replace my closest and more distant blood relatives. So it is clear that the bonds of faith are higher and more inviolable than the bonds of blood. It is a double God's grace when my blood relatives, my household and my people are also in the same faith community with me.

It follows that I extend my loving care to them in all things. Daily I have to buy bread; I need meat, vegetables, coffee, oil - boots, shoes, clothes; as a farmer I need the blacksmith, the wagon maker, the storekeeper, the doctor; in my business I need workers and assistants, in the house servant and maid. Where does the true Christian go to procure all these helps and services? "Always" first to the fellow believers! The true man of faith does not need to be told this; he does it already out of his own inner impulse. It is already done in our communities, but it can be done to an even greater extent. And it is an excellent benefit for the individual and the church as a whole, a benefit no less than alms and hospital, if I provide the needy and unemployed fellow believer with honest work.

In the present depressed times, everyone suffers from the general lack of income. Many of our church members pray with a redoubled longing of the heart: "Give us this day our daily bread. The daily bread has begun to become scarce for him. He would like to work and the orders do not come. Now, to add to his misery, he has the oppressive awareness that his fellow church members pass by him carelessly. The same things that he could deliver to them well and cheaply in the way of work and finished consumer goods, he finds himself ordering and buying from Jews, Catholics, atheists, in short, from ecclesiastical strangers. He must celebrate

and suffer hardship, and those strangers are abundantly employed and fed by his fellow church members, who come with him to the altar and harmoniously mix their voices with his in the Sunday church singing. This really does not serve the edification of the church. It weighs on the poor man's heart like a stone. Not so much the feeling of his need as the thought that he is neglected, overlooked, set back, treated unkindly. Even non-church members must think: "They care little for their fellow believers (and therefore also for their church community)! In the imagined piece, one cannot at least recognize that the two, who thus act against each other, are disciples of Christ who belong together. The visible sign of their togetherness is limited only to a common confession of mouth and word, not to a confession of deed of the disciples' love seeking and helping each other in all things. In such times and circumstances, the devil can approach the distressed brother's heart with the tempting question: "Should it be right with you and the others and the whole community of faith?" Striking reasons for defense are then difficult to hold out against the tempter. "Yes, you cite God's word to me," he may reply, "but you notice in yourself that the confessors of this word deny its power." Thus the afflicted man is plunged into inner doubt and challenge. And, in the worst case, he will not be able with a cheerful conscience to accept physical

The community will not be able to support him if he is deprived of the true and honorable support of love in professional life, as described above.

I point to the way of acting of the Muhamedans, who, where possible, with benefits, only stick to their fellow Muhamedans, to the bigoted Catholics, who proceed in the same manner, to the Odd Fellows and secret societies, who have built their organizations exactly on the principle of a mutually preferring, helping and promoting fraternization with the exclusion of all other people. Of course, these fanatics, bigoted ultramontanes and secret allies cannot and should not be a model for us. But they do show great earnestness for their cause. They are sharply and strictly closed parties. It is precisely in this and in their mutual assistance that they possess tremendous power. We have for this the true teaching of the Word of God, and on this basis we abhor Muhammadan fanaticism, Roman Catholic bigotry, and the anti-biblical fraternization of oath-bound secret societies. But we have seen at the beginning that God's word also gathers us into a church organization, that true faith and genuine love wants to gather us like confessors all together into a holy covenant of God, into a covenant whose members are dependent on each other in spiritual and physical relationship by the head of the church and his apostles. And this towards all other communities and parties.

According to this, we would also be a party! And we are. Can it be otherwise? Faith and love take sides. I cannot surrender to the gospel without turning decisively against everything that runs counter to the gospel, whether it is within me or outside me. I am a party man for the Lord Christ, for his unadulterated word, for the right understanding of it, for all those who stand on the same ground with me - that is, for the brothers in faith. For this very reason, however, I am not a Muhammadan fanatic, not a Roman papal slave, not a secret brother, and not a religious all-world brother. For the sake of Christ, I do not deny my love and help to the neighboring people, but the brother in faith is closer to me, and in my heart, for the sake of Christ, he has the first right to everything that this heart can offer good to the neighbor out of God's grace. It is my earnest prayer request to God that he may grant in grace that it will not be found otherwise with me on the last day.

I am speaking here at the same time in the name of all true brothers in faith. You can be convinced that they think and are of the same mind. However, one circumstance remains to be emphasized in the end.

As surely as the true Christian is in contact with his confessionally closest fellow Christian in all things, even in commercial matters, and prefers him everywhere, it would be contrary to the gospel and the spirit of love if the basic idea discussed in this essay were to be elevated to an object of coercion, for instance by congregational ordinances or by erroneous private views. At the same moment, if this were to happen, we would in practice have left the ground of the Lutheran doctrinal purity and Christian freedom (Gal. 5:1). It would be the Muhamedan-fanatic, the Roman-parochial spirit of servitude and coercion that would then dominate us - the counter-Christian spirit of the secret societies, the mutual love and the love of the other.

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conclude. Once again, we are reminded of Gal. 5:1: The faith fellowship should not be a license for anyone to exercise coercion, it should not be a begging privilege that one could defy. The church member has no more power over my commercial patronage than over my purse. To God I am responsible over the use of both, not to him. And even God does not impose any constraint on me in this respect, but moves my heart by His grace that I use the mammon according to His divine will and good pleasure - out of divinely-wrought voluntary impulse. It is proper and natural for a Christian in need, who is looking for work and help, to first knock humbly on the door of a fellow believer. I also do it, and - not in vain, thank God! But if it should unfortunately happen that they cannot or will not help, then it is time enough to go to the Zuden and heathens, or into the desert to the wild animals, whom God may command not to deny me the need of my body in Zener's stead. On the other hand, if the fellow churchman, to whom I have given my

If a man who turns to a customer thinks he can overcharge me, treat me roughly, provide me with bad work and goods, and overcharge me because I have to come to him, it is not only fair but also part of the required mutual discipline to show him that in this case neither God nor conscience binds us to his bad services. Our essay is not intended in any way to give the word or the slightest encouragement to unconscientiousness in business life, lack of care and loyalty, and presumptuous immodesty. These things, also frowned upon by the world, should receive the first and strictest rebuke among Christians - likewise out of love, which, as is well known, has a punishing flip side.

(Submitted.)

**Christian August Lehmann.**

If I am preparing to place a small memorial stone to my beloved, blessed pastor in the following in the "Lutheran", after a shorter news of his blessed departure has already appeared, then this will certainly be welcome to many readers. He belonged to the founders of the synod and was one of the oldest pastors of the synod, who are leaving us one by one to receive the crown of honor as a reward for long, faithful work in the vineyard of the church.

It is certainly time to consider how much our dear Synod owes to these old workers. They had to struggle with quite different difficulties; they came to our country at a time when the pure confession was still known to very few, when this light shone only sparsely in the night of sectarianism and unbelief. We owe it to them that our synod, which was then still held in such low esteem,



gradually received the call of fidelity to the pure Word and of love for the neglected and scattered brethren in the faith, who are now gathered in many hundreds of congregations around the banner of the pure Word and Sacrament. They were determined to renounce all priestly rule and to grant the congregations their full evangelical liberty, which our dear Savior had purchased for his church. Nevertheless, they urged godly living and practiced healthy ecclesiastical discipline everywhere, and resisted the rushing stream of god-estranged, secret societies, which was leading the church to  
The people of this country are the ones who force themselves to be active without any true love, out of pure damned selfishness. May God protect us from this!

Each one of us may and will treat his old Adamic sense, which strives towards true brotherly love, with compulsion (Gal. 5:24) - with compulsion against groundless personal dislike (antipathy), with compulsion against flared-up anger and impatience about the possible clumsiness, the more or less always occurring business deficiency of the brother in faith and the sister in faith in our service. Do not the members of a Christian family, spouses and children, have to exercise this constraint on each other every day, if their mutual relationship is not to be turned into a heathenish and quarrelsome one, into an antechamber of hell? And is the wife, the son, the daughter immediately thrown out of doors, if they are guilty of a real neglect, a carelessness, a certain impudence, or are generally clumsy and less skilled than others in worldly skills and activities? No Christian house

(family) can be found on God's vast earth, whose individual members, who belong together in kinship, would not be afflicted with such infirmities and deficiencies, which emerge daily. And yet, by virtue of divine grace, there are truly Christian families with mutually practiced true Christian compatibility, patience, and ever renewed compassion and hopeful love. Can and will the same patience and love, as much as our old Adam often rebels, not be extended to the relative in faith, without his being

If he quits his service at the next opportunity, withdraws his work and his clientele? Often I have been content with the inferior work of a fellow churchman and fellow believer, because he was the latter and had not received a higher gift from God and yet wanted to live, with work that another person outside the church association would have provided better and also more cheaply. Or should the less gifted and less skilfully equipped children of men, who are our "comrades" in the kingdom of God, perhaps our bodily "brothers" and "sisters", have to live in the kingdom of God?

Who, because of their inferior talent and skill, are sons and daughters, should be consigned to the begging-staff? Hard and selfish and merciless as the faithless world is, it acts ruthlessly according to the questioned rule: it runs after those with its customers who offer them the greatest advantage - the best work and goods with the lowest prices. Is there no difference between the attitude of true Christians, between the divine teachings of holy scripture and this selfish worldly manner? Or does the spirit of all men really cease in matters of business and money?

We say: No! There is a heaven-wide difference between true Christian sense and world sense, so far that one part of the people once goes to heaven, the other to hell, where the home of world sense is. Nevertheless - and now we come to the point - I wanted to show the churchman, who wanted to defy specific proofs of love on the basis of the faith community, that love is in every respect a free and voluntary gift. Coercion does not bear itself. The defiant and coercive brother is not a brother in faith to me; I would close the door to him before all others.

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threatened to overflow. They shone before all by their willing denial of all comforts, worked courageously in spite of all privations, and let themselves be satisfied according to the apostolic rule, if they had food and clothing.

That our beloved pastor was one of these servants of God will certainly be testified with joy by all who knew him better. He had a warm heart for the affairs of the Church and followed its weal and woe in the ecclesiastical papers, of which he read a great number, even English and Norwegian. Although he did not take part in the public doctrinal fights, his later writings prove how he privately tried, orally and in writing, to correct the erring brethren and to persuade them to turn back to the right way. How could it be otherwise than that he possessed the love and confidence of his fellow ministers to a high degree? This was evident at his funeral, which was attended by four preachers from the neighborhood. It took place on the afternoon of February 3. In spite of the very unfavorable weather, a very numerous funeral congregation had gathered from our and the neighboring communities (also a numerous representation of the Orphanage Council from St. Louis had come). Pastor Schüßler spoke the parting words in the house of mourning. Prof. Schaller held the funeral sermon, in which he introduced: The powerful death consolation of a faithful servant of JEsu Christ. He is, I. to have preached Jesus Christ, the crucified, as the sole reason for our salvation and II. to have found his own blessedness in Jesus Christ through faith. Mr. Bünger held an altar speech on Is. 57,1. 2. about peace and rest, to which the righteous come. Finally, Pastor Cordes pronounced the blessing at the grave. The blessed man wanted to be buried next to his blessed teacher Kohlstock, and so it happened.

From the curriculum vitae read out at his funeral, may I be permitted to share the following:

Christian August Lehmann was born in Cöthen, in the Duchy of Anhalt-Cöthen, the 8th of December 1815. His father was Johann Georg Lehmann and his mother Johanne Margaretha Henriette, a née Elpe. He was the youngest child of his second marriage, the last of 10 siblings. Two days after his birth he was excepted by the water bath in the word into the realm of grace. Confirmed in his hometown, he attended grammar school, but had to leave the upper class because of the death of his father. He moved to Berlin and was again powerfully taken by the love of Christ, and decided to serve the mission among the Gentiles. In 1845 he entered the seminary of the blessed pastor Löhe in Neuen-Dettelsau. After completing his studies and ordination, he was sent to Michigan with a number of Franconian colonists to further the blessed work of the mission among the Indians under the missionary preacher, now professor, Crämer. They arrived happily in New York in the spring of 1846. Once here, God soon took him to the Cross School. He lay sick for 18 weeks with Pastor Lochner in Toledo, Ohio. Later he helped for six months in Pastor Hattstädt's church and school in Monroe, Michigan. In 1847 he accepted a call from the Hanover congregation, at Cape Girardeau, Missouri. In 1849, May 2, he married Fräulein Christiane Charlotte Leonhardt, with whom he thus lived almost twenty-six years in a happy marriage. Since the good Lord has denied them heirs, they have adopted 6 children, 3 of whom are already adults, 3 are still minors. In 1855 he took up his second pastorate in New Wells, Cape Girardeau County, Missouri, where the well-known disputes over chiliasm broke out, so that he found himself moved to accept our local congregation after only 10 months. He was introduced here in Des Peres by Herm Pastor Schaller on August 24, 1856. And what a great blessing God has bestowed on us through him during these 19 years! Not only in this church, but in all neighboring parishes he has worked with great faithfulness and love, and several parishes have been founded through his labor of love.

Because he was so happy to serve, he also agreed to take on the arduous task of orphan father at the orphanage "Zum Kindlein JEsu". He moved into the orphanage with his dear wife (as orphan mother) on July 21, 1868. The number of orphans increased rapidly, so that the house had to be enlarged more and more, and finally a new house had to be built. - How cheerfully he moved into the new house and how he gave glory to God alone is still fresh in his memory. However, already sickly for 8 years, the burden of a double office became too heavy for him and therefore he was released from the orphan father office at his own request. How many tears were shed at his departure! For the dear orphan children had easily recognized his fatherly heart and felt his fatherly love, which preferred to ask rather than to command, but which always found willing obedience.

In November he still had the joy of moving into the newly built parsonage and inaugurating it with a lovely speech in the circle of his parishioners. But he was not to live there for long. He had already been ill for 8 years and his illness had become a great nuisance to him in the last 3 years and hindered him in the exercise of his ministry. But he did everything possible - even beyond his means. For the last four weeks he was confined to bed and had great respiratory distress; he almost always had to sit down to catch his breath. Then he showed great patience; he was never heard to complain, but he showed a hearty desire for God's word and prayer. He could listen to the Word of God being read to him for hours. And with what love he spoke of his congregation. He wanted to rest on their graveyard even in death. It was still granted to him to receive the holy night meal by Prof. Schaller. He also chose for his lark the words of the apostle, 2 Cor. 2:2: "I did not think that I knew anything among you, except Jesus Christ crucified. Already on January 7 (that was the last word in his diary) he wrote: "So I will not stall with vain hope; God will make it well, he, my Savior, come when it pleases him!" On Monday, the 1st of February, in the morning 3/4-7 o'clock, the Lord Jesus brought him home. He came, long awaited! Softly and blessedly, without struggle, he bowed his head for the last sleep. He brought his age to 59 years, 1 month and 23 days. The memory of this righteous man should and will remain a blessing for us and all who knew him.

John G. Walther.

## To the ecclesiastical chronicle.

### I. America.

**Usury.** In a letter of March 8, a preacher of our synod asks the editors of the "Lutheran" to publish Luther's writing: "An die Pfarrherren, wider den Wucher zu predigen" (To the pastors, against usury to preach), in short paragraphs in the "Lutheran". Unfortunately, there are still many Lutherans, even Lutheran preachers, who have not yet understood the simple sentences: "Taking interest on borrowed money is usury," and: "Usury is forbidden in the Word of God. To this we take the liberty of replying that an extensive verbatim excerpt from Luther's writings against usury has already appeared in the "Lutheraner", namely Volume III, No. 20. Since, however, in Luther's People's Library, in the 13th and 14th volumes, all the writings which Luther wrote against usury are already included, we consider it more advisable to draw everyone's attention, preachers and listeners, to this double volume, which can be purchased for 50 cents, and to urgently exhort them not only to acquire it, but also to study it with the utmost seriousness, to compare it with God's Word, and to leave all prejudices aside. However, we agree with our dear brother in office that at no time, as now, and nowhere, as here, has it been so necessary for every Christian to become clear in the doctrine of usury and to have a sharpened conscience about it. For never and nowhere has the spirit of usury seized, indeed, already devoured, so many of those who want to be Christians as at this time and in this country, where, as the Schmalkaldic Articles say of their time, "usury and avarice have been torn down like a flood of sin and have become vain law." W. [Walther]

### II. abroad.

**"And steur des Pabst's und Türken Mord."** The Pabst still persecutes Christians where he can. According to the letter of an English missionary, the Protestant Christians on the island of Uvea in Polynesia have in recent years had to suffer persecutions from his worshipers which, as far as bloodlust and inhumanity are concerned, are not inferior to those of former times. These persecutions began with the rule of the French. "Pagans," says the letter referred to, "are not molested by them; but as soon as they adopt the Protestant religion, they do not escape Catholic persecution. The Catholics fall upon them, imprison them, threaten to murder them, scorch and burn them, chase whole congregations from house and home, and murder those who wish to return. Only when they have made a bow before the image of the Virgin do the persecutions cease." At the head of the rabid mob were the priests, who continued to provoke them to destroy the Protestant chapels and to prevent the construction of new ones. When Lord Stanley presented this to the French government, the two priests were recalled and replaced by others. But the usefulness did not last long. All Protestants were to be converted to the Roman Church by force. The Protestants of the main districts were to be murdered. All papists were summoned from all parts of the island. A terrible slaughter ensued. Those who escaped were promised to be spared their lives on the condition that they become Catholics. Although these incidents were reported to the Governor of New Caledonia and to the Resident of Lifu, nothing was done by these authorities for ten months, and the Papists continued to torment the Protestants. The London Missionary Society, through Lord Granville, appealed to the French government. Only now, -

A full year after the atrocities had been committed, the matter was investigated. The Protestants were now allowed to hold their services; the Roman priest, however, who had distinguished himself, was only transferred for a time to New Calcdonia. - — —

As the pope and his followers persecute the Christians, so does the Turk. It is true that in 1855 the Turkish government promised freedom of religion to all its subjects and repealed the law imposing the death penalty on those who become Christians. But it has never taken this seriously. Nevertheless, the persecution of Christians has not ceased. Last January, therefore, a delegation of the Protestant Alliance from England set out for Constantinople to make representations to the Sultan about the continuing persecution of Christians. At the head of the delegation was Lord Conyngham. The letter they took with them was signed by the officials of the Alliance in Europe and America and by other high and distinguished persons of spiritual and secular rank. The deputation, however, made the trip in vain; they could not obtain an audience with the Sultan. Before their departure they handed over their protest to the Grand Vezier. The Turkish envoy in London has now undertaken to defend this rejection in a letter, but his letter contains only empty excuses. He claims that the Ferman of 1855 is still in force and that the reception of such an unofficial deputation would be an innovation in the Turkish Empire. The conclusion of his letter reads: "Indeed, is it possible that the Sultan, who is regarded by the people of the Muslims as the Khalif or Vicar of the Prophet" (Muhammed) "should receive a deputation charged with requesting that strict and peremptory orders be given that henceforth no more difficulty be made when Muslims convert to Christianity? I leave it to you to judge what impression this would have made on the minds of the Muselmänner." So it remains, the Turk does not want to allow the conversion from Muhamedanism to Christianity and does not want to prevent cruelties against those who accept Protestantism, even if they were not Muhamedans before. G.

**Alsace.** In the December number of his missionary journal of last year, Brunn writes: "In an almost incomprehensible way, the German Reich government in Alsace has occupied the Strasbourg consistory with almost all liberal unbelieving members, and these again are offering everything in order to put the believing party in Alsace behind in the grossest way and to bring their liberal comrades-in-arms up there, as well as to fill the congregations with rationalist pastors. A highly gratifying struggle has now arisen against this. A number of congregations, though admittedly not many, have declared almost unanimously that they do not want to accept the unbelieving pastors of the Strasbourg Consistory, and they have taken this seriously and kept their word. When the new pastors were introduced to them, despite all counter-proposals, they did not go to church, but sought out distant believing pastors, and then they appointed their own believing pastors at their own expense. Thus, in Alsace, about 3-4 faithful Lutheran congregations emerged, which did not actually declare their intention to separate from the Alsatian Lutheran regional church, but they did withdraw from the Strasbourg consistory and chose and appointed their own pastors. And we think that these congregations have done absolutely the right thing in this, they shame with their example so many hundreds of Lutheran congregations in Germany, which calmly let themselves be imposed by their higher authorities with all kinds of false-believing pastors and public false teachers and put into their houses of worship, and one seems to think almost everywhere that this must be so, that one should not be afraid of such sky-scraping abominations.

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The people of Alsace must not open their mouths to public heresy, but must calmly accept that the poor souls of young and old are sacrificed to the idol Moloch. God be praised that in Alsace, in the midst of this land so often permeated by the French world spirit, there is still so much old Lutheran spirit that raises its head so faithfully and firmly against the unbelieving spirit of the age and takes up the sword, i.e. is not content merely with all kinds of complaints and grievances on

paper, but takes the church confession seriously and rejects all false doctrine. This is, especially in our time, the only right way of church struggle that is pleasing to God and leads to the goal. - The continued existence of these free Lutheran congregations in Alsace has been reported less in public newspapers lately. We can only wish from the bottom of our hearts that these congregations will fortify themselves more and more firmly and independently on the basis of the pure Lutheran confession and that they will order themselves ecclesiastically, as well as that they will come to terms more and more thoroughly and clearly with the whole rotten and unrighteous national church system along with all other false and irreligious beings of our time.

**Pastor Brunn** writes about his proseminar in Steeden in the preface to the current volume of his missionary bulletin: Also in the year 1874, the Lord has allowed our local institution to continue and flourish in the old accustomed manner. Of the 19 who were to be included in the number of our students, so many did not come that at present we have only 11 students; but we hope, the Lord willing, that in the coming summer the number of our sends to America will not be less than in the previous year. Since I was able to take over the teaching of the pupils again this year, the maintenance of a second teacher has been spared for our institution's treasury. However, in these external matters, God is doing a wonderful thing: if there are many expenses in our institution, we have no shortage for that reason, and if the expenses are smaller, God also ensures that no excess makes us proud. For years, as dear readers already know from old experience, also in 1874, the old rule remains that income and expenditure coincide, we continue our accustomed simple life according to the old order, and God's grace allows us to find our modest share of food and livelihood, without lack and without abundance. To Him be praise, glory and thanksgiving.

Many so-called enlightened people in England have been working for fifteen years to make **gay marriage legal**. In the last sessions of the English House of Commons, there has again been agitation for this, but the bill introduced for this purpose has not been passed. Therefore, up to this hour in England, the children from the union of a man with the sister of his deceased wife are considered illegitimate, and are therefore excluded from inheritance. In Germany, unfortunately, for a long time, even in the national churches, the marriage in law has been considered permitted according to God's word, although it is a forbidden marriage with "his closest blood friend". 3 Mos. 18, 6. W. [Walther].

**The British Bible Society is working on a** translation of the Holy Scriptures into the Low German of Schleswig-Holstein, since the Low German Bible translation by Bugenhagen is out of print and some Low Germans do not understand High German. Unfortunately, however, Low German is so different in different areas that a Low German Bible translation does not meet all the needs of such a translation. In any case, it would be gratifying if a Bible translation would keep alive the delicious Plattdeutsch language, which is also so important for High German. W.

**Jesuitism.** What is JESus to me? - exclaimed a Jesuit when he cursed the "theft of the country" committed against the pope, and he was referred to the Lord Jesus.

who did not have where to lay his head. What is JESus to me? - said a member of an order that calls itself after Jesus' name! The ancients rightly called the Jesuits "Jesuwidder". G.

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### The first resurrection.

The Protestant "Westfälische Hausfreund" tells in No. 43 as a "true story", the pious little son of a pious day laborer died, but the grave was opened after 12 or 15 years in the presence of the father. The lid was lifted, and "there lay the shavings still quite nice, but from the legs of the back vertebra or the arms and thighs was no trace to see". The gravedigger was astonished, but the father said: "I can understand that. My little Jacob, small as he was, was already an overcomer; thus he was called to the first resurrection of the righteous and did not have to decompose. There is no lack of testimonies for similar cases. ... Thus the blessed Oetinger, a true man of God" (then in Württemberg), reports, "he gladly went up to the old commandant Rieger" (known and misunderstood by Schiller and Schubart) "on the Hohen-Asberg, whose strong prayer always soon brought him back to his senses. One year after Rieger's death, for some reason, construction was undertaken in the church where he was buried, and his grave had to be opened. This happened in Oetinger's presence" (at least this seems to emerge from the story); "and to the great horror of the workers and all those present, the completely well-preserved and sealed coffin was found completely empty. But Oetinger said: Do you not know that there is a first resurrection of the righteous? Also the" (still living) "excellent and well known prelate Kapff tells similar things" (e.g. in a bible study on Norderney this summer), "which happened not long ago. A very pious girl was buried, but the tomb was soon opened again as a result of a new death in the family, because then the lightness of the coffin failed and it was opened. Here, very soon after, the rose-colored ribbons and the artificial flowers with which the corpse had been decorated were found intact, but the corpse itself and the shroud had disappeared. Also otherwise one heard in that German country" (Württemberg) "old people tell: with quiet and pious people one occasionally opened the grave and found the coffin empty." - But if one asks for the reason of this first resurrection, one is referred to Rev. Joh. 20, 5. 6. according to which at the beginning of the millennial kingdom the righteous rise, while the rest of the dead come to life only on the last day. We are not interested in the fantastic interpretations of the passage, which make a resurrection possible already now. The imagination is not frightened by any difficulty, even if it is to turn a scriptural passage into its straight opposite. So it is not surprising that the mentioned stories should prove the first resurrection. The coffin is found empty. From this follows nothing more than that it was empty for all eternity. The theft of corpses for anatomical purposes is not so unheard of. If they had seen the resurrected, or any traces and evidence of them, then they would have given the matter a coat of paint, even if only for themselves. But to draw such outrageous conclusions merely from the empty grave is credulity, and this credulity is all the more reprehensible because it discredits faith in general, which is based on such groundless evidence. There has been no lack of ridicule about it.

(Münkels N. Ztbl.)

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### Confession of a Great Statesman.

In a local political newspaper edited by a non-believer, some traits from Bismarck's life are reported. According to them, Bismarck lived without God in his youth. Later, a great change took place in him; in what way is not said. In July 1851, he made the following confession in a letter to his wife: "I do not understand how a person who thinks about himself and yet does not know or want to know anything about God can live his life in contempt and boredom. I don't know how I endured it before; if I were to live now as I did then, without God, without you, without children, I would indeed not know why I should not discard this life like a dirty shirt, and yet most of my acquaintances are like that and live." In 1861, Bismarck expressed a similar opinion in a letter to his sister's husband, who had lost a child. He wrote to him: "We should not get attached to this world and not become at home in it; twenty or thirty more years in the happiest case and both of us will be beyond the worries of this life, and our children will have arrived at our present point of view and realize with astonishment that the life that had just begun so freshly is already going downhill. It would not be worth the dressing and undressing if it were over." Thus wrote a man who seemed to have everything on earth that his heart could wish for, but who, after a little reflection, had to tell himself that without faith in God and in life after death, this life, even with all its earthly glory, was not worth living. It is gratifying that such confessions are brought into the hands of unbelievers. But how many of them will take it to heart?

W. [Walther]

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### Emigrant Mission.

The "Council of the General Council for Emigrant Affairs," headed by Rev. Dr. Rupert in New York, has announced that it has severed all and any connection with its previous emigrant missionary, Rev. Neumann, and has appointed in his place the missionary of the Lutheran Emigrant House, Rev. Berkemeyer.

### Inaugurations.

On Sunday Oculi, my brother, Rev. I. Horn, heretofore of Mount Hope, Holmes Co., Ohio, was installed by me in his new office as pastor at Dexter, Dallas Co., Iowa, at the substitution of Mr. Praeses Bünger. G. Horn.  
Address: Rov. 3.

Lox 180. voxter, Dallas 60th, Iowa.

On the 14th day of February, being the Sunday of Invocavit, Rev. E. A. Grothe, formerly of Lock Haven, Clinton Co, Penn. was installed in the Lutheran congregation at Town Lowell, Dodge County, Wisconsin, by order of the Presidency of the Northern District, by the undersigned. H. A. Allwardt.

Address: Uvv. D. Drotts,  
U6686villv, DoclS" Oo., 4V!s.

### Announcement, concerning the office of General Treasurer of our Synod.

After Mr. I. F. Schuricht has sent in his resignation to the office of General Treasurer of our Synod in writing, the undersigned has asked the President of our Board of Directors for Printing 2c., Mr. E. F. W. Meier in St. Louis, to assume the office of General Treasurer of our Synod on an interim basis, and he has granted this request. His address is:

Mr. L. I'. 4V. Mewr, carv ofL Llvicr,  
524 Nort.6 Main 8tr., 8t. Douis, M<>.

It will certainly be as painful to the members of our Synod as it is to the undersigned that we are forced by circumstances to see Mr. Schuricht leave an office in which he has served our Synod so faithfully for so many years in a thoroughly unselfish manner.  
St. Louis, Mo, March 18, 1875.

C. F. W. Walther, currently President of the General Synod of Missouri 2c.

### Advertisement concerning the institution for the deaf and dumb.

On behalf of the Orphans and Deaf Mutes Association, the undersigned informs you that the removal of the Deaf Mutes Institution from Royal Oak to Norris has now taken place. Norris is on the Detroit - Bay City Rail Road, 6 miles from Detroit. Upon arrival in Detroit, proceed to the Michigan Central Depot. A short distance from the station is the asylum. The address of the undersigned is:

li "v. 6. 8p)solLÜri,i'ä,

Norris, 60th, Miek.

In addition to the undersigned, further information can be obtained from Mr. I. A. Hügli, .377 Oratior ^vonuo, Dotroit.  
Norris, Wayne Co, Mich, March 15, 1875.

G. Speckhard.

### Display.

Scripture: What still hinders the communion between the Missouri and Immanuel Synods at present? Explanation by A. Wagner, former pastor in Ratibor - is now available and can be obtained against payment of 25 cents from  
M. 6. vartüol,

6or. ol Miami 8tr. anä lucliuva

8t. Douis, Mo.

### Conference - Display.

As the honorable Wisconsin Synod has adjourned its sessions this year to April 15 et seq. days, the mixed pastoral conference for Milwaukee and vicinity, scheduled for April 13, cannot be held on the appointed day. The President of the Conference, in consultation with the brethren living in Milwaukee, has fixed the 25th of May as the day for the beginning of the Conference. It will be held in Freistadt, Ozaukee County, in the congregation of Mr. Pastor Schumann.  
G. Kühle, Secretary.

The Concordia Conference will meet, s. G. w., on the 6th of April, in the afternoon of 2 o'clock, at the house of Mr. Pastor Schiebt, in Allegheny, Pennsylvania.  
A. H. Brauer.

For the Lutheran Orphanage and Deaf and Dumb Institution at Royal Oak, Oakland County, Michigan, further received since September 1874:  
From Mrs. Adler \$1.00. Through Past. Speckhard from Christian Gensche in Chicago, board money, 6.00. From G. Engelberger in Detroit 5.00. John Runge 10.00. John Seibert 1.00. Fr. Hauk 50 Cts. A. Neuhausen 1.00. I. Louis Stendel 5.00. Karl Bieth 10.00. Friedr. Jäger 5.00. H. Michels 1.00. Mrs. Theus 2.00. Mr. Knopf 1.00. Mr. Dezur 50 Cts. By Mr. Teacher Riedel, on Mr. I. G. Geyer's wedding in Frankenmuth collected, 18.25. By Mr. Past. Schulze in Columbus, O., 17.24. By Past. Traut- mann of K. G. in Adrian as Dankopfcr 2.00. Contribution by C. W. Beyer 12.50. By Mr. Wendt, Jr. 10.00. By Mr. Sten- dcl 5.00. Collecte at laying of foundation stone in Norris Station 118.15. At infant baptism d. Hrn. C. Braasch 1.25. Collected by Mr. Berger: from L. Flach and M. Trampe 1.00 each, H. Maus 10.00, Chr. Blödel 1.00. C. Plumhoff 5.00, Marie Engelberger 1.00, Albert Römer 3.00, Marie Engelberger 50 Cts., Gustav Tyldes 2.00, C. H. Lang 1.00, L. L. 25 Cts., Peter L. and M. Kullmann 20 Cts. each, from unnamed 50 and 25 cts, N. Mas 25 cts, JohnRutschler and Mr. Thieler 50 cts each, H. Couse 1.00, from unnamed 50 and 25 cts, E. W. Kunning- ham, L. H. Kitus, A. I. Wagner 25 cts each, I. Petz 50 cts, from Mumsord L Fester 5.00, from 6 unnamed each 50 cts, 2 unnamed each 25 cts, V. Geist, Fritz Baumann each 5.00, 2 unnamed each 50 C "S., Karl Weiß 3.00, Adler, Friedr. Ehambe 50 Cts. each, N. N. 2.00, Kuhs, H. Ulrich, Joh. Alter 25 Cts. each, N. N. 50 Cts., H. Ärcsch, H. Valentin 25 Cts. each, Bayer 1.00, Frank Jürgen, N. Sauer, N. N. each 25 Cts., Hrn. Danz, W. Scharf, E. Lippold, Joh. Esser, Stroh each 1.00, Fritz Rudolf, H. I. Marter each 50 Cts., F. Behr 1.00, Peter Günther 50 Cts, of 6 unnamed each 25 cts, N. N. 50 cts, Louis Kern 10 cts, Fr. Schwane- beck 5.00, No. 139 Jefferson Ave, Detroit, 5.00, G. W. Hengk 1.00, Dr. Kiefer 2.00, F. M. Wing 50 cts, Friedr. Reyscher 2.00, from two unnamed 1.00 each, N. N. 2.00, from 2 unnamed 25 cts. each, Julius Stell 2.00, Werner 1.00, Georg Hol- mann, Fcttmann 25 cts. each, A. Piper, H. Nach each 50 cts, H. Herzog 1.00, H. F. Lins 25 cts, John Hennisson 2.00, B. Men- ker, R. N. each 1.00, from 2 unnamed each 50 cts, N. N. 1.00, Robert u. Bruder 50 cts. From Past. Molls Gemcinde in Detroit collected by Mr. Berger: from Bro. Wohrmann, Bro. Bliemei- ster 1.00 each, G. Krum 25 Cts, I. Krüger 50 Cts, Gutschow 1.00, Wagel 25 Cts, Peters 20 Cts, F. Wick 50 Cts, Gcbhard 30 C "S., Goos, Bro. Schmidt 50 Cts. each, Joh. Sage 25 Cts, Job. Hacker 50 Cts, Karl Stool 60 Cts, Fr. Wahrmann 50 Cts, Johann Stange 2t) Cts, Appel 35 Cts, N. N. 25 Cts, N. N. 15 Cts, Joh. Schmidt, Konr. Knecht, Wöhler, F. H. Stünkel, Julius Pä- dike each 50 Cts, Marie Nüger, Senior each 25 Cts, H. Tabkr 50 Cts, Morisky 25 Cts. Dmch Past. (Lpckhard, board money from I. Maas in Detroit 10.00. By Past. Bremer in Oshkosh 1.00. Bon I. Schubrink 1.15. By Collector Walz from Will. Schumacher, G. Galster 5.00 each, H. Kimmel 1.00. By Past. Avel- berg by readers of the parish bulletin 18.00. Bon Past. Ho- fuis' congregation in Columbus, Texas, 6.00. Through teacher Noschke from Past. Riedel 5.00. By Past. O. Schmidt, collected at the wedding of A. Bachmann in Ehester, 4.00. By Cantor Riedel in Frankenmuth, collected at Michaelmas, 15.50.

Through teacher Nüchterlein in Frankenmuth, collected at Konr. Keinath's wedding, 16.00. Through Past. Hattstädt by G. Mohr in Monroe 1.00, Mrs. Barbara Güttlcr there 50 Cts. Through  
Past. Joseph Schmidt in Saginaw by Adam Weis 2.00, Adam Mittelberger 10.00. By Past. Beruthal by M. Brügel 1.00. By Mrs. Gimpel in Adrian 1.00. By Past. Speckhard collected by several friends from H. Stöcker 6.00. Collecte of the congregation of Past. Trautmann in Adrian on the 19th Sunday after Trinity 21.78, By Colle.ctor Berger, in Past. Moll's congregation at Detroit collected: from Weitschat 25 Cts, Johann Schulz, Fr. Pormann, F. Haut, F. Ulrich 50 Cts each, Louise Gü- gelo 1.00, Ferd. Klackotz, Ferd. Helbig, Friedr. Strock 50 Cts. each, Aug. Holzig 25 Cts, Karl Sröck 50 Cts, Ernst Tabian, Fritz Krause 25 Cts each., Fritz Beuke, John Herath, John Beuke 50 Cts each, John Träder 1.00, Ludw. Stirsfsky, Aug. Zimmer, John Kamin 25 Cts each, Louise Banner, Fritz Ritter 50 Cts. each, August Wischer 75 Ets., Albert Wägner, Gottlob Kamin, Heinr. Horren 25 Cts. each, Friedr. Call 50 Cts., Leopold Schulz 75 Cts, Ferdinand Wittenberg 25 cts, Karl Nrmitz 50 cts, Eduard Lützow 35 cts, John Ritter 25 cts, Hermann Liebetreu 50 cts, Aug. Liebetreu 25 cts, A. Libzinski 50 cts, Christ. Malo, Aug. Katz 25 Cts. each, Karl Schwarz, Heinr. Bierwirth 50 Cts. each, Alb. Wittenberg, N. N., Wilhelmtr Göschels, Anna Maier, Heinr. Hops, Christian Strllberger 1.00 each, John Brechner 3.00, Georg Jäger 50 Cts, W. Klatt 1.00, Kraft 25 Cts, Lenz 30 Cts, Margarethe Deinzer 25 Ets, Heinr. Karschnick, John Tvmass 50 Cts each, Fr. Schrmml 25 Cts, Jak. Welz 2.00, F. G. Rupsel 1.00, N. N. 2.00, Chr. Hübner 50 Cts, John Brodel 10.00, Karl Knaupe 2.00, Joh. Fouster 25 Cts., N. N., Aug. Zander 1.00 each, Karl Birr, Rattke 2.00 each, Aug. Grönwald, Karl Salz, Karl Sylvester 50 Cts. each, Heinr. Becht, Aug. Peter each 25 cts, Friedr. Otto 50 cts, Chr. Arnds 25 cts, Nemitz 50 cts, Hoppel 25 cts, Wilh. Schnitzgrr, Wilh. Schröder each 1.00, F. Friedmann 10.00, Leonh. Beck 2.00, Karl Beck 1.00, Marie Beck 25 Cts., Joh. Diegel 2.00. By Mr. Kündinger collectirt of the County Treasurer 25.24. By the same of Mr. Duvenois 5.00. By Past. Jske, collected on Thanksgiving Day, 19.00. By Past. Partenfelder from Neumer u. Weiß each 1.00. By Past. Jor of Wittwe Rauch 5.00. By the same 1.00. By Past. Hüge von der Gern, in Bremen, Ind. 11.00. By Rev. I. Hahn 25.00. By Rev. Achenbach from Mrs. N. in Venery 5.00. By the Kinder- blatt 8.00. By Rev. SilverS 80.00 (69.00 from the parish and 11.00 for boards sold). By Mr. Albrecht in Detroit 10.00. Collecte of the congregation in Adrian 12.00. Thanksgiving Collecte in Past. Stülpnagel's parish 7.50. Desgl. of Past. Zuckers parish 12.50. By Past. Schaaf Kindtauf-Collecte at Mr. Kulow 1.50. From himself 50 Cts.

For poor college - students at Fort Wahne:

Received with heartfelt thanks: By Past. Pröhl, collected at H. Knecht's wedding, for F. Otte K13.50. By Pastor Beyer's congregation in Pittsburg for H. TheiB K13.00. By Past. Wunders Jungfrauenvcrein for L. Schwarz O13.00. From Past. Wagner's maidenvcrein for Looks \$15.00. From Past. Bie- wend's Boston congregation for M. Dürst K37.75. From Rev. W. Bartling's Virgins' Vcrein for Tb. Kohn K15.00, for Max Albrecht P5.00. From Past. M. Große'S Jungfrauenverein for W. Steffen G5.00, Past. Joh. Große'S Jungfrauenverein P5.00, from Frauenverein H5.00. From Past. Sritz' Frauen- und Jungfrauenverein for F. Sritz H5.00. From Past. Schöneberg's women's club H30.00, from the virgins' club P15.00 for I. Jauch. From Past. L. Lochner's congregation for A. Johann P22.00. From Rev. F. Lochner's virgins' association for A. Biewend H8.00. Subsequently acknowledged: From Rev. Stocks Frauenverein for I. Borth H46.00. From Past. Hochstetter's Frauenverein a large consignment of linen, shirts, stockings, etc. Otto Hanser.

St. John's Lutheran Parish of Quincy, Ill, hereby certifies receipt of the following gift of love."

From the congregations of Messrs. Pastors: M. Stephan \$14.70, F. W. Pohlmann 9.00, C. Schmidt 15.55, Ph. Schmidt 7.00, L. E. Knief 17.50, G. Grüber (Gem. in Van Wert 2.00, St. Tho- maS-Gem. 5.15, Past. Grüber himself and St. Johannis-Gem. 3.80) 10.95, Ch. H. Löber 15.55, C. F. W. Hüge 16.00, I. L. Daib 17.15, C. Seuel (of I. F. Köpsell, L. Borchard, H. Köp- sell, C. Borchard, Aug. Keup each 1.00, M. Keup, W. Drgenrr, L. Matter, Past. C. Seuel themselves 2.00 each, F. Köpsell 50 Cts.) 13.50, H. W. Wehrs 8.58, I. F. Niethammer (6.00 from the Gem., 2.00 from A. Schwegler) 8.00, F. SievrrS 10.10, Fr. Schumann 10.01>, C. Kollmoraen 2.25, I. G. Schäfer 5.00, C. Seuel (W. Fellwock, W. Bußlaff, M. Wagencr, A. Marohl, C. Strinbach, G. Steinbach, W. Jagow, I. Oertwig, W. Möricke, C. Schwantes, F. Christian 1.00 each, F. Rabe, W. Schulz 50 cts. each, F. Wurl 25 cts.) 12.25 as second consignment. From Mr. D. Schmalz 1.00.

May God bless the dear givers abundantly!

Quincy, Ill, March 9, 1875, Louis Hölt er.

Received for the seminary household in St. Louis: From Mr. Past. Streckfuß's congregation P79.00. From Mr. Past. Brandt's parish H32.50. From Mr. Rev. Heine- mann's parish P40.00. From an unnamed woman Pork. From Mr. Heinicke in St. Louis, dishes worth H27.75. From the Women's Association in Mr. Past. Schöneberg's congregation 2 shirts, 2 pairs of stockings, 3 head box covers, 3 bed sheets.

At the same time, I hereby announce that I will be resigning from my position as caretaker on April 1 and handing it over to my successor, Mr. Heinrich Jungkuntz.

St. Louis, March 20, 1875, A. Waschilewsky.

For poor students received from Mr. L. Lange in St. Louis H25.00. (Received under the general provision "for the kingdom of God.") By Rev. Th. Wichmann in Aurora, Ind. (as early as November b. I.), from his dear congregation S10.00. C.F.W. Walther.

## Changed addresses:

kev. II. Lnxvldro^lit, 905 >Vc!8t 2lsl 8tr, OliivLAo, III.

k "v. II. 86lile--8v!munn, Kvvnoills, ^Vtrits 60th, Inä.

I^uävv. 8elliir>i(lt, cmrcr ot' üsv. O. II. lLoli", soloist, III.

## Volume 31.

### To illuminate Iowa's latest efforts to mend fences.

Motto: "That would be the best thing for the matter, if your people taught right and brkcnnet out freely and roundly: Dear friends, God has let us fall, we have erred and taught false doctrine; let us now become wiser, be careful and teach rightly. For it cannot be done by covering up and concealing things, nor can one satisfy his own conscience or that of other people. For such evasions are not pleasing to God, who will demand a sharp judgment from us, especially for the sake of doctrine.

Luther's Words to Bucer. (Walch 17, 2593.)

## II.

What is the meaning of the objection of the "Kirchenblatt" against the fact that we had also used the Dorpat report in our documentary proof from the "Händeln und Bücher", we have illuminated in the previous number. This reveals the false game of the Iowa vocal leaders, in that they, depending on what suits them, hang the mantle nicely to the wind and soon triumphantly insist that "the position of the Iowa Synod is, however, **exactly that of** the expert opinion, which answers all pertinent questions in a genuinely ecclesiastical manner," etc., but soon again with deep indignation, soon, however, with deep indignation, we are struck again by the obvious lack of conscience and the crying injustice if we now illuminate the position of the Iowans from the report to which they have so publicly and emphatically committed themselves.

Obviously, the "Kirchenblatt" would like to use the same approach with respect to our quotations from Löhe, but it seems to have considered the risk too great, and therefore it soon relents again. First, the "Kirchenblatt" has its "Conrad" tell the well-known fable of the wolf who tore the lamb because the lamb's "father" had once scolded him. With this, the "Kirchenblatt" gives a hint that, viewed closely, we Missourians actually did not act quite right when we illuminated the "direction" of the Iowa Synod with Löhe's sayings. Fritz" also understands the suggestion in this way and says: "I have also already said that you cannot be held responsible for what Father Löhe said.

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says." But then it occurs to "Conrad" that this evasion would be a too obvious fluff, and that the fable of the wolf and the lamb does not fit here at all, since the Iowa Synod has declared itself very loudly and audibly in favor of "Father" Löhe's direction. Yes, the "Kirchenblatt" even lets its "Conrad" say words in glowing enthusiasm for Löhe, which we should have expected least of all from people who so gladly ridicule others as "jab brothers, copycats and copycats". He eagerly exclaims:

"God be forewarned that we denied (!) our blessed father and master before the family of the Missourians.) Shame and disgrace on the Iowan who would not be freshly and joyfully ready to share in the disparagement (!) that might be given to our blessed benefactor."

Every Iowan should remember this. The fact that Löhe, by the way, "was still in good agreement with the Missourians" when he wrote the quotations we have cited, cannot cast a shadow on our evidence against Iowa. The Missouri Synod, however, did not immediately break off its relationship with Löhe when the differences arose, but first tried everything possible to establish complete unity, and even sent two delegates (Professor Walther and President Wyneken) to Germany for the sole purpose of "thus bringing about a longed-for agreement with the Lutherans there, with whom we had hitherto been in closer contact, in regard to the pending doctrinal differences, with God's blessing. But when this serious attempt to bring about a longed-for agreement also failed, and Missouri could not agree to Löhe's demand that the pending doctrinal differences be considered and treated as "open questions" within the Lutheran Church until the Church would decide and fix these allegedly as yet unresolved questions in a new symbol, the connection between Löhe and Missouri dissolved all by itself. Missouri preferred to give up all the advantages it had enjoyed so far rather than accept or approve Löhe's open-question theory; Löhe, on the other hand, now founded the Iowa Synod, which, as Löhe wrote in 1859 about "the intention of their

Dasein", should "represent its own direction in America", and which also - "it does not need to conceal it" - "has its direction as an inheritance from its fathers and keepers in Germany" (See "Memorandum" of the Iowa Synod of 1864, p. 29.). As long as the Iowa Synod has not publicly and solemnly renounced Löhe's peculiar "direction", it will not be able to justifiably complain if it is held responsible for this rather strongly Romanizing "direction".

Another trick of the "Kirchenblatt", by which it tries to stamp our evidence from the "Händeln und Bücher" to all its readers, who have not read our articles, to be deceptive and conscienceless, is that it repeatedly accuses us of having "mutilated" and "cut down" the cited testimonies in our exposition and of having "left out" just "the main thing", on which everything depends. Now, it is certainly true that it is a disgraceful knavery when someone pretends to prove something from the cited testimonies, while he, against his better knowledge and conscience, omits the very sentences and words that contain the right light to recognize the true meaning of

the words in their context. If testimonies are mutilated in this way, it is of course easily possible that a completely different, perhaps just the opposite sense comes out of the words. This is what the devil once did to the Lord Christ when he quoted from the 91st Psalm the words: "He has commanded his angels over you to keep you," but by omitting the words "in all your ways" he had first mutilated and truncated the quotation. And the "Church Gazette" would obviously like to bring us into the bad suspicion of such a lowly procedure in our presentation of evidence, when it repeatedly accuses us of having "omitted the main thing", of having "mutilated" and "trimmed" the cited testimonies, and thus of having brought about our documentary evidence only by falsifying the documents. The fact is, however, that our quotations from the "trades and books" without exception really contain everything completely and exactly what we are supposed to have "omitted". If we had in our

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If, in the course of the citations, with otherwise faithful and conscientious presentation of the testimonies, we were to be guilty of an improper omission, we could still excuse the "Kirchenblatt" to some extent if it were to be quite upset and indignant about us because of this and were to vent its "pain and anger" on our poor person; although in such a case we could certainly also justifiably demand that, because we otherwise state everything correctly and precisely, we should not immediately be accused of deliberate and malicious fraud. However, as already noted, not in a single case can the "Kirchenblatt" prove that we have somehow falsified our documents or "mutilated" or "trimmed" our citations, because throughout we have completely and accurately stated everything, and not a single word is missing in our citations from what we should have "omitted" in our presentation.

Perhaps now the "church sheet" will exclaim again quite unspeakably astonished and indignant: "How is it only possible that one can misunderstand us so! We have indeed written that Mr. S. We did write that Mr. S. had "omitted the main thing" here and there in his exposition, that he had "mutilated" and "truncated" the words, but it would never occur to us to want to say that he had done this in his citation of the testimonies and that he had falsified the citations themselves; we meant only this, as a matter of course, that although he cites everything quite exactly, correctly and completely, he had nevertheless left some things out of account in the application that he then makes of the cited passages. That is why we said that Mr. S. had -mutilated\* and -cut\* the sentences, yes, he had -left out the main thing\*. What a strange misunderstanding it is, however, to think that we wanted to blame him for a fraudulent omission or mutilation in attracting the citations themselves!" - So, we say, perhaps the "Kirchenblatt" will want to talk itself out of it in a lying way. But so that everyone can form his own opinion about the matter, we will go through the individual cases one after the other and examine each of these accusations in more detail.

From the "trades and books" we had led the proof that according to the strict wording of the Iowa pronouncements all not symbolically fixed doctrines were to be regarded as open. Since it had already been asserted earlier by the Missourians that according to this theory many important doctrines, and among others even the doctrine of the divine inspiration of the Holy Scriptures, had to be regarded as "open", because not yet expressly symbolically fixed, Prof. S. Fritschel, in Brobst's "Monatshefte" of September 1871, had sought to meet this objection by saying that "a stranger misunderstanding can hardly be conceived," for the doctrine of inspiration, though "not a Lutheran doctrine of distinction, is a common Christian doctrine"! The "Kirchenblatt" is now quite indignant about the fact that we blame the Iowans, according to their theory all questions which are not decided in the confession must be considered open, because Prof. S. Fritschel has long since admitted that the doctrine of inspiration is not an open question. It therefore quotes a few sentences from Prof. Fr.'s essay and then lets his "Conrad" and "Fritz" talk about our allegedly committed screaming injustice here in the following way:

"C. Now say, is it not stated in the clearest possible terms in this essay that the "many important doctrines of Scripture," such as the doctrine of the divine inspiration of the holy Scriptures is one, do not belong among the open questions, and that they are not "to be left to a justifiable doctrinal freedom in the Lutheran Church"?"

"Q. Why do you need to ask me this?

„C. Well, then you must also agree that I am right not to answer and not to get involved with a man who not only tells people that he has read something in our trades and books that is not in them, but who also does not say what is in them, but, although it lies before him in black and white, and he has read it, says the very opposite of it, and then heaps invective upon invective, as if one were dishonest and unfair because one does not do him justice, and who boasts and boasts as if one could not refute him if one kept quiet about his false accusations!

"Q. Yes, Conrad, I understand how this must hurt you."

This is all that the "Kirchenblatt" has to say about this point. We now ask: What kind of suspicion does the "Kirchenblatt" want to cast on us here? What is it complaining about, as an injustice committed on our part? What must every reader of the "Kirchenblatt" find us accused of in the words quoted? Is it only that we have taken Prof. Fritschel's essay into consideration and correctly communicated his words to our readers, but then did not want to accept this objection? Oh no, for the Iowa charge is quite explicitly and exclusively that "the man does **not say** what is written in the books, but although it is in black and white before him, and he has read it, he says the very opposite of it. Here every reader of the "Kirchenblatt" must think that we have passed over this point quite silently and have not mentioned anything about it. But it is a fact that we have treated this point in our article about the "misunderstandings" in the number of May 1, 1874 (page 78, column 1), as one of those notorious Iowa "misunderstandings", and that Fritschel's own words were also quoted and illuminated there. What right does the "Kirchenblatt" have to blame us, nevertheless, for having fraudulently passed over the point completely and not having taken any notice of it? And what should one think of such a way of fighting? Is it not a shameful "false, unfair game" that Iowa is playing here?! If the "Kirchenblatt" had tried to present what we have already written in the May issue of the "Lehre und Wehre" 1872, and in the "Lutheraner" at the designated place about this point as not valid, then this could still have been united with honesty. But to make his readers know that we have deceitfully not taken any notice of this point, that is simply not honest, not truthful, but quite obvious, gross fibbing. But the more it is quite true that we would have acted perfidiously if we had really, as the "Kirchenblatt" accuses us, with knowledge and intent, completely omitted some main point in our proof from the "Handel und Bücher," the clearer it is that we have acted perfidiously, if one intentionally accuses him, who is innocent of it, of such a disgraceful knavery, in order to thereby stamp him as such a degenerate character that everyone "must realize how right one is doing if one does not get involved with such a man and does not answer him.

The second case of this kind concerns our excerpts from Löhe and the argumentation based on them. Here, too, we are said to have badly deceived and misled our readers by "cutting down" Löhe's words and "omitting" completely just that which is particularly important. This is the accusation of the "Kirchenblatt" from "Conrad's" mouth:

"The blessed man's words even hold the gold standard, only they do not have to pass through the hands of Mr. S. first, for he prunes them so that they are never fully important."

And later:

"Q. Yes, but Löhe speaks of open questions as something undecided, doubtful, questionable, uncertain, until the church settles the question by a symbolic decision, and says not a word about the fact that he only wants to say that they are temporarily questionable and undecided for the church. But everything depends on this, and Father Löhe should have said this clearly, otherwise one must come to the thought that the doctrine itself is only certain and decided by the decision of the church.

"C. Good friend, the Rev. Löhe did that, but Mr. S. left it out of his explanation, because that would of course have made the whole concept crazy for him. See there it is: What separates further can be considered as a pending matter, as an open question within the Lutheran Church. In addition, this is written with bullet-ridden letters by Father Löhe, and yet Mr. S. did not pay attention to it. That is why I said earlier that he had cut his words before he put them on the gold scale. And that is what Mr. S. then calls proof from the hands and books."

We ask here again: What accusation against us is clearly expressed in these words? What must all unsuspecting readers of the "Kirchenblatt" think of our offense after these words? Is it only that we have first quoted all of Löhe's words diplomatically and correctly, but then in our application of his words to prove our point, we have not hit the right mark, but by one-sided emphasis on certain expressions have inferred more from Löhe's words than we (according to the opinion of the "Kirchenblatt") would have been entitled to infer? Oh no, that is not the charge. Rather, we are supposed to have falsified Löhe's words by omitting them. For "Fritz" first says: "Löhe should have said that explicitly, but he does not say a word about it"; and "Conrad" now gives him the clarification: "The Rev. Löhe did that, but Mr. S. left it out in his explanation, because that would of course have made the whole concept crazy for him!" Through this speech, the reader can only get the impression that we had eliminated the allegedly decisive words from Löhe's own words, where we cite them, in order to be able to impute to Löhe an opinion that was foreign to him. Fritz" probably still says at the very end:

"Well, I am no longer angry and surprised at Mr. S., but only at myself that I let myself be led around by the nose and never saw with my open eyes what was there in black and white",

from which words a thoughtful reader can easily assume that Fritz means our quotations from Löhe, and that they are complete and correct after all. Most readers, however, will retain the impression that all the preceding alone can give, namely that we have "omitted" the main thing from Löhe's own words and have thus falsified the citations by omitting important words. But what is such a procedure different from a  

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cleverly calculated, but quite dishonest false game peppered with brazen lies?

In addition, we have not even ignored Löhe's expression "within the Lutheran Church" in reality. Has our presentation of the open-question theory been about anything other than "open questions within the Lutheran church"? And does not our evidence show most clearly that we always speak of the matter from this point of view? The matter in question was, after all, the questions: 1. which doctrinal questions are to be regarded as "open" "within the Lutheran Church"? 2) Why are these questions "open"? 3) How are they to be treated with regard to doctrinal discipline and church fellowship? And as far as the answer to the first question is concerned, Löhe always distinguishes only between the "symbolically fixed" or concluded questions on the one hand, and the "symbolically undecided", "left open", "not yet concluded" questions on the other hand, which latter he also calls "pending questions", "unfinished matters", "*dubia*," i.e. doubtful matters, and so on. i.e. doubtful matters, etc., until the Lutheran Church settles, concludes and decides them in a new symbol. From Löhe's words, therefore, nothing else can be concluded as his opinion than what we have concluded, namely, the sentence: What is "not yet symbolically concluded" is also still an "open question" within the Lutheran church. - Löhe himself answers the second question: "Why are these questions still 'open'?" by saying that "decisive, bright light is reserved for the present or subsequent time", that they have not yet "emerged from the struggle of the church with complete and definite clarity", that they "remain as open questions reserved for further enlightenment", and so on. What should make these doctrinal questions open is the lack of clarity and light about them. Only when the necessary "decisive light" is available, they can be symbolically fixed and concluded. Whether Löhe would have admitted of such questions, as the "Kirchenblatt" implies, that "one cannot say of any doctrine that stands in the Word of God that it is uncertain and undecided for itself until the church has made it certain and finished by its decision", we cannot know so precisely, since we do not find any discussion of it with him. But this would not matter, since he describes his "open questions" quite definitely and clearly as those which are not yet ripe for decision because of the lack of light in the Church. Even among the papists, those who have been somewhat wiser have conceded that such doctrines, which the Church establishes from Scripture as articles of faith, are not "in relation to Scripture itself," but only "with respect to the Church" obscure and uncertain until the ecclesiastical or papal decision has remedied this deficiency and fixed the dogma. - Finally, with regard to the third question: "How are such symbolically open questions to be treated, i.e. whether they may be regarded as separating the church?" Löhe's answer is no less clear and definite, that such "questions that have not yet been symbolically fixed and come to a conclusion" may not abolish church fellowship. According to Löhe, such questions, because they have not yet been symbolically resolved and fixed, should therefore be regarded "within the Lutheran church" as free.

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questions or still unresolved problems are considered and their solution, until the church itself once decides, is left to the conscience of the individual. And against this Loehe-lowaian theory Missouri has always protested and must still protest today and fight this "direction" as being highly dangerous for the unity and purity of doctrine "within the Lutheran Church". For this would mean that in our congregations and synods, instead of the Word of God, only the ecclesiastical confession would be allowed to serve as the actual authoritative rule and guideline for doctrinal purity, doctrinal discipline and church fellowship, and many errors would thereby be assured free access to our pulpits and schools. According to this theory, all disputes "within the Lutheran Church" about points that were not yet symbolically fixed would always have been about "open", i.e. symbolically unresolved and therefore free, non-church-dividing questions (e.g. the disputes after Luther's death, insofar as these had not already been expressly decided in the Augsburg Confession). And whoever went beyond the symbols of that time in such questions and practiced doctrinal discipline on the basis of the decision of the Word of God, or whoever for the sake of his false doctrine declared the brotherhood of faith, would have had to have committed a blatant sin according to the Löhe-lowaian "direction", because these questions had not yet been settled, decided and brought to a conclusion "within the Lutheran Church".

If the "Kirchenblatt" now tries to present the matter as if Rev. Löhe had spoken of "open questions" only in the same sense in which the Missourians themselves admit that there are certain non-church-dividing questions, i.e. scriptural doctrines in which they do not believe they have to take the fight to the extreme in every case, then this is again nothing but tiresome mirror fencing and shameful jugglery. For what we dispute about Löhe's and Iowa's "direction" is above all that it depends only on the decisions laid

down in the symbols whether a doctrine "within the Lutheran Church" is to be regarded and treated as open or not open, church-dividing or non-church-dividing, and that one must therefore allow a justified doctrinal freedom to prevail in our Lutheran Church in the as yet symbolically unsolved and unresolved questions. Nowhere did Löhe define his "open questions" simply as non-church-dividing questions; they always stand in direct opposition to the symbolically closed ones; and it is precisely in this "being left open" of such questions that he finds the reason why different views about them can stand side by side in the church. This is the actual core point of the Löhe-Iowa theory, that it wants to assert the ecclesiastical symbols as the exclusive standard of doctrinal unity, doctrinal purity and doctrinal discipline "within the Lutheran Church" and that it continually cries out any going beyond the symbols to the divine standard of Scripture even when handling ecclesiastical doctrinal discipline as an arbitrary narrowing of the analogy of faith, tearing apart of the community of faith, heaven-shattering sin, and so on. And now, in the end, the Missourians are said to mean exactly the same thing that Löhe and Iowa also mean; and they, in turn, are said to have meant only the same thing as Missouri. O of the dishonest, false game! When shall there be an end to such gloomy fluff and sleight of hand?

Finally, the third case, in which we are said to have "mutilated" something and "omitted the main point", concerns the statement of the Iowa Department on open questions. Because this very statement is of vital importance, we are reprinting it here in full. It reads as follows:

"We treat the doctrine of the last things as an open question, that is, as one on which different opinions can be held without disturbing church fellowship, as a question on which no symbolic decisions have yet been laid down in the confessional writings of our church, for which reason both views can stand side by side in the church."

We have printed this explanation just as completely and exactly in our earlier article, but then we have emphasized the second part of the explanation as the one that is especially important and decisive for our argumentation, because in it the very point that is at stake is clearly stated. To our good fortune, the "Kirchenblatt" now says here:

"But now see how the same Mr. S. has printed the same Iowa statement on the first column",

from which the readers of the "Kirchenblatt" can see that we have really given this explanation completely. But because, as already noted, in the following column, where we briefly characterized the Iowa open-question theory and compared it more closely with the later contradictory explanation, we have not again quoted the whole explanation, but only the second decisive part, we must now be accused of having committed an obvious villainy, because "the main thing" about this explanation is precisely the first part, in which it is explained that open questions are non-church-dividing questions! As if this had ever been objected by us, that really "open questions" are also non-church-dividing, and it was not rather only about that: Which questions are open? And why are they? Are they the "symbolically undecided ones"? And are they precisely because they have not yet been symbolically decided? But listen now to the accusation that the "Kirchenblatt" raises against us here:

"Q. But in all the world, Conrad, what should one think of the man? He has just left out the passage where you say that open questions are non-church-dividing questions.

"C. He did, and because now the place is not there, so he says, we said now only so .

"Q. I still can't believe how Mr. S. was able to get over his conscience to omit this main passage and then to accuse you of concealing and covering up..... If Mr. S. mutilates your sentence and omits the main point, then the meaning comes out: an open question is what is not yet fixed by the church..... And because the fine Mr. S. would like to reproach you for that, therefore he leaves out the main thing quite silently." (!)

We ask here: What right does the "Kirchenblatt" have to accuse us of fraudulent "mutilation" and "omission" and to want to pillory us as conscienceless people, when it itself has to admit that we also quote this declaration completely uncut and completely, just where we quote all testimonies one after the other? Should we then, after we have already communicated it completely, also be obliged to print it again in its entirety every time we want to emphasize something from the explanation? Shall we not refer to the decisive words and

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How can one explain this Iowa accusation and suspicion in any other way than by the fact that the "Kirchenblatt" is again playing a rather unfair and quite false game here, and that any accusation or suspicion can only be explained by the fact that the "Kirchenblatt" is again playing a rather unfair and quite false game here. - But how can this Iowa accusation and suspicion be explained in any other way than by the fact that the "Kirchenblatt" is again playing a rather dishonest, rather false game here, and is using every conceivable trick and deceit to attach an undeserved taint to our evidence?

We are said to have "omitted the main thing", because Iowa's main concern was to explain that there are "doctrines in which a difference is not church-dividing", and that is why the words "church-dividing" were omitted from the statement:

"an open question, that is, one on which different opinions may be held without disturbing church fellowship."

prefixed as the most important!! Strangely! How now everything clears up so beautifully! Alas, alas, it is only Iowa jugglery and mirror fiddling! For in this statement it was about the chiliasm, which the ministry of the Iowa Synod wants to be tolerated as an "open question", "about which there are no symbolic decisions". Quite apart from the question how the chiliasm of the Iowa Synod of 1858 is to be judged according to Scripture and symbols, it is quite clear that the declaration calls "the doctrine of the last things" an "open question" and for this very reason, because this question is still "open", demands toleration for its chiliasm. This is stated in the first part of the Declaration, where it is said that an "open" question is "one in which different opinions may be held without disturbing the communion of the Church. And what is really an "open" question cannot be church-dividing. That is why we wrote in our earlier article that there is no dispute between us and Iowa about this. But the further question is: Why does Iowa consider chiliasm to be such an open question? For what reason does it count its "doctrine of the last things" among the open questions? And this is answered by the second part of the explanation:

"as a question on which no symbolic decisions have yet been laid down in the confessional writings of our church, which is why both views can stand side by side in the church."

Hereby it is irrefutably clearly stated that the reason why a question is to be an "open" one is to be found in the fact that "no symbolic decisions are laid down about it". This is supposed to be the mark of an "open question", by which it differs from others and by which it is to be recognized as open. If something has not yet been decided symbolically, then different views about it are to be tolerated, because it is then an "open question". And this was exactly the point at issue between Iowa and Missouri, for the question is: whether, because no symbolic decisions have yet been made on a doctrinal question, the question is also necessarily an "open" one in the sense that "different views" about it are justified "within the Lutheran church. If we were to prove to the Iowans that in their



earlier debates they simply made the "non-symbolically decided" questions into open ones, that they took the lack of a symbolic decision as the characteristic feature of their "open questions" and as the reason why they were not "symbolically decided," we would have to prove that the "open questions" were not "symbolically decided."

If we have established that these questions are "open," we obviously had to adhere to the second part of the Iowa Declaration, in which all this is stated. An example may make this clear. Let us suppose that someone had publicly declared: "I consider Freemasonry to be a middle thing, (a) that is, something in which various actions can take place among Christians without church discipline being applicable, (b) a thing which is not condemned as sinful in our symbols, for which **reason no** one is to be taken into church discipline about it. This explanation, as far as it concerns the description of a middle thing, has two parts. The first part, marked (a), we also accept as correct, for what is really a middle thing, no one should be conscience-stricken about. The second part, however, from (d) on, we reject most decisively, for in it the false proposition is expressed that it depends on the decision of our symbols whether something is a middle thing or not, and that consequently everything that is not symbolically rejected is to be counted among the middle things. Rather, we say: here it depends only on the decision of God's word, and nothing is a middle thing that has already been decided in God's word. If he who had made such a declaration should later deny that he had simply made the things that were not symbolically rejected all mean things, I would have to hold not the first but the second part of his earlier declaration against him in order to convict him. This is exactly how it is with the Iowa Declaration. If Iowa had meant nothing more by "open questions" than that there are certain doctrines that do not separate the churches, then it should simply have said nothing more. But why does it always emphasize the lack of a symbolic decision as the right characteristic of the open questions and as the right reason why they should be open?

And if the "Kirchenblatt" here portrays us as unscrupulous deceivers, because we have not printed the whole declaration each time, but only the second part; - if it further forgives that we have just "omitted the main thing"; - if it estimates that the declaration, as it reads in full, contains the meaning: "open questions could only be such doctrines as are not in the confession," but by our alleged mutilation it gets the sense: "an open question is what has not yet been fixed by the church"; - what is all this but obvious jugglery and mirror fiddling and a shameful false game? After all, it is written large and wide in the declaration that because no symbolic decisions have yet been laid down, the question is an open one and not one that separates the Church. We recall here again the words of Luther in relation to the king of England: "Thus we hear that the king is a sophist and a glossator, who wants to color all things with little bells and keep them with a semblance. He who has no breath for clear, certain truth can easily twist and affect, even if he has to tear his mouth open like a pike when it is torn from a fishing rod. For there is no end to brooding and twisting, therefore one can do nothing steady with such."

But the "Kirchenblatt" crowns its audacious counter-attacks against us by also accusing us of a "freventliche, Muthwillige Lüge". So, if Iowa is of us of a false

If Iowa is already accused of play and convicted with documents, it feels so deeply offended and hurt by this that it may not answer us at all because we do not come "more nicely" and "more mannerly. But if it is a matter of doing something to us, then Iowa is immediately at hand with the accusation of a "malicious, wanton lie"! But now see what this "lie" is supposed to consist of! We had pointed out in the "Lutheran" of J. S. 115 that there was still a great difference between Iowa and Missouri in the understanding of the expression "non - church-dividing? doctrine" there was still a great difference, for Iowa meant that in such a doctrine one must "under no circumstances" practice ecclesiastical doctrinal discipline, while Missouri meant only that in such doctrines it was "not under all circumstances" necessary to recite the brotherhood of faith; and we had then added: "Everyone can now easily see how great the difference is whether I say: "Doctrines which in **no** case may lead to the abolition of ecclesiastical fellowship^, or whether I say: 'Doctrines which do **not in every** case have to lead to it'" But to what extent this difference really proves to be a great one in the practical application to individual cases, we thought we need not elaborate further. The questions themselves can be more or less important; the erring persons can come out in very different ways; the ecclesiastical conditions under which an error appears in such teachings and the dangers of its spread or further development can be very different. But now the "Kirchenblatt" lets its super-smart "Conrad" interpret our words thus:

"By this he means that in such a case the Missourians look to see whether the contradictors! submit to the word of God or not, while we care nothing for that, but simply allow the contradiction to stand, however clearly one shows that it overturns the very ground on which all doctrines rest."

Do we really have to "want to say" just that? Does the "Church Gazette" have the slightest proof of this? Is there no other possibility at all than that we have "wanted to say" that the Iowans would "care nothing about it, even if one showed so clearly that he would overturn the ground himself"? On the contrary, we think that even the Iowans would then, of course, also pull up other strings and say to the erroneous spirit: "Now it is no longer about that question between us, but about the basic doctrine of the divine standing of the holy Scriptures!" For if one even in one question, which in and of itself is quite indifferent to our blessedness, such as: "whether Balaam's ass spoke or not," he would clearly show that he overturns the reason itself, then a completely new case would arise. For then it is no longer a matter of that single, subordinate question, but of the high article of the prestige of the word of God in general. But even if an erring person does not overturn the reason itself, there always remain enough considerations, which is why it is not at all the same whether I say: "a doctrine is in no case church-dividing," or whether I say: "it is not church-dividing in every case, not under all circumstances." The "church paper" knows better, however, what we have "wanted to say," even if it has not a shadow of proof for it. It follows the old wicked rule:

"In laying out be fresh and lively, If you do not lay it out, put something under it."

And so it continues fresh and lively, after it has put its meaning under our words:

"C. Is that the meaning?

"Q. Yes, that's what he means.

"C. Here I do not ask you first how he wants to prove this, because there is no letter with us that can even be turned and pressed to this sense. Rather, I call this a wanton, wanton lie, which God will forgive and pardon him for. (!)

"F. He did not even attempt to prove it, but left it at the mere assertion (!).

"C. He knows this, who has rummaged through everything we have written, that we have ever and ever rejected from us with the greatest indignation that which he tolerates here as our opinion." (!)

Well, what can one say about such a game? We must confess that we know of no similar example, where one, with such unbelievable impudence, first imputes an opinion to his opponent as certainly his own, without having the slightest clue in his words, then calls it his "mere assertion" and now even accuses him of a "wanton, wanton lie", "which God will forgive and pardon him for"! Such a thing has not happened to us yet. What kind of conscience do people have who jump so lightly around with the accusation of a "wanton, wanton lie"? Isn't it pathetic jugglery and alfalfa dancing that Iowa is doing here again?

Indeed, if the "Kirchenblatt" had taken it upon itself to provide us with the most convincing new evidence and facts that it is playing a bottomlessly false, dishonest game, it could hardly have done better than it has done by these desperate attacks on us. But one can see where the shoe pinches our Iowa vocal leaders! What was once their special glory, when they were still glowing with enthusiasm for their "direction," they would now like to see buried in silence and forgotten. But no matter how tearful and cruel they may become "with pain and anger", we will not let this stop us from exposing these dishonest cover-ups and cover-ups even better and from thoroughly bringing to light the true connection with the Iowa "direction", because we expect much from this for the establishment of true unity on the basis of truth and integrity with all honest-minded members of the Iowa Synod. S.

## To the ecclesiastical chronicle.

### I. America.

**Donner.** In No. 29 of the 29th volume, the "Lutheraner" reported on a rationalist preacher of a very mean kind, named Donner. The following number brought the news that he had become Roman. Great rejoicing prevailed at that time - towards the end of the year 1873 - among the Romans. Donner became editor of a Roman newspaper. But the jubilation has now come to an end again. The "Catholic People's Newspaper" of Baltimore writes: "Mr. F. Donner, once a Protestant preacher of the most advanced sort, and in more recent times editor of the "Columbia" published in Cleveland, Ohio, has renounced or has been renounced this position and has started on a journey to Europe or perhaps to the Salt Lake. We wish him happy travels and a speedy recovery; Catholic journalism in this country has certainly lost nothing by his going." - It is curious that the Roman itself

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The most miserable subjects, if they come from non-Catholic communities, are used to become editors. It almost seems as if they have a shortage of people who are Roman by birth and can write correctly; otherwise they would hardly make such *loafers* editors of their papers.

**In the G'sch there is neither rest nor quiet with all his works.** We were reminded of these words of the pious poet Paul Speratus when we read the following letter of a Methodist preacher in the "Happy Messenger": "But in order to get some light on my condition, I will tell you the following about myself: I am an earnest seeker after sanctification for a second blessing. Thirteen years ago I was converted to God, and since then I have tried to serve God as best I understood and knew how. Since the last eight years, however, I have served God more earnestly than before, and can remember no relapse. During this time, God has blessed me twice wonderfully. The first time I was completely freed from the use of tobacco, and suddenly lost all taste for it, even though I had used it for 27 years. Through the other blessing, I was suddenly delivered from my hot temper, so that I have had no struggle with it since. These blessings were so great that at first I thought I had attained the blessing of entire sanctification. However, I am now certain that I was wrong about this, but I certainly believe in such blessings and that God thereby redeems us humans from all sinful desires and lusts, because He has redeemed me from the above evils. I believe that I have completely consecrated myself to the Lord, but I also feel that I am still lacking something. I think this "something" is complete faith in a perfect Savior for complete cleansing from all impurity. But it seems to me that something else is missing from me. What, this is what worries me now." - Poor communities that have such shepherds! G.

**"Be not deceived, God is not mocked."** According to the report of the Chicago Tribune, there is in the county hospital of Cook County, Illinois, a man named Wiggins, son of God-fearing parents, but who did not heed their admonition, fell into gross sins of the flesh, and also gave himself up entirely to drink. One evening he was taken to a temperance meeting, was moved and decided to become a temperate man. Although he began to live moderately, he declared that he did not need God's help to do so. No religion should dwell in his heart and home. In a meeting he publicly implored God to let his right arm perish if he ever again brought a drop of intoxicating drink to his lips. But lo and behold, the man, who thought he could put away sin without God's help, fell again, and deeper than before, into his old vice. Suddenly, however, God's hand also seized him in the way he had summoned it upon himself. The right arm of this otherwise large, heavy man weighing over 200 pounds began to shrink until it is now only the size of the arm of a three-year-old child. The arm looks ashen and feels quite scrawny. Although the man can move it well, he has no strength in it. The doctors do not know what to say. No applied remedy helps. Yes, God has done a sign here, Wiggins also recognizes this and bends under God's hand, recognizing that whoever wants to become a different person must start with God. Remember this, you who so often use the name of God carelessly and blasphemously. Ph. Studt.

There is a **peculiar raving man in the** coal town of Lonaconing, Alleghany Co., Md. at the present time, namely a Baptist preacher, who since the 6th of March, has been formally

by announcing as a result of his scriptural research that on April 10 of this year the last day - "as sure as there is a God in heaven" - will appear. But mind you, our Baptist preacher is not infallible, otherwise the last day would have already been there in 1873. Well, "to err is human", and that Baptist is also a human being, *ergo* he can also err, indeed he was mistaken in 1873, and so the dear man must not be mistaken for us simple-minded Lutherans, who remember the true Lord JEsu Word Ma2c. 13, 32, should not be "interpreted" as naughty, if we call him a "swarming man" and remind him seriously of the second commandment, so that he may repent. For as certain as it is that the Lord will come at the last judgment (Acts 17:31), although the "when" is hidden from us (Ma2c 13:32) and true Christians expect the day of His future daily with joy as the day of their redemption (Luc 21:28), it is certainly an abominable folly and sin to prophesy the last day beforehand, as this preacher does. Therefore read, listen and follow Matth. 7,15. C. Lauterbach.

**At this year's celebration of "St. Patrick's Day"** in Boston, the governor of the state of Massachusetts refused to officially inspect ("to review") the long procession of celebrants because, as he himself publicly declared, a large number of detachments in the process were armed, against the express laws of the state. Without physical weapons, however, the Roman sect has never been able to cope at any time and in any country. The unlawful arming of Roman Catholic societies is certainly characteristic enough to show what peaceful (?) desires the most holy (?) church cherishes even here in this country.

Ad. Bd.

**Tractate Society.** Recently, the American Tractate Society celebrated its fiftieth anniversary in Washington.

It has collected and spent K12,700,000!

## How the Reformed in Frankfurt once came into possession of a Lutheran church, Grote tells in his writing: "What is the Union?" as follows:

The Reformed in Frankfurt repeatedly asked the Reformed Elector to grant them joint use of the lower church, which was under the patronage of the city. As a result, in 1653 the Elector had the magistrate and the clergy informed by the Privy Council that they should compare notes with the Reformed regarding the hours during which they could hold their services in the lower church. The magistrate and clergy unanimously declared that the Lower Church belonged to the city for the sole use of the Lutheran congregation and would not open itself up for use by any other church community with good will. The Elector was very dissatisfied and summoned Inspector Heinsius, the mayors and the deputies of the citizens to Cüstrin on September 4, 1653. But neither promises nor threats were able to change their resolutions in the slightest. The demanded were dismissed in disgrace. The reformers now asked the Elector for the desolate Nikolai Church, in which no services were held. It, too, belonged to the city and was denied just as definitely as the lower church. When the written negotiations did not lead to any goal, the Elector sent the Chancellor of Neumark, Georg von dem Born, to Frankfurt in 1654, who demanded on June 16 that the Magistrate hand

over the Nikolai Church in the name of the Elector. In vain! The chancellor had to leave without having achieved anything. A lively exchange of correspondence began again, which led just as little to the goal. The Lutheran Ministry

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presented the matter to the legal and theological faculty in Leipzig and demanded an official opinion. This was delivered on August 11, 1654, and stated that the Magistrate of Frankfurt, as owner and patron of both churches, could not in good conscience allow the Sunday service\*) in the lower church, nor give the desolate Nikolai Church to the Reformed, nor could or should the Evangelical Lutheran Ministry consent to such an offer or transfer. A new petition by the Reformed of 8 February 1656 obtained a promise from the Elector that he would take action with seriousness and emphasis, for which they expressed their most joyful thanks on 24 May. Under threat of violent measures, the Elector now demanded the surrender of the desolate church. Magistrate and citizens remained steadfast and declared that they would only yield to force. Then the negation council Lange from Cüstrin appeared in Frankfurt, accompanied by five companies of soldiers, and summoned the magistrate to the town hall on July 3, a Sunday, to make one last attempt at kindness. But since the magistrate did not want to give up his right of ownership, the negation council went with some reformed professors to the Nikolaikirche and had the padlock taken off. Then he entered the church and handed it over to the reformed congregation in the name of the Elector. On the way out, another lock was hung in front of the church and the key was handed over to the reformed professors. The city remained calm, but the magistrate filed a lawsuit and the estates demanded the return of the church. The Elector, however, confirmed the handover and had a formal endowment instrument made, and also gave 2000 Thaler for its repair. One year later the church was consecrated by the first service.

### Which will is the best?

Once upon a time there was a mother who had an only child, a little son. Now it happened that this child became ill, worse and worse, one could see that it could not be helped anymore and that the child would have to die. At first the mother was terrified, but as the illness was obviously approaching death, she became mad with despair, for the child was dearer to her than the whole world, and - than God himself. When the clergyman heard this, he also went into the house to teach the mother comfort and surrender, but it was all in vain. Then he tried another way; he stood at the deathbed of the terminally ill child and prayed aloud, and among other things, thus: "Lord, if it is your will, give this child life and health again. The mother heard these words of prayer and cried out in a rage: "Not if it is his will, I cannot stand that; it must be his will. He must not let my child die to me." The priest was frightened by these words and went home. But behold, against human reasoning and to the immense joy of his mother, the child recovered and grew up. - —

Yes, it has grown and grown, that mother's child, whom she did not want to let die by force; it has grown and grown in body and - in wickedness. And from year to year the boy caused the mother more and more annoyance, shame and heart-breaking sorrow. And at last she experienced that the son had committed a death crime and was judged and killed by the executioner. - —

A simultaneous service is one that is held by different believers at different times in one and the same church. Such a church is therefore also called a simultaneous church. Although it is not a sin to worship in such a church, a orthodox congregation cannot allow a false believer to share its church, since it would be promoting false worship. 2 John 10.11. W. [Walther]

I do not want to brood about the secrets of God, for such brooding thoughts are like mosquitoes when they swarm around the flame: they are burned by it. But I will say this much: Do not reach into the arms of God's will with speeches of sin and with defiance of sin, otherwise he could let your will come to pass, which would often be a great misfortune. (Elsässer luth. Friedensb.)

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## Warning.

Since, as we have heard, a certain F. Heinle is still up to his mischief and deceiving congregations, we feel compelled to reprint the warning published in No. 13 of the "Lutheran" of 1864. It reads:

It is with deep sadness that the undersigned see themselves compelled to publicly warn against a former student of the Concordia Seminary here, by the name of F. Heinle from Würtemberg. For a year now, under the cover of a hypocritical pious pretense, he has repeatedly committed the sin of gross fornication with a child of fifteen, whom he had lured into his net by the most refined arts of seduction. He admitted this himself, but only in order to force the father of the violated woman to agree to marry her and thus to escape the danger of discovery by other means and the feared rejection from office.

We feel all the more compelled to issue this warning because, to our astonishment, the local Protestant preacher, Mr. Rödr, opened his pulpit to the unrepentant criminal yesterday, just two days after his expulsion, even though he was aware of the atrocious crime committed by the man. Nöder even tried to justify Heinle by saying, after receiving a verbal warning, that young people should not be given so much credit for such crimes, since students at German universities often fell even lower. We are convinced that even among the university evangelicals there are still many who are horrified by sins like those of Heinle, who think that they make them unworthy and incapable of the holy office, since according to God's clear word a bishop should have a good testimony of those who are outside (1 Tim. 3, 7.), and who still have so much conscience that they may not make a nefarious deceiver of innocence the leader of the nobly redeemed Christians.

All religious papers are requested to give this warning wider circulation in the interest of careless congregations.

St. Louis, Mo, Feb. 29, 1864.

The professors of the institution:

E. A. Brewer.

A. F. Crämer.

C. F. W. Walther.

### Anonymous letters,

The "Lutheran" or one of its editors will either not be read by the addressees or, after a cursory reading, will be thrown into the fire; in any case, they will not be taken into account. Whoever is too cowardly, especially if he wants to reprimand something, to state his name openly and honestly, has no claim that his nameless note will be heeded. D. R.

### Inauguration.

Rev. C. H. W. Stärker having received and accepted a regular appointment from the new congregation at Hamtins Centre, Monroe Co., N. I., I inducted him into his new office in the midst of this congregation on Sunday Quasimodogeniti, by order of our Honorable Mr. District Praeses.

L. Frese.

Address: Rov. 6. 8. 4V. Ltaoi-Ksr,

8ort.II Unmlin, Hloirros Oo., 8. 5^.

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## Announcement.

The following candidates have been nominated for the second professorship at the practical seminary to be moved to Springfield:

1. by the electoral college, by majority vote:

Pastor Heinrich Wyneken, Pastor Heinrich Löber, Pastor C. Groß.

2. from the teaching staff: Pastor Heinr. Wyneken.

3. from synodal congregations: Pastor H. C. Schwan, Pastor Heinr. Wyneken.

The teaching staff and each synodal congregation has the right to protest against one of the persons nominated as candidates "within four weeks".

St. Louis, April 14, 1875, Th. Brohm,

d. Z. Secretary of the Electoral College.

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## Solicitation.

Since the present caretaker in the local school teacher seminary has applied for dismissal from his office due to illness, and the supervisory authority has granted him the same, it has once again become necessary to fill this position as soon as possible. Since no one has come to our attention in this area who could be entrusted with this not unimportant office, both Lutheran Christians who would like to take on this job and all those who can provide information about suitable persons are kindly requested to contact the undersigned as soon as possible.

In order to avoid unnecessary paperwork and to speed up the decision, the following should be noted:

Under the supervision of the officials appointed by the Venerable Synod for this purpose, the caretaker has to take care of the minor cultivation; he has to keep the budget, - to provide food, fuel, etc., - to ensure healthy and sufficient food for the students. :r. He has to take care of the external prosperity of the institution and the physical well-being of its students to the best of his ability. A servant is not kept; however, the students willingly help out in many ways.

The steward's wife is expected to take care of the entire kitchen for 125 to 150 people. To help her, she can keep three or even four maids, whose wages are of course paid from the household budget. She has nothing to do with the laundry of the students, but the baking of bread is part of her work.

The salary which the Venerable Synod has at present suspended for the steward and for his wife (that is, for both of them together) consists in a salary of 300 dollars and in completely free station (i.e., free table, free dwelling, free firing 2c.) not only for themselves, but also for their children, provided that they still belong to the parental home.

The conditions prevailing here make it desirable that the caretaker at least understands the Low German language idiom.

Addison, Du Page County, Ill,

April 1, 1875.

A. Francke.

(Submitted.)

## Biblical wall sayings

from the epistles and gospels of the church year,

152 on 38 sheets, selected by Mecklenburg ladies, were published in November 1874 and are already printed in second edition, as proof of their good reception. Equipment is most pleasing, size 22 centimeters high, 28 wide. Price, postage included, \$1.50. The very tasteful frame to this also rs.1.50. The net proceeds will go to the publication of Luther's Bible in the Tamul language among the Indian Hcidenchrisias. Such sayings are particularly suitable in town and country, sick, old, lonely and busy people, as well as in private and public schools, a": the wall before the eyes hanging the main sayings of the pericopes to firmly imprint the readers.- To obtain this collection of Mrs. Neichsfreien von Maltzan, Klein Luckow near Grubenhagen in Mecklenburg-Schwerin.

Serrahn in Mecklenburg.

Pastor Plaß.

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Remark. With pleasure we have excluded the above advertisement. The idea of displaying especially important Bible verses on the wall of the living room, in writing that can be read from afar, to impress these words of God on the residents and visitors and to awaken in them godly contemplations, is a good biblical one. For thus it is written: "These words, which I command thee this day, shalt thou take to thine heart, and they shall be for a memorial unto thee before thine eyes: and thou shalt write them upon the posts of thy house, and upon the gates. (Deut. 6:6, 8, 9.) In our church, too, it is

In earlier times, it was therefore the custom in many places to affix Bible verses in letters that shone far and wide on the gables and walls of the houses. We also read in the excellent "Instruction on how to read and understand the Holy Scriptures", which precedes the incomparable so-called Weimar Bible, that it is of great benefit: "if one, in addition to reading and over-reading often and for a long time, as well as over-thinking a chapter that is noticeable to others, also gets used to writing soon this, soon that passage of Scripture, if not completely, then at the beginning on a board or door hung up for this purpose (with the number of the chapter). For in this way it happens that, if one looks at such a written saying, for example, for a whole week, not only do the words remain more firmly imprinted, but also, where one wants to find them again, they stick almost immovably in the memory." That the wall sayings shown are taken from the Sunday and feast day Gospels and Epistles, and from them are selected precisely those which shine like suns in the pericopes and form the actual center of the same, this too seems to us a most happy thought. Whoever has these panels can hang up the relevant panel on the morning of each Sunday and feast day and have it preached to those going out and coming in until the next. In our opinion, the selection made is a thoroughly successful one. May the offer made here for such an edifying decoration, which changes from week to week, and which soon found favor among the dear Christians in Germany, also find acceptance in our "local" Christian families! Our general agent, Mr. M. C. Barthel, is ready to accept and procure orders for the indicated "biblical wall sayings". W. [Walther]

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## Book Display.

**Seven letters for and against the lodges or secret societies, presented by I. P. Beyer, Lutheran pastor. Pittsburg, Pa. 1875.**

A tract in verse has just been published under this title. Whoever knows the delicious gift of our dear brother, Mr. Pastor Beyer, to speak to the heart of his fellow Christians in a popular tone, will also expect something good here. And we can assure those who think so that they will not find themselves deceived in their expectations when they purchase the tract. Even those who are still in a lodge, or who think that the matter is not as bad as some think, will read the Tract with interest, yes, with pleasure, and - by God's grace - become of a different mind. Pastor Beyer is in the habit of telling the truth so faithfully, so blandly and in such a good-naturedly coarse manner that at least in the long run a reader can hardly be angry with him, but must finally agree with him. How excellently the aforementioned knows how to win the heart of all kinds of people in flowing rhymes, of which the following is a strange proof. Some years ago, he also wrote a tract in verse for the immigrants, in which he greeted them on their arrival in America, gave them Christian advice and sent them all kinds of important warnings. This tract has not only been read by many thousands with joy, partly with tears of joy, but the Roman Catholics have even reprinted it immediately, only mixed some papist curd under it and thereupon thievishly spread the Lutheran tract as their own product! Thus, not only every Lutheran should acquire the new tract, but especially preachers, school teachers, congregation leaders and in general Lutherans who are able and who have the salvation of the brethren at heart, should acquire a fairly abundant supply of it for the widest possible distribution. Such small tracts are, as experience teaches, more likely to be read than detailed books, no matter how thorough. A copy of our pamphlet costs 6 cents, for 50 cents one receives a whole dozen. It contains 16 pages in duodec plus a colored cover. The tract can be ordered at the following address: liev. ck. l>. 39HILÜ 8tr., kitlsduil-, W. [Walther]

**The Illinois - District of the German Lutheran Synod of Missouri, Ohio and other states** will, God willing, hold its sessions this year at the congregation of Mr. Pastor A. Wagner's at Chicago, Ill, from the 19th to the 25th of May. C. S. Kleppisch, d. Z. Secretary.

## For your kind attention.

All pastors, deputies and teachers who intend to attend the meetings of the Illinois District are hereby cordially and urgently requested to notify the undersigned as soon as possible and no later than May 1, since circumstances make a later date seem inadmissible.

At the various stations, those who need it and who are not "late" will be received and rebuked.

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NL. Whoever pays full fare on the Illinois Cen- tral or the Chicago - Alton Railway to Chicago from the gentlemen mentioned above is entitled, upon presentation of a ticket to be received there, to travel back to the relevant point of the said railroads for one fifth of the fare (40 per cent).

Chicago, March 11, 1875. A. Wagner, l>astor loei.

## The Western District

of the German^ Evangelical Lutheran Synod of Missouri, Ohio, &c. St. holds its sessions this year at the congregation of the Rev. I. Biltz at Concordia, Lafayette County, Missouri, from the 2d to the 8th of June.

C. S. Kleppisch, d. Z. Secretär.

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## The Western District

will continue in the discussion of the remaining theses from the series of those already partially dealt with, i.e. the doctrines of justification, of the necessity of regeneration, of sanctification and good works, of the foundation, validity, power and immutability of the means of grace, of conversion, of the invocation and worship of God, of obedience to men in matters of faith and conscience, and of the election of grace, to the extent that the Lutheran Church in these doctrines gives all glory to God alone.

## The Northwest District.

Upon request it is preliminarily reported that on the occasion of this year's meeting of this district the doctrine of our symbols, rv8p. the Schmalkaldic Articles, of the power of the keys will be discussed.

## The Evangelical Lutheran Synod of Illinois and other states.

will meet for this year's sessions, God willing, from the Thursday after Trinity Day until the following Tuesday at the home of Pastor I. Heiniger in Hanm'bal, Missouri.

The main subject of the meetings are: Theses about the office the key.

All who wish to take part in the meetings of the Synod are requested to report to Pastor Heiniger before the Feast of Pentecost.

I. G. Goehringer, Secretary.

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## Warning.

All those to whom booksellers come with books that are also available in our Synodal Bookstore from Mr. Barthel are asked to look at the prices set in the catalog and calendar and not to regard every bookseller as one accepted by the Synod or Mr. Barthel. M. Töwe.

## Conference - Displays.

Since the Wisconsin Synod has postponed this year's sessions until April 15 et seq., the mixed pastoral conference for Milwaukee and the surrounding area scheduled for April 13 cannot be held on that date. The President of the Conference, in consultation with the brethren living in Milwaukee, has fixed May 25 as the day for the beginning of the Conference. It will be held in Freistadt, Ozaukee County, in the congregation of Mr. Pastor Schumann.

G. Kühle, Secretary.

The second Conferenz.District of the mixed Lutheran Pastoral Conference of Minnesota will hold, s. G. w., its meetings April 27th and 28th at the home of Mr. Rev. S. Deuber at Bremen, Wabasha County, Minn. - Those who wish to be picked up at Rechtster or Lake City April 26th are requested to report to the krrstor Incr 8 days before. G. Schaaf.

The Buffalo Districts Conference will hold its next meetings from Tuesday to Thursday after Jubilate - April 20 to 22 - at the congregation of Mr. Praeses Gross in Buffalo.

H. Kanold.

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## Received in the Western District treasury:

To the synodal treasury: From the Young Men's Association of the Jm- manurls District in St. Louis 423.00. From the Immanucls- Distr. there 425.85. From Past. Janzow's congregation at Farley, Mo., 43.00, from himself 42.00. To Mr. Weber through Past. Heinemann in Neu-Gehlenbeck, Ill., 42.00. From some members of Past. Achrbach's Gem. in Venedv, Ill., 477.00. From Past. Wille's Gem. in Lafayette County, Mo., 47.75. from Trinity Distr. in St. Louis, 4227.85. from Past. Hahn and his Gem. in Vallonia, Jackson Co, Ind, 410.00. Of Cross's Gem. in St. Louis 475.00. Of Past. Sapper's Gem. in South St. Louis 413.65, from himself 42.00. Past. Matusch- ka's congreg. in New Mile, Mo. 48.00, by himself 42.00. Dankopfcr from Mrs. Tjardcs in Effingham, Ill. for happy delivery 42.00. From Past. Biltz's congreg. in Concordia, Mo., 425.00. Abcndmahls collecte from Past. Brügmann's Gem. in Rodenberg, Ill, 44.00. By the same from I. Lange 41.00.

By Past. Loßners Gem. in Brecher, Ill, 411.00. By Past. Wunder by E. Reinh rdt 42.00, W. Kricdemann 43.75, I. Tegge 41.75. By H. F. H. by L. Lange in St. Louis 41.00. Past. Nützels Gem. in West Ely, Mo., 47.00.

On college - maintenance: from Past. Reisingcrs Gem. in Danville, Ill, 412.25.

For inner mission: Collecte from Past. Flachsbar's Gem. at Jron Mountain, Mo., 4-2.10. From Past. Ernst's Gem. in Blue Island, Ill, 410.00. By Prof. Walther from D. Rosebrok in Shelbyville, Ill, 41.00.

On the Leipzig Mission: From Past. Matuschka's congregation in Neu-Melle, Mo., 410-00, Past. Sandvoß' Gem. in Franklin County, Mo., 47.15. By the same from W. Holländer 4-1.00, Mrs. E. Schröder 50 Cts.

On the Hermannsburg Mission: From Past. Matuschka's Gem. in Neu-Melle, Mon., 4-10.00.

To the building fund: from Past. Facklcr's Gem. in St. Louis County, Mo., 4'20.00. Past. Achenbach's Gem. in Venedy, Ill. 2nd sending, 4-135.00. From a member of Past. Bergen's branch parish in Alexander, Ill., 4'25.00. From Past. Traub's congregation in Trete, Ill, 4-88.05. Past. Schlöchte's Gem. in Strasburg, Ill., -4'35.00. Past. Frckderkings' Gem. in Brecher, Will Co, Ill, 412.50. Past. HofiuS' Gem. at Columbus, Texas, 420.00. E. Lange there, 4-1.15. Past. Klindworth and its gem. at Jndcpence, Texas, 44.00. E. Reinhardt by Past. Wunder in Chicago 42.00. Past. Dorn's gem. at Elk Grove, Ill, 446.00.

For Memphis congregation: from Rev. Wangerin's congregation in Bethlehem, Ill, 413.50. N. N. in Altenburg, Mo., 45.00.

For the congregation in Nankton,Dacota Ter- ritory: by Past. Heinemanns Gem. in Neu-Gehlenbeck, Ill., 427.50.

St. Louis, March 22, 1875, E. Roschke, Cassirer.

Received in the cashier's office of the northern and north '

## Western Districts:

For teacher salaries: From Past. F. Sievers' congregation in Frankenlust 50 Cts.

To the orphanage near St. Louis: From Past. Sievers' Gem. in Frankenlust 41.50.

For the Tractate Association: By Past. Engelbert, for sold Tractate 41.30, by himself 50 Cts.

For the heathen mission: From Mayville: from Florentine and Auguste Fellwork, M. Fellwork, L. Steinbach, G. Steinbach, C. F. Arndt 41.00 each. From Past. Aulichs Gem. 41.50. Thank offering from Mrs. Andr. Eichinger in Amelith 4'2.00. Collected in MissionStundcn, from Past. Strafen in Watertown 47.00. from Rev. Jos. Schmidt in Saginaw City 47.00. Past. Sievers' Gem. in Franconia tust 417.33.

For the deaf and dumb: baptismal collecte at A. Drwvs in Readsield, Wis. 42.00. From Past. Stechers Gem. in Rantoul 43.25. From Past. Sievers' parish in Frankenlust 43.00.

To the widow's fund: From Past. C. Seuels 2ter Jm- manucls-Gem. 49.88. From Past. Sievers' Gem. in Frankenlust 415.00. From the pastors -Lpeckhard, I. L. Hahn, Schumann, Kühle 44.00 each.

On the Hermannsburg Mission: From Past. Js- kc's Gem. from their missionary box 410.00.

For poor students in Addison: From Past. W. Friedrichs Gem. in Waconia from the collection bag 410.00.

For poor students in St. Louis: From Past. PlchnS congregations 49.95. Baptismal Collecte at Fr. Burke in Amtlich 42.50. Dcsal. at Wm. Domers 42.25. From Past. Clöters Gem. in Aston, Minn. 45.00. For F. Wambsganß wedding collecte at L. Kroll in Mequon 44.00. For A. Dorn wedding collecte at H. Namthun at Cedar Creek 44.25. For Geo. Häff- ncr by Past. Präger 45.00.

On the Chinese and Negro Mission: From Past. I. v. Brandt's church 43.88. Past. I. L. Hahn's church in Sebe- waing 43.00.

For inner mission: Don of Immanuel's Grm. in Milwaukee 42.04. From Past. Lochner's Gem. there, MissionS- stundcn/Collecte, 419.18. Past. Clöters' Gem. in Aston, Minn, 46.88. Past. Schumann's congreg. in Freistadt, 45.60.

To the building fund: From Past. Trautmann's congregation in Adrian 430.00. Baptismal collection at Haag in Amelith 42.75. From Past. Stecher surplus from travel money to the delegate synod 44.75. Its congregation in Rantoul 410.00. Past. Trautmann's congregation in Adrian 435.25. Past. Wambsganß's Gem. in Adcll, lte mission, 480.00. Past. WuggazerS Gem. in Big Rapids 411.20. Also in Sebcwaing 42.50. Past. Partenfelder's Gem. in Bay City 422.00 and 41.00. of

Past. Johl's Gem. in Claremont, Minn. 450.00. of Past. Mueller's gem. in Amelith 425.00. of Past. Nohrlack's Gem. in Reedsburgh 443.00. Past. A. E. Winter's Gem. 420.00. Past. Lists Gem. in Noscville 432.70. Past. Schulze's Gem. in Courtland, Minn. 450.00. Past. Mueller's Gem. in Amelith, 2tc shipment, 410.00. Past. C. Seuel's Gem. in Mayville, Wis. 4'69.50. Past. WuggazerS Gem. in Rich- mond 49.62. Past. Plehn 42.00, whose Gem. in Brush Prairie 42 75, in Eagle Prairie 44.00, whose St. Peter's Gem. 42.85, whose St. John's Gem. 44.10. By Past. E. G. C. Mark- worh's Gem. in Caledonia and on Rat River 450.00. Rev. Wesemann's Gem. in Grafton and its branch 410.78. Rev. Nåde e'S Gem. on Spring Lake, Minn. 410.75. Rev. Sievers' Gem. at Frankenlust, 5th mission, 434.00. Past. I. M. Moll's Gem. in Lansing, 46 00. Past. Sievers' Gem. in Franken- lust 4142.45. Past. I. Karrcr's Gem. in Hadlcy Hill 410.50. Past. Hügli's Gem. in Detroit, lte sending, 4110.00. Rev. A. E. Winter's Gem. 2nd lowering, 426.00. By Rev. Wnggazer of Mr. F. W. Nobbcr 45.00. By Rev. Allwardt 410.00, whose Gem. in Lebanon 435.00. Past. Barth 42.00. Christ. Bruegger in Minnesota Lake 42.00. from Past. Torney's St. Stephen's - Gem. 415.00. Past. Witte's Gem. in Maple Works 413.00. Past. Präger 45.00. Past. E. G. C. Mark- worth's Gem. to Fremont Rvad 47.00. Of some members of the same 41.80. Past. Endeward 41.00, whose Gem. in Berlin 420.00. Past. SprhrS Gem., ConfirmationSsest-Collecte, 413.00. F. Reuhrig in Sheboygan 41.00.

On the synodal treasury: From Past. Txautmanns Gem. in

## 64

Adrian 410.00. Past. C. Seuels 2te Immanuels-Gem. 411-29. past. Trautmann's Gem., from d. communion fund, 415.00. Bon Past. H. Meyers Gem. in Kirchhayn 44.75, to Cedar Creek 44.31. Past. Wesemann's Gem. in Graston 48.45. Past. Aulich's Gem. 42.00. Past. Plehn -42.00. Past. I. L. Hahn 42.00, whose gem. in Sebewaing 47.00. Past. W. Friedrich's gem. in Wa- ronia 47.15, in Watertown 42.85. Past. Allwardt's comm. in Lebanon 430.30. Past. Torney's gem. in Ludington 413.00. Past. Witte's Zions Gem. 44.00. Past. Mueller's Gem. in Ame- lith 44.00 and 43.00. Past. Engelbert's Gem. in Racine 447.21. Past. Hügli's Gem. in Detroit 417.35. Past. Hahn's Gem. in Sebewaing 45.00. Gottsr. Beckmann Sr. 45.00. Past. Clöter's Gem. in Aston, Mkn, 427.82. Past. Sippels Immanuels Gem. in Potsdam 45.00. Past. Schumann 4'3.00. Past. Lifts Gem. in Roseviüe 410.00. Past. Löbers St. StephanS-Gem. in Milwaukee 464.10, from Concordia-Verein in the same 48.00. Past. Präger's St. Peter's congreg. in Granville 446.75. St. Jo- Hannis' congreg. in Rockland 417.50. From Past. Sievers' Gem. in Frankenlust 421.81. Past. A. E. Winter 41.00. Past. Torncy'S St. Jacobi Gem. 44.05. From Jungfraucn-Verein in Adrian 410.00. Bon Past. Jske's Gem. in Jda 429.25.

On the Emigrant Mission in New York: From Past. Wesemanns Gem. in Graston 410.00.

On the emigrant mission in Baltimore: From Past. Wesemann's parish in Grasten 43.73. Past. Müller's parish in Amelith 42.25.

Milwaukee, March 25, 1875. c. Eissfeldt, Cassirer.

### Received in the Middle District Treasurer's Office:

To the synod treasury: From Past. Karrer in Bielefeld 42.00. whose congregation 411.35. Past. Sihler in Fort Wayne 42.00. Past. Zschoche's Gem. in Marion Township 411.00. Past. Schmidt's Gem. in Elyria 415.00. H. Toensing's in New- burgh 42.00. By Past. Kniefs Gem. in New-dettelSau 46.70. Past. HicbcrS Gem. in Mark Township 44.50. Past. Stocks Gem. at Fort Wayne 412.65. From Past. Sihler's Gem. at Fort Wayne 464.43. Past. Seil's Gem. at Avilla 411.50. Rev. Bode's at Fort Wayne 43.00. Past. Germann's Gem. in Peru 411.20. Past. Zuckers' Gem. at Defiance 415.95. Hm. Brueg- gemann at Columbia City 41-00. of Past. Zschoche's Gem. in Marion Township 413.00. Mrs. Ahrens there 41.0t). Past. Krafft in Archbotd 41.56. Past. Wunderlich 41.00. of Past. Evers' Gem. in Root 423.53. Past. Dulitz 42.85. whose Gem. in Napoleon 48.00, whose St. Paul's Gem. in Hanover 46.65, of whose ZionS Gem. there 43.00, whose Gem. in Flat Rock 43.55, whose Gem. in Lüneburg 42.70. Past. Zagel's Gcm. at Fort Wayne 417.65. Of Past. Niethammer's Gem. at La Porte 413.00. Past. Schb'nebcrgs Gem. in Lafayette 488.00. Rev. Jäbker's Gem. in Adams County 430.00. Rev. Jor' Gem. in Logansport 423.00. By Past. Steinbach by M. Mertz 45.00, by M. Spatz 41.00. by Past. Knief's Gem. in Ncu-Dettelsau 423.76. by Past. Schumms Gem. at Willshire 47.75. Of Past. Mertz's Gem. at Brownstown 411.60. Past. Jüngel's Gem. at Jonrsville 418.50. Past. Ca'mmerer's Gem. at Decatur 410.59. Past. Schlesselmann's Gem. in Hamilton County 432.00. Rev. Biedermann's Gcm. in Cincinnati 426.00. Past. Kühn's Gem. in Minden 410.32.

To the building fund: From Past. JlbkerS Gem. in Adams County 4100.00. Ch. Prange there 45.00. Past. Katts Gcm. in Warrenton 424.00. Past. Biedermann in Cincinnati 410.00. whose Gem., 2nd consignment, 450.00. Wittwe Bante in Way- mansville 41.00. A. Schmidt there 45.00. Past. Kühn in Minden 45.00. whose Gem. 432.75. from the Gem. in Jn- lietta: from Past. Kunz, Wittwe Rösener, A. Richmann 45.00 each, C. F. Müller, N. N., E., B. K., H. Oertel, Fr. Landwehr 41.00 each, A. H. Rösener 410.00, C. W. Rösener, K. Eikmann, A. Rösener sen. 42.00 each, A. Chr. Rösener, Fr. Oertel, K. Franke 43.00 each, W. L. Rösener 48.00, Chr. H. Ostcrmcicr, F. Müller, W. Knoop, W. Brauer 44.00 each, Wittwe G. Pfaff u. Fr. L. Müller each 50 Cts. From Past. Sallmanns Gem. in Ncwburgh 422.00. From Past. Kniefs Gem. in Neu-DettelSau, lte consignment, 442.75. Past. Kuehler's Gem. in Lancaster, lte consignment, 433.00. From Past. Sihler's Gem. at Fort Wayne, 466.00. From Past. Böse's Gem. at Defiance 4100.20, from himself 410.00. Past. Hild's Gem. at Woodland 427.50. Past. Karrer's Gem. at Bielefeld 460.40. Past. Gruber's St. John's gcm. at Conroy 437.00, whose St. Thomas gcm. 423.75. from an unnamed person from this gem. 41.00. Past. Heintz's Gem. at Crown Point 426.45. V. Sauermann there 45.00. Past. Neichhardt's St. Johannis- Gem. 45.50. From some members of this Gem. 48.50. Pastor Lange's Gcm. in Valparaiso 420.00. Past. Evers' Gcm. in Root 458.00. Past. Dulitz's St. Paul's congreg. in Hanover 423.35. Whose Zion's congreg. there 418.25. Whose congreg. in Flat Rock 421.55, in Lunenburg 415.10. By the same of N. 45.00. Aus^LvganSport r by F. Behrmds, W. Peters each 410.00, Wittve Rauch 45.00, H. Strinmann, F. Wustcr each 41.00. By Rev. Strinbach's Gem. in Fairfield, ltePayment, 4285.10. By Rev. Knief's Gem. in Ncu-Dettelsau, 2>e consignment, 433.00. Pastor Schumms Gcm. in Willshire 425.00. Past. Jüngels Gem. in Jonscville, 2ic consignment, 470.75. Past. NützcIs Gem. in Columbus, 2nd consignment, 425.05. Past. WcndtS Gem. in Way- mansville 420.00. Mr. Weber & Mr. Pohlmann in Cincinnati 42.00 each.

For poor college students in FortWavner From Past. Bauer's Gem. in Wapakonetta 46.00. Past. Evers' Gcm. in Root for Ph. Wambsganß 47.00.

For the Deaf and Dumb Institution: Kindtauf Coll. at D. Mcycr by Past. Karrer 41-55. from Mrs. Susanne Berger through Past. Weycl 42.00.

For poor students in St. Louis: From Ludwig Gerke for F. Zagel 45.00. From 3 congregations of Pastor Schlesselmann 48.00.

To the seminary budget inNddison: By Past. Wyneken's comm. in Cleveland 482.75. By Past. Dulitz of N. 45.00.

To the orphanage near St. Louis: Dankopfcr from Mrs. Kath. Hartmann 45.00. Dcsgl. from Mrs. Z. 42.00. From N.N. 42.00. 'W. Bick inJonceville 41.00. FromGcm. in Hamilton County 45.00.

To the seminary household in St. Louis: From N. by Past. Dulitz 45.00.

For poor seminarians in Addison: From L. Gerke at Fort Wayne 42.50. N. N. through Past. Dulitz 45.00.

For inner mission: From Past. Neichhardt's church in Columbia City 41.82. Mrs. H. Lücke there 4100. From Lippelmann in Cincinnati 412.50.

On the widow's fund: By Past. Karrer in Bielefeld (reg. contribr.) 4'4.00. Past. Bauers Gcm. in Wapakonetta 48.00. H. Sattler in Lafayette 45.00. Dankopfcr by N. N. in Zaneö- vitte 45.00.

To the college household at Fort Wavne: From Past. Weycl's Trinity Gcm. in Darmstadt 410.00, from its St. Petri congreg. 4'2.85. ,K. Ph. Germann 43.00. I. Germann sen. 41.00. N. by Past. Dulitz 45.00. By Past. Schumms Gem. in Willshire 47.25.

On the Heathen Mission: By Past. Zschoche's congregation in Marion Township 410.00. H. Knorr and W. Beauclair by Past. Hild each 41.00. To Mr. Lippelmann in Cincinnati 412.50. Through Past. Biedermann there from his children's savings bank 41-50.

To the orphanage in Addison: ByPast. Wcyel of Martin n. Friederike Keck 41.00 each, Jakob Keck 41.50, Mrs. Thcresc Schwicrch 41-50. by Past. Kühlers Gem. in Lancaster 411-00.

To the orphanage in Boston: By Past. Weyel from an unnamed 4'4.00.

On the Hermannsburg Mission: From Past. Jox' Gem. in Logansport 411-00-.

On the Leipzig Mission: By Past. Jor' Gcm. in Logansport 411.00.

On the Emigrant Mission in New York: From Past. Kuehler's congregation in Lancaster 45.00. From Past. Hild's congregation in Mishawaka 44.50. Past. Karrers Gem. in Bielefeld 43.33. G. Walther in Huntington 41.00. N. by Past. Dulitz 45.00.

For the congregation in Quincy: From Past. Bie dermann's congregation in Cincinnati 417.40.

To the orphanage at Mount Vernon: By Past. Wcyel by an unnamed 44.00.

For the needy in the West: From Past. Karrcr, Mrs. Ch. Meyer, Mrs. D. Meyer each 41-00. from Pastor Evers' congregation in Root 410.00. Past. Nützelö Gem. in Columbus 419.00. Mr. Hältke there 41-00.

For the congregation in Memphis: Don Rev. Evers' Gem. in Root 47.69. Rev. Steinbach and his gcm. 411.15.

For the congregation in Philadelphia: From Past. Steinbach and his congregation 48.01.

For Past. Döschers congregation: From Past. Eoers' Gem. in Root 47.08.

Fort Wayne, March 31, 1875, C. Grahl, Cassirer.

Received for poor students: From Hrn. Past. Rüdiger 42.00 for Mallon and 43.00 for MartenS. By Mr. Pastor Wunder from I. L. T. 43.00. By Mr. Pastor Biedermann Uebrrschuß from Collectcn in Christenlehren 420.00. By Mr. Past. Röder 47.56. By Mr. Past. Hügli from the women's association of his parish

4'20.00. By Mr. Past. Biltz from the women's association of his parish 410.00 for Grafclmann. By Mr. Past. I. Horst 42.00. By Mr. Past. Arendt from his congregation 46.00 for the proseminarist P. Müller. By Mr. Pastor Dormann, collected at Mr. Müller's wedding, 45.70. By Mr. Past. I. P. Günther from the women's association of his Gcm. 1 receipt, 2 Bcttlüchcr, 2 pillowcases and 420.00, of which 410.00 for Mende and 45.00 for C. E. G. in Fort Wayne. From the comm. of Mr. Past. Krauß 410.50, from that of Mr. Past. Wesemann 412.20, from the Jungfraucnvercin in Hrn. Past. Lochners Gemeinte 48.00 and from Mr. Ruhr in Milwaukee 1 pair of boots for the proseminaristcn chest. From the congregation of Mr. Past. Wangerin 47.75, sfor the proseminaristcn angel. By Mr. Pastor E. 2- Frcse of Jricdr. Busch 410.00, by himself 45.00. By Mr. Past. Hochstetter from the Women's Association of his congregation 418.00. By Mr. Past. Sapper from the Women's Association of his parish 49.00. By Mr. Past. Liebe from N. N. as a thank offering 41.00 and from C. Weiter sen. 41.75. By Mr. Past. Hudtloff 45.00. Easter Collecte of my Gcm. in MinerStown 47.50 for I. Krause. From Mr. F. Klauenbcrg of East St. Louis 41.00. By Mr. Past. Jüngcl of H. From Bcrg 41.00. By Mr. Teacher Dicß- ner, gesam. from L. Bode'S baptism of children, 44.05. By Mr. Past. Knicf: collected in PassionsgolteSdicnstrn, 43.75, Nest ciner other Collecte 41.25 and by A. Fuchs 41.00. By Hrn. Past. Bergen Easter Collecte of his congregation 411.10. By Hrn. Pastor Holicrmann, gcs. on Fr. Scharr's wedding, 43.00, on H. Tadeln'schs Kindtaufe 42.00. By Hrn. Past. Große from Mr. Lehrer Johnson 4100. through Mr. Past. Wichmann from sr. Gem. 46.65, by E. Ruhlmann 43.00 for Polack. By Mr. Pastor Gräbner Öfter-Collecte of his Gcm. 49.00 for I. Krause. By Mr. Past. Kothe, on W. Niemann's wedding gcs., 47.00. From the Staunton Women's Association 6shirts, 7handkerchiefs, 2bed sheets, 17 towels, 1 pair of underpants, 2 pairs of stockings. Through Mr. Past. Biltz from the women's association of his community 410.00 for C. Schröder.

A. Crämer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of February:

1. contributions:

From the teachers: H. H. Mcycr and Fathauer 44.00 each.

2. gifts:

From Mr. Past. Biltz's parish in Concordia, Mo.: from Mrs. Wittwe F. 4'5.00. From Mr. Past. Claus' congregation in Shclby- ville, Ill., by N. N. 41.00. From I. L. T. in Cbicago 43.00. Collecte of the congregation of Hrn. Past. Baumgart in Warsaw, Ill, 43.25. DcSgl. of Mr. Past. Dorn's congregation in Elk Grvve, Ill. 42.25. Dcsgl. of Mr. Past. Röder's congregation in Arling- ton HeightS, Ill., 420.26. St. Louis, March 15, 1875. Oskar Gotsch.

For the orphanage in Addison

Received since December 1874: From Wittwe M. Harmening in Crete, Ill, 27 sausages. Through G. Brauns there, 13 Id. Kat- tun, 12 Id. Stuff to bed sheets. AuS Addison, Ill: By Bro. Leeseberg 24 sausages, 1 piece of tallow, 1 pot of lard; by Wm. Heuer 1 sack of apples, 1 p. of potatoes; from Wm. Leeseberg 100 lbs. of flour, 2 fat geese; from Ch. Heidemann 21 chickens; from H. Backhaus 2 p. potatoes, 1 roll of butter, 2 pieces of wool yarn, several pieces of meat; from Fr. Oehlerking 2 p. potatoes; from N. N. 1 roll of butter & several pieces of woolen yarn; from Fr. Mesenbrink 6 pairs of stockings; given by Ch. Strauschild to harness horses to the value of 45.00. From Wittwe M. Hölscher at Elmhurst, Ill, 10 Id. Stuff to clothes. From Past. Lange'S congregation in Chicago: from Mrs. Schorr 3 aprons, 3 caps, 2 pairs of stockings, 1 shirt, 6 hats for girls; from Mrs. Cle- mentine Glaser 12 pairs of stockings. From Ph. Bach in Chicago 1 quart beef, 1 barrel Mchl, 1 barrel turnips, 4 pounds coffee, 2 pounds raisins. By L. Brauns in Chicago: from Charles Dorn 410.00 for Christmas; from N. N. 1 hymn book and 3 primers. Ans Aurora, Ill: from Mrs. Louise Betz and Mrs. Ch. Grupe 1 pair each of stockings; from N. N. 3 pr. shoes, 1 pr. boots. By Past. Hallerberg at Quincp, Ill, from the Mission Sewing Society, 10 dresses, 5 aprons, 4 pants with vests, 5 underpants, 3 Pr. stockings, 24 shirts. From Heinr. Tbicße in Schaumburg, Ill, 1 fat goose. From Singverem in Rock Island, Ill, 4 dresses, 1 jacket, 1 shirt, 5 pairs of stockings. By M. C. Barthel in St. Louis, various school books. From Heinicke <L Berg there kitchen and tableware, valued at 430.00. From Mrs. EhlerS 1 pr. stockings. AuS Proviso, Ill, 5 p. potatoes, 12 p. oats, 1 p. grain. From Elk Grove, Ill, 1 p. oats, 1 p. grain, Z p. mchl, 1 shoulder, 3 pieces bacon, 6 lbs. pearl barley, 1 sausage. - Sincere thanks to all dear donors 1

Addison, Ill, March 22, 1875, John Harmening.

With heartfelt thanks Concordia Library received for this from Messrs. Siemon and Bruder, booksellers in Fort Wayne, Ind:

1U. Doliur, 8vnos>?i5 critieorum ulioruwjuo s. kripturav intor^rstum. 5 volumes, folio.

vou Mr. Pastor Sauer in Mobile

C. W. F. Wa Ich's Entwurf einer vollständigen Historie der Ketzereien, Spaltungen und Religionsstreitigkeiten bis auf dir Zeiten der Reformation. 10 volumes in octavo.

M. Günther.

With thanks received from Hm. Past. Häuerbrg'S congregation in Quinry, Ill, from the Casse für innere Mission O4.80

Aug. Senne.

For poor students, by Pastor Schwensen, collected at the wedding of Mr. E. AlSmeyer, H8.00. By Rev. Kleist from the worthy women's association of his congregation in Washington, Mo., P9.00. By Mrs. Pastor Wüstemann from the worthy nourishing association in Collinsville, Ill., 9 pieces of bust shirts, 6 pairs of woolen stockingsC . F. W. Walther.

In support of the congregation at Lansing, Mich. still received by the undersigned are: By Mr. Roschke: from the congregation at Addison, Ill., H6.46, from the congregation at Trete, Ill., H8.72, from Mr. Schuricht at St. Louis Pj.16, from Mr. Past. Schuricht- parish in Wilderten, Ill, 4'4.56, by Mr. Past. Keller in Mequon River, Wis., 4'4.00. - Let the HErr JESus Himself be the giver shield and their very great reward.

I. M. M. Minor.

For our church building

received from the congregations of Messrs: F. W. Lange 45.00, H. Bremer 3.35, M. Eirich 37.00, H. Engelbrecht 2.50, F. Lochner 20.50, W. Lothmann 10.40. By Mr. L. Lange from the Krcnz congregation in St. Louis 18.50. By Mr. Kassirr Roschke from Mr. Past. Heinemann's parish 27.50.

Wishing God's richest blessings to the dear givers Jankton, Darota Territory,

March 20, 1875. E. A. Schulze.

I have the following items to add to my last receipt: From Past. Lothmanns Gemeinde for H. Feiten 423.50. From Past. Hochstetter's parish for H. Frinckr 419.30. Don Chr. Wieser from Past. Stocks Gemeinde 4'20.00. From Rev. Joh. Große'S Jungfrauenverein 48.00, from Frauenverein 45.60 for W. Leverenz; from his Jünglingsverein 48.00, from Frauenverein 45.00 for F. Otte. From Wittwe Marg. Tuckhorn for F. Droge 412.00. Mrs. Preinkert in Washington 6 bed - quiltsS.

Fort Wayne, Ind. Otto Hanser.

I have received the following gifts of love to support the needy in my parish: By Mr. Past. K. F. Schulze in Cortland, Nicollet Co, Minn, 4'11.44. Through Mr. Past. G. E. Ahner at Nicollet, Nicollet Co, Minn, 45'75. by Mr. Past. H. Sprengeler Jr. in Lake Elysian, Minn, 426.00.

To the dear givers, may God's rich blessings be upon you!

Charlestown, Nedwood Co, Minn,

March 11, 1875. A. Kenter, Pastor.

Changed addresses:

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Our. Prairie ^vo. L Nrrrturrrl Uriclxo Uoaä, 8t. Dvuiz, IUo.

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Lckm. I,utL, 144 Uviäcn 8tr., dlovolauä, O.

Volume 31.

To illuminate the latest Iowa effort.

Motto: "That would be the best thing for the matter, if your people taught right and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrines; let us now become wiser, be more careful and teach rightly. For it cannot be done by covering up and concealing things, nor can one satisfy one's own conscience or that of other people by doing so. For such evasions are not pleasing to God, who will demand a sharp judgment from us, especially for the sake of doctrine.

Luther's words to Bucer. <Walch 17, 2593.)

### III.

What we have said up to now to illuminate the latest Iowa attempts at obfuscation has not left the main matter itself, namely the question of the old and new standpoint of the Iowa Synod, completely untouched, but it has also by no means exhausted it. So far, it has been a matter first of all of the insidious counterattacks of the "Kirchenblatt", which document as new facts the sad spirit of ambiguity and falsehood that reveals itself in all the intricate cross and lateral moves of our opponents. We now proceed to the main question itself, namely: What was the peculiar doctrinal position of the Iowa Synod in former times, concerning which we, in order to be able to "keep peace and friendship with it", cannot possibly be satisfied with the dishonest cover-up and concealment so far, but must simply demand an honest confession and open recantation? We would ask our dear readers, especially those who are members of congregations which are not opposed by any Iowa congregation with its counter-altar, not to be annoyed that we are trying to hold our opponents in Iowa to the point which is now at issue between us and them, and to do everything in our power to thoroughly expose their dishonest art of concealment. Hopefully, such a thorough reckoning with Iowa will not fail to serve its purpose, but will contribute to the early establishment of an honest peace with the honest-minded part of the Iowa Synod.

The thing that most separates Iowa and Missouri, and in both parts' opinion, the real

## St. Louis, Mo., May 1, 1875. No. 9.

"Fundamental difference" between them is the different position on the so-called "open questions." Iowa has put forward a special theory about this and has been seriously opposed by Missouri because they fear great dangers from this theory for the preservation of the unity and purity of doctrine in our Lutheran Church. In our article on the Iowa "misunderstandings" we had now proved how wrong the Iowans do when they now always behave as if they had never taught what we have opposed in them, but had always been in agreement with us in the main, yes, actually it was Missouri, which had given up its own former position, "dropped its former principle", but had "adopted the Iowa principle" and "recognized exactly what the Iowans understand by open questions", and what other such boastful, quite untrue, even silly phrases were.

For better understanding, we had summarized Iowa's open-question theory into the three main points: "1. What questions are open? 2. why are they open? 3. how are these open questions to be treated in regard to doctrinal discipline and church fellowship?" - and had now proved that according to the wording of that theory these questions are answered thus: 1. which doctrinal question has not yet been symbolically fixed, concluded and decided in the confession, it is also still open, because "left open" in the confession; 2. which doctrinal question has not yet been symbolically fixed, concluded and decided in the confession, it is also still open, because "left open" in the confession. The reason for this is that it is not the business of individuals or of only a part of the church to expound doctrines as undoubted articles of faith, or to decide and conclude upon them for the sake of doctrinal discipline and church fellowship, but rather the business of the church as a whole, in that it symbolically fixes doctrines and lays down its decisions in the confession; but the church, in turn, cannot symbolically confirm anything that has not yet passed through the struggle and thereby received its decisive bright light; 3. In the open questions, doctrinal discipline must not be practiced within the Lutheran church, nor must church fellowship be abolished; rather, legitimate doctrinal freedom must prevail until the church itself, in the end, when the theory has finally been solved, settled and fixed in a new symbol, also these hitherto unresolved, pending, unfinished, doubtful questions have been solved, settled and fixed, the open question has thus become a closed, answered and decided one, for then the freedom of doctrine ceases to exist. We had dissected the Loehe-Iowa theory into these individual pieces and cited our testimonies and proofs from the "trades and books" that this is really the doctrine of the Iowans in its main features; we had also demonstrated how unbiblical, un-Lutheran, downright Papist and highly dangerous for our church this position was; we had finally also illuminated in more detail how Iowa, by his later declarations, only wanted to "decorate, clean up and make honest" the matter, but in doing so got into the most cutting self-contradictions and betrayed something even worse than mere lack of complete orthodoxy. Iowa does not want to have any word at all that it has ever put forward such a theory. We Missourians are said to have misunderstood them disgracefully and to have made completely wrong ideas of their opinion, to have put a completely "foreign sense under their words" and thus to have rasped and fooled quite nonsensically in a decades-long fight. This is how Prof. G. Fritschel writes among others in Brobst's Monatshefte":

"It would also be highly unreasonable if someone were to say: 'open question', i.e. not yet decided and answered, is everything that is not stated, substantiated, defended, symbolically fixed in the symbols of our church as a doctrine of the divine word. For the opinion would be completely contrary to the evangelical consciousness of faith that any doctrine only becomes a doctrine that unites consciences when it is expressed by the church in its confessional writings. That would be a completely Roman conception."

But how should Iowa ever have been able to set up something so "highly unreasonable", so "completely unevangelical", so "completely Roman"? No, no, "of course" Iowa - his words may now be what they may! - must have had quite a different opinion with his open-question theory and "most decisively rejected" what the Missourians, in their twenty-year "misunderstanding" fever, had imagined to be only the "Roman" theory.

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The opinion of the Iowans has been pre-fantasized and thus quite nonsensically raced and fooled! This is also the case in the latest "Kirchenblatt" numbers, where Prof. G. Fritschel). B. writes again:

"The difference between the Synods of Iowa and Missouri is truly not in the nonsense which a certain S. in the 'Lutheran' endeavors with really unparalleled impudence to foist upon us as our opinion and doctrine, who, in spite of our so often repeated counter-sanctimonious declarations, passes off as our doctrines and propositions propositions and sentences which we decidedly reject and condemn, when, in fact, the same are entirely his own invention."

Well, well, let's not get into unnecessary heat right away and "libel" against our argumentation as "nonsense" and false game, which we were doing "with unprecedented impudence"! If the evidence provided so far from the "trades and books" has not yet fully satisfied the matter - which we should certainly think - we would like to obtain more evidence from the acts of the dispute and let



everyone judge for themselves whether we or our opponents are playing the shameful game, whether Missouri or Iowa has fooled nonsensically.

But first we ask: What does Iowa now claim to have ever taught with its open-question teaching? G. F. answers:

"The term 'open question,' according to our oft-repeated explanation, is synonymous with 'non-church-dividing questions.'"

Thus also the "Kirchenblatt" instructs its readers through its Conrad by letting him answer Fritzen's question: What then Iowa understands by open questions:

"If you want me to say it in a single word, non-church-dividing issues or doctrines."

And in the following number:

"C. Fritz, but how do you seem to me? It is not 14 days that I have explained to you how we understand under the 'open questions' simply non-church-dividing, but by no means doubtful, undecided, unfinished, smoldering - or however your Mr. S. may say - doctrines? ....

"What, that's what he's denying, that by 'open questions' we simply meant 'non-church-dividing questions'? Fritz, Fritz, that's not even possible."

What Iowa wants to say with his "open questions" - not more and not less - is that there are such doctrines at all, which are not church-dividing in and for themselves. About this only and only the dispute had actually been. On the other hand, they had never made the "unreasonable" statement: "An open question is what is not symbolically fixed"; for this had "never occurred to them"; the Missourians only wanted to impute this doctrine to them, but it was "entirely their own invention" and pure "slander".

In order to be able to make sense of Iowa's present position, we now allow ourselves the further question: Which doctrines are there now, which according to Iowa are supposed to be such non-church-dividing questions? What does Iowa now give us as the distinguishing feature between the church-dividing and the open (or not - church-dividing) questions? For that there are such questions at all, Missouri has never denied, which is already evident from the fact that already during the disputes over chiliasm (1856 and 1857) it repeatedly declared that the doctrine of the conversion of the Jews and the "hope of better times" listed by Pfeiffer as "finest chiliasm" were indeed an error but

for something in and of itself church-dividing. Later, it has also often been explicitly stated that we certainly also distinguish between church-dividing and non-church-dividing doctrines, but that we cannot accept to look for the distinguishing feature of church-dividing doctrines in an existing "symbolic decision", because this would relegate the non-symbolic church-dividing doctrines, precisely because they are not yet fixed, to the area of non-church-dividing questions, i.e. open questions according to Iowa. So what standard does Iowa give us today to be able to determine the difference here? It only tells us correctly from Conrad's mouth:

"One must be united in the faith. Whoever deviates from it cannot be tolerated in the church. For two faiths cannot be or be valid in the church..... We are mutually agreed in this, that one must be one in the whole wholesome doctrine, if one can recognize each other as brothers in the faith and stand in ecclesiastical fellowship."

That all sounds quite splendid! And if this "present agreement" proved to be a genuine, reliable one, we would be able to welcome it as a gratifying rapprochement. But, as it has often happened to us with Iowa, the limping messenger follows! For we must again ask: According to what standard is it to be judged in Iowa's sense, which doctrines belong to the "faith" and to the "whole wholesome doctrine," in which one must be one? In the end, does Iowa only mean that the church-dividing doctrines are all summarized in the Confession, and that the doctrines which are not yet in the Confession are also simply non-church-dividing, i.e. open questions? Well, it sounds quite nice what Prof. S. Fritschel says (in Brobst's "Monatsheften", 1868, p. 83.), namely that with the fact that the symbols are "the sum of the church doctrine", "it should not be said that they are a complete catalog of all doctrines of faith". And even better sounds what Past. Matter even takes as "public teaching" of the Iowa Synod:

"In the symbols not all the articles of faith are named: but therefore they are no less binding on conscience than if they were; and that because the Scriptures bear them out.... The articles of faith - that is, the revealed Word of God - are and remain at all times unchangeably clear, firm, certain, and complete."

However, we would be greatly mistaken if we were to trust this apparent "agreement". Iowa nevertheless still holds to the sentence that "agreement with the Articles of Faith or (!?) the doctrine of the Confession of the Lutheran Church is sufficient for ecclesiastical fellowship" ("Kirchenblatt", April 1, 1874); that "in the ecclesiastical symbols there is the sum of doctrines in which doctrinal agreement must necessarily take place" ("Kirchenblatt", August, '67); that we "may not demand more for full ecclesiastical fellowship" ("Kirchenblatt", August, '67). ("Kirchenblatt", August, '67); that we "may not demand more for full ecclesiastical fellowship" than "unity in the confession" ("Kirchenbl.", Jan. 1, '74). Iowa thus maintains, as I said, that while the confessional doctrines are indeed church-dividing, the non-confessional doctrines (i.e. articles that are not yet symbolically fixed), on the other hand, are naturally non-church-dividing, i.e., according to Iowa's own interpretation, open questions. Thus, for example, Prof. G. Fr. in the number of Feb. 1 of this year interprets the words of the Augsburg Confession: "It is enough that there unanimously according to pure understanding the

Gospel is preached and the sacraments are administered according to the divine word," as if they were synonymous with: "it is enough for ecclesiastical unity to agree in the right understanding of the gospel, as the same is proclaimed in the confessional writings as the confession of the Lutheran Church and is accepted by it," while the Missouri Synod, on the other hand, as he says, "in incomprehensible blindness and presumption wants to have the grave and heaven-screaming sin before God's judgment seat on its conscience," that, going beyond the confession, it "narrows the limits of church fellowship arbitrarily"! 2a, while Past. Matter presents it as a "public doctrine" of the Iowans that "not all articles of faith are named in the symbols," the immediately preceding number of the "Kirchenblatt" contains statements by Conrad, who after all should also understand the doctrine of the Iowans, that virtually contradict this. He says namely:

"By the way, we have also tried to indicate more clearly which doctrines are to be regarded as actual doctrines of faith, in which a difference of opinion can be carried and in which not. We said: In the doctrines which are known and summarized in our Lutheran confessions, all Lutherans must agree. So we have shown exactly which doctrines we understand by the doctrines of faith, in which no deviation can take place and be tolerated. ... We have noted that in questions about which there is no decision in the confessions, a difference of opinion could therefore exist because there is no such thing, without it being necessary to abolish church fellowship over it..... If it is a question of matters that are not touched upon in the confession, then one may not, for that reason, abolish church fellowship for another.

because it can't be one of the essential points, not an article of faith, which it is then about. For they are summarized in the confession."

Strange how with our Iowans, as soon as they open their mouths, everything rhymes and works so beautifully. Everything fits together so harmoniously and is in the most beautiful harmony! Soon it is said: "Not all doctrines of faith are named in the confession"; and soon again: "All doctrines of faith are summarized in the symbols. Soon it is said that Iowa did not at all establish the sentence: "open question is that which is not symbolically fixed," but that by "open questions" it always simply understood the non-church-dividing ones; soon it is said again that these non-church-dividing (i.e. open) questions are precisely those "about which there is no decision in the confessions. At one time their opinion is said to have been only that open, i.e. not church-dividing, questions could only occur among those that are symbolically undecided, but not that these are all of the same kind; at another time they simply say that questions that are not symbolically decided are therefore also non-church-dividing. Luther's words are quite true here: "There is no end to brooding and twisting, therefore one cannot do anything consistent with such. And if these were still the only or the worst contradictions in which the Iowa leaders have entangled themselves with their false, dishonest game of palliation!

When we examined in our "Misunderstanding" article of last year the huge so-called "misunderstanding" concerning the Open Question Theory, we put the sentence at the top:

"The dispute between the two synods over the 'open questions' is closely connected with the founding of the Iowa Synod and the 'purpose of its existence' expressed from the beginning. In contrast to the Missouri Synod, which had raised its strictly old Lutheran banner of 'unity and purity of doctrine' and fought vigorously against external and internal dangers threatening to devastate our Lutheran Church, the Iowa Synod, planned and modeled from Germany, was to represent a more modern, progressive, liberal, broad-minded Lutheranism in America. While the position of the Missouri Synod was to be regarded as a special 'direction' within the Lutheran Church, Iowa herself wanted to pursue a newer and nobler 'direction', a direction 'which she does not need to conceal, as an inheritance from the spiritual fathers of most of her members, from her nurses in Germany' - as the memorandum of the Iowa Synod p. 29. still boasts."

Hereupon we very briefly characterized the main points and goals of this Iowa "direction", in order to illuminate the Iowa open question doctrine from this point. The "Kirchenblatt" selects from our whole article only single points, in which it thinks to be able to try a more or less apparent answer with luck, but passes over most of it with silence, so also just the point of the "direction", which is actually the root and source of the whole theory. In general, Iowa's behavior with respect to its "direction" is most conspicuous. In former times it was trumpeted with full cheeks to all the world that the difference between Iowa and Missouri was so exceedingly great and important precisely because Iowa had a peculiar "direction" as an "inheritance" and "entrusted pound". This had to be given full expression not only in the synodal constitution, but even in the congregational order, for the first of the "few sentences", as the Iowa "Memorandum" of 1864 says,

"which served as a basis for the new Synod, but which, in German enough, show the sense and spirit which filled it from the beginning, and the direction which it wished to pursue."

was thus:

"The Synod confesses the entirety of the symbols of the Evangelical Lutheran Church, because it recognizes the entirety of the symbolic decisions for the issues that arose before and during the Reformation as corresponding to the divine word. However, since there are different directions within the Lutheran Church, it confesses to that which strives towards a greater perfection of the Evangelical Lutheran Church on the way of the symbols by the hand of the Word of God."

And that after ten years it was still considered a glory to have come into existence as the Iowa Synod with this "direction", the "memorandum" said immediately below:

"So, standing firm (?) from the confession of our church, faithful adherence (! ?) to the achievements of the fathers; but on this basis, holy forward by the hand of the Word of God to greater perfection.... May only our Synod build itself ever more firmly on this basis, never straying from this path, pursuing this goal always with holy earnestness."

In the "Gemeindeordnung" it was then expressly stated in § 3 that the ordination vow of the Iowa pastors suffered the same restriction as the synodal confession to the symbols, in that the pastors "faithfully vow to teach the entire symbols", but with the clause:

"because they recognize all the symbolic decisions for the disputes that arose before and during the Reformation as corresponding to the Word of God."

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Thus, Rev. Löhe also praised his "friends in Iowa" that they "had not denied their direction in the sentences they had provisionally adopted" (Kirchl. Mitth. 1854, p. 84), and still in 1859 Löhe wrote:

"When it" (the Iowa Synod) "shall have yet overcome the financial hardships of its initial states, the purpose of its existence may be the more powerfully and inexorably striven for by the strength and earnest union of its members. This purpose is no other than to represent our own direction.... in America"".

And in 1863:

"Fully aware of the direction it has received from home and of its purpose, it" (Synod Iowa) "has also carried out the internal construction of the congregations and of the Synod in such a way that it stands like a united phalanx (?), in the midst of the contending parties of Lutheran Church America's a little peace and a messenger of peace, a hope of better times"(.).

How "perfectly conscious" the Iowa Synod really remained of its special direction for quite a number of years is proved by the fact that the Synodal Address of 1861 deals with this very Iowa "direction" on 17 pages, because the Praeses thought that the Biblical exhortations to faithfulness had the meaning with regard to Iowa that - so his words read -

"In our work of building up and extending the holy church, we always allow ourselves to be seen as those who handle the pound entrusted to us in our direction in the most conscientious way.

The "Denkschrift" also illuminates the "direction" on at least 9 pages, but in some points (p. 17 ffg.) already indicates the occurrence of a transformation, the beginning of a "progress", which was actually a step backwards from the original "direction". In short, for a long time it was no different with the Iowa "direction" than when a young peacock beats its rainbow-iridescent, golden-eyed wheel in the courtyard and struts around with visible disdain for other plumage in its shining color decoration of radiant beauty and splendor.

But how times can change! Inspector Bauer has certainly expressed it quite mildly when he writes that with the Iowans some things have "historically changed". For the Iowans have now let little or nothing be known of their special "direction" for quite some time. It has also disappeared without a trace from the synodal constitution, for the synod now professes "as a part of the Evangelical

Lutheran Church to the entire symbolic books of the same", and indeed par excellence "as to the pure and unadulterated exposition and explanation of the divine word and will". Neither the special "direction" nor the "symbolic decisions" are mentioned in the present Iowa Synod Constitution! Now all that remained was for the Iowans to say to us in amazement: "If you Missourians think that we Iowans ever had a special direction, you have just grossly misunderstood us; we meant, of course, only that the synod tolerated this direction in its midst, which is already evident from the fact that there were members of our synod who were not inclined to this direction. This is how Iowa will perhaps want to talk itself out of it, because as far as chiliasm is concerned, which was also an essential part of that "direction", they really just declared themselves in this way. We must therefore, in order to have a thorough insight into all the

to get the swings, twists, and turns of the Iowa Synod, get to the bottom of the matter, and lay out the whole connection with this Iowa "direction," so far as the same concerns Iowa's particular doctrinal position, from the "trades and books."

The word of "directions" in the Lutheran Church is a particularly popular one in Loehe's circles, and from there it has often been applied to our American conditions. As soon as it became clear that Missouri could no longer go along with Löhe, people in Germany began to explain the differences by a difference of "direction". In Löhe's and his friends' opinion, Missouri held too firmly and faithfully to the old, to the symbols taken as a whole, to the acknowledged orthodox doctrinal fathers of our church, especially to Luther as the God-awakened reformer of the last time, in general to the old theology and dogmatics, and on the other hand wanted to know too little of modern further development of the doctrine and of the achievements of the newer theology. Precisely in the question of church and ministry, which first emerged as a point of difference between Löhe and Missouri, the Missouri Synod had a "collection of testimonies from the confessional writings of the Lutheran Church and from the private writings of orthodox teachers of the same" printed as "the voice of our church" and as "a testimony to its faith" in order to make it clear that this question had long since been decided in our church and was not, as Löhe thought, still awaiting a solution. Since then, it has been a main point in Löhe's "direction" to "strive towards a greater perfection of the Lutheran Church" in doctrine as well! The new, the progress, the further development, the completion through final symbolic fixation, stands in Löhe's "direction" in contrast to the old, the regression to the old theology, the being finished and already having finished, which Löhe always thought he had to reproach so sharply in the Missourians. The firmness and immobility of Missouri on the true standpoint of our old Lutheran theology was then, and still is today, a dome in the eye of the German theologians. They want to have more freedom and flexibility in teaching, more opportunity to allegedly correct, purify, supplement and complete something, because our scientific time, they say, must also have its work and its task. Thus, for example, Inspector Bauer in the "Correspondenzblatt" (No. 10, '59.) characterized the two "directions" which are opposed to each other as the old and the new:

"A new time is struggling out of the old one. That is why one can also say of the directions in the Lutheran Church, which have been drawn in detail above: in them a new time is struggling with the old time, a new way of thinking and approach with the old, the right (?) progress with the wrong (?) stability, the reform with the conservative elements."

And the Iowa Synod, by virtue of its "direction", was supposed to stand here in America, in contrast to Missouri, as the representative of the "new age", the bearer of the "new way of thinking and approach", the champion of "progress" and "reform", which is why the very first fundamental sentences set up this as the platform and the program of the Iowa Synod, that it professes the "direction",

"which strives toward a greater perfection of the Evangelical Lutheran Church on the path of symbols by the hand of the Word of God."

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which words, according to the "Kirchenblatt" ('61, p. 3) "say" that

"by our synod such a further education also concerning the doctrine is claimed".

That is why Prof. S. Fritschel, according to a report in the "Kirchliche Mittheilungen", presented the following at the pastoral conference in Neuendettelsau in 1860:

"The Iowa Synod is the bearer of a certain ecclesiastical direction, by which it differs equally from Missouri and Buffalo. Both basically want nothing other than a repristination of the Lutheran church of the 16th and 17th century, in that Missouri puts the emphasis on doctrine, Buffalo on church government, while Iowa, on the other hand, strives for progress on the basis of what has historically come about. This is also evident in the fact that the synod allows the so-called chiliasm or biblical realism in the area of prophecy.

In his synodal speech of 1861, President Grossmann also deals with this part of their "direction" and mentions as the first moment of the Iowa direction: "progress striving according to work and symbols". Iowa, he said, draws its clarity in doctrinal matters directly from Scripture, while Missouri, which is admittedly a distortion of our position, "instead of this (!) first and foremost takes the symbols, the church fathers and dogmatists, and with the measure thus gained uses the sayings of holy Scripture." Yes, he says:

"With the view taken from Luther 2c. and with the conviction that this is the only correct one and can be the only correct one (!), and with the intention to prove it as such, one approaches the reading of the Holy Scriptures.... We are not those Lutherans who think that the time had come with the soldering or 17th century when, in view of the growth of ecclesiastical knowledge, the word was fulfilled: up to this point and no further, but we believe in a progress of ecclesiastical knowledge, in a maturation of the church, which is growing in salutary knowledge, to the perfect manhood."

So it is not that we still have much to learn from the fathers, because God gave the Reformation a much richer measure of knowledge than ours, but rather the fathers could still have learned a lot from us - from the Iowans at least the chiliasm, because that is mainly the Iowan "progress in knowledge". The "Denkschrift" also says similar things about the Iowa Synod:

"It has confidence in the Lord that, just as he has led his congregation from one stage of knowledge to another, he will continue to lead them further and deeper into the knowledge of his blessed mysteries and bring them ever closer to their perfection."

And also the "Fathers and Nurses in Germany" could not emphasize often and sharply enough just this as the difference between Iowa and Missouri, that Missouri closes itself off against the further development of the doctrine by the alleged achievements of the newer theology, while Iowa "represents the progress of Lutheranism in the understanding of Scripture against a false dogmatism (?)". (Kirchl. Mittheilungen 1855, No. 5.) That Missouri's firm adherence to the old theology is quite wrongly portrayed as a slavish submission to the mere authority of the ancients - as, for example, when Bauer's "Correspondenzblatt" v. J. 1859 puts the sentence into Missouri's mouth: "one can only consider oneself assured of the scripturality of a doctrine if it is proven that it can be found in Luther and the Fathers", - this will not surprise one very much, because one is just

only by such distortions could make our position something so monstrous that one would like to fight and reject it. For the moment, however, it is not our intention to set apart and justify our position in this respect with respect to Iowa, but we only want to show irrefutably from the "trades and books" that Iowa, by virtue of the cardinal point of his "direction", the point in which all others are summarized, standing with his whole theology on the height of the new time and the new achievements, wanted to form a sharp contrast to Missouri as the representative of the old theology. For while Iowa found in Missouri only the old theology of the 16th and 17th centuries, it did not want to be content with that, but professionally strive for the new, the progress, the further development and completion of the doctrine, and made a courageous beginning in this direction with its Chiliasm. Perfection and completion of our Lutheran doctrine through newer doctrinal teachings, that was the basic tone and the basic thought in the Iowa "direction" in contrast to Missouri's firm position on the ground of the old Lutheran theology. Therefore, the "Kirchliche Mittheilungen" wrote in 1863:

"Nothing (!) separates these brothers except that some do not want to go a step further in doctrine than the old teachers of the soldered century went, but the others want to hold on to the whole (?) achievement of the Reformation without renouncing a proper progress of knowledge from the Holy Scriptures."

And in 1869:

"What the Iowa Synod strives for is: to make room for a healthy (?) writer development on the basis of the Lutheran Confessions at the hand of the Holy Scriptures. Missouri represents the activity, and Iowa the mobility, or rather the activity with the mobility..... Should there now be nothing at all to decide in the church from the holy scriptures? no more open questions at all? All ready and closed in doctrine, like a crystal?"

And as late as 1874, it was said that "the internal doctrinal dispute between the American synods" was

The first is "a sign of existing life, made necessary by the struggle of the old with the new".

Here we have to ask our Iowans: Is this still your banner, slogan and field cry today? In contrast to our so-called Missourian theology, which is too rigid and stiffly attached to the old, too old-fashioned and narrow-hearted, do you want to be the champions and representatives of the newer theology, of the "new way of thinking and looking at things", of progress and further development, as the newer theologians boast of these things? Do you still hold on to your progressive "direction" which makes the "struggle of the old with the new" necessary? If so, then today we are just as divorced people as ever. For the newer theology, with its falsely praised new "achievements," its broad-minded indifference to doctrine, its various deviations from our symbols and the example of the wholesome words in general, and its alleged development of doctrine into all kinds of old or new heresies, we can and will never, as long as God in grace keeps us in the right spirit, make it ours, but must rather seriously fight it as a terrible cancer. And why does Iowa now want to

now always present it in such a way, as if it were actually almost completely in agreement with Missouri, only a few subordinate points still existed, in which the Missourians did not want to "give way". (!) Iowa has never revoked its old direction of progress, but this basic difference of spirit, this deepest and widest dividing gulf, still exists today as it did twenty years ago.

Only from this direction of progress can Iowa's old position on the symbols, on the "open questions", on chiliasm and on the doctrine of church and ministry be properly recognized and understood. For if progress was to be "made room for", then the area of the symbolically already decided and concluded questions had to be limited to as narrow a space as possible, while the area of the "open" questions, i.e. those still capable of further development and decision, had to be expanded as much as possible. Hence the restriction of the former Iowa Confession to the symbols to the mere "symbolic decisions for the controversial questions that arose before and after the Reformation leadership", whereby all other doctrinal content in the symbols was separated out as not belonging to the "confession in the confession", peeled off and eliminated, but a free, wide and even path was made for the "open questions", especially for chiliasm and the new findings in the question of church and ministry.

More of that next time. S.

(Submitted.)

## **Open letter to the dear rural congregations of our Synod.**

Beloved brothers in Christ!

You have also received the fatherly admonishing and pleading and evangelically enticing letter from our dear general president, Professor Walther; and you have also seen from it how, in view of the existing urgent twofold need, it must also be a twofold urgent matter of faith and heart for all of us to remedy this need as quickly and thoroughly as possible.

Now, however, the situation of things is undeniably this, that the present inhibition and stagnation of trade and commerce and the consequent reduction of income, in short, the pressure of the times, has primarily affected the municipalities and still weighs on them; for many a day laborer and family man has had for weeks, even months, either no work at all or very interrupted work and earnings; And even on the railroads, some of the workers have been laid off and the others have had their hours and wages reduced; and yet they still had to pay the high county and city taxes and feed their families, so that for some it has not been possible to get by without running up debts, especially when persistent illnesses have broken into the family.

But you, dear brothers, have not been affected by the pressure and hardship of the times. The kind and loving God has graciously protected you - I am writing primarily to the older rural communities - for years on average from general drought or wetness, misgrowth, locusts, hailstorms, livestock death and other damage and hardships related to your profession, and has abundantly blessed the work of your hands. The faithful God has, of course, also considered our, the townspeople's, need; for we live much more from you than you from us. Without you

we would have no bread, no meat and in some places also no wood for the fire. In addition, you are also quite blessed people in that you live, as it were, much closer than we city dwellers from the hand of God, who gives you sunshine, early and late rains in his time and faithfully and annually guards your harvest. Yes, that I go even further, your state and profession is especially honored by God in that it is one of the few whose origin is not connected with the Fall; for from Genesis 2:15 we learn that our Lord God placed our first progenitor in the Garden of Eden "to build it and to keep it. So not the work, but the sweating, the getting tired and sleepy, and even more the unwillingness in and at work comes from sin.

Summa, I have, for my person, such respect for your profession and occupation and such pleasure and delight in it, that I would prefer to be a farmer myself, if I were not too old a journeyman and by God's grace and calling a spiritual farmer and house builder at

the same time. And that's why I like to shut the mouth of many a snooty semi-educated person when he speaks disparagingly of your profession and status.

But I want to return to my purpose from this digression, which I hope you will think too good for me.

So the state of affairs is this, that you, dear brethren, you older rural congregations, are on the average quite prosperous and well-to-do. For not a few of you members of these congregations came to the country thirty, twenty years ago and less, quite poor or even with debts for traveling money, and now have hundreds of acres free of debts, and even surplus money in stores and houses in the cities. God has, as I said, abundantly blessed skill and persevering diligence; for without these blessings in the fields, in the stables and in the houses, and in the defense against all kinds of greater misfortunes, all diligence and all skill would not have helped them to their temporal prosperity.

As your situation is now, dear brethren, compared with that of the urban congregations, so, I think, in regard to the relief of our twofold synodal need, the saying comes to you: "Let your abundance serve their lack for this precious time," 2 Cor. 8:14. For while indeed some of the urban parishioners have palpable lack and need to provide for their families, to pay their taxes and to maintain preachers and school teachers, you rather have abundance; for all your products have on average a good price; and while you used to get money only for wheat thirty years ago and less, you can now make money for every pound of butter and every dozen eggs.

So it is in accordance with the love of Christ that you should make up for the lack of the poorer brethren in the city communities in your part for the relief of the existing need. Of course, it is not the opinion that the city congregations should lay their hands in their laps and leave you to do the work of faith and the labor of love alone. As can be seen from the "Lutheran", the congregation of Pastor Wyneken in Cleveland, which has only recently built a new church, has set a shameful example for all of us to follow.

Allow me now to put a few points to your heart as well that relate to the matter at hand.

For one thing, it is an undeniable truth that the

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It is clear that our synod, as an orthodox ecclesiastical body, must be most concerned about the preservation of the pure evangelical beatifying, i.e. Lutheran, doctrine for us and our descendants. And compared to this, even the spreading of this doctrine and of our church, let alone the founding and care of all kinds of institutions of saving love, such as orphanages, hospices, institutions for the deaf and dumb, etc., takes a back seat; for in the preservation of the pure doctrine rests our entire spiritual welfare for us and our children; and for this the dear apostles as well as the orthodox fathers of our church, of blessed memory, Luther first, have devoted their lives. And how much effort, diligence, work, prayer, life and blood have been put into it, only the last day will reveal.

For this preservation, however, the foundation and promotion of orthodox teaching institutions is necessary, in which godly and gifted young men are instructed in the pure doctrine and other sciences serving the church. As far as the foundation of these institutions is concerned, your love has already brought them into existence and you have not failed to promote them. But while there is a lack of young people in all places in Germany who want to become preachers and school teachers, the Lord sends so many to our institutions that the available rooms can no longer hold them.

What should we do now? May we reject them? Far be it from us. That would indeed be a shameful insult to the gracious and merciful God who sent them to us and gifted them especially for the future service of his faithful church. So we have nothing else to do but to put our hands cheerfully to work anew, to continue in the works of faith and in the labor of love, to enlarge our rooms, and to procure whatever else is necessary. After all, our synod is the foster mother of its institutions and these are its children. Just as a Christian housemother does not grumble against God, but is grateful to Him when He gives her more children and is not at a loss to provide for them, so our synod should do the same.

On the other hand, when we look back, the gratitude we owe to God should move you, as it does all of us, to attack the new work of faith with earnestness. For is not the emergence and existence of our Synod a miracle of God in two respects? First of all, that it has grown from 15 preachers and 10 congregations to 550 preachers and about 700 congregations in 28 years, and that it has grown from a mustard seed to a stately tree by God's grace and blessing. And in doing so, we do not refrain, which is admittedly not customary in the country and does not endear us to the people, from severely punishing the false teachings of the papists and the enthusiasts, as well as the sins and the annoying behavior of our own church children. Similarly, we have the registration of confession; and the church discipline ordered by Christ is completely present in the older congregations and yet has been initiated in the younger ones. These two things, however, do not exist at all in the older Lutheran synods as the ruling ecclesiastical order and practice, just as they do not exist in the younger synods.

little as the regular visitation of pastors and congregations by the presides concerned.

But the other miracle of God's grace in our synodal body, which should move us all the more to give thanks to the Lord, is almost greater. And this consists in the fact that the devil has not yet succeeded in tearing apart our unity in spirit and in pure doctrine by the intrusion or emergence of false teaching, this from without, this from within. And what an unspeakable sorrow and heartache such disruption is, we can see especially clearly from the Epistle to the Galatians and from the whole history of the suffering of the orthodox church from the beginning. But this leads me

The third thing I would like to urge you, dear brothers. If the devil, as the ancient enemy of Christ and His Church, does not yet succeed in tearing our Synod apart by false teachers from outside or inside, he uses, according to his old practice, another means to hinder and prevent the prosperity of our Church in the area of our Synod. And this consists in the fact that he seeks to strengthen the old Adam in all of us by his secret dealings, whose slogan is: It is more blessed to take than to give, and who is always sluggish, reluctant, even unwilling to offer a righteous piece of money for the promotion of Christian and ecclesiastical purposes, but least of all for the benefit of the teaching institutions. And Satan, in league with our rotten flesh, has nothing less in mind than to starve them out wherever possible.

How then shall we do to him? We should follow the spirit and put Christ's word into practice: "It is more blessed to give than to receive"; and the more the devil and the flesh try to tie up our heart and purse, the more we should, according to the impulse of the spirit, open our heart and purse and the more abundantly we should give. In this way, on this occasion, we also put the saying into practice: "Resist the devil, and he will flee from you."

Fourthly, the word of the prophet Haggai is also to be taken seriously to heart for all of us, since he Cap. 2.8. thus speaks: "For mine is both silver and gold, saith the LORD of hosts." For from these words it is clear that before God we are all only administrators and stewards of the money and goods that He has handed over and entrusted to us for faithful administration according to His will, and over which we will one day have to give an account. But it is primarily the will of God that we promote the prosperity of our church for His glory; for she is our spiritual mother who gave birth to us and raised us. And this promotion cannot be done more closely or better than that we cultivate with all diligence her teaching institutions, from which her future servants will grow.

Fifthly and lastly, or rather firstly, you, dear brothers, and all of us who want to be faithful Christians, should be moved by the example of our dear Lord and Savior to follow him vigorously and persistently in sharing and doing good deeds of love; and most of all where our helping and caring love is most intimately connected with the honor of his holy name; For from our teaching institutions, by God's grace and blessing, especially the witnesses of Christ crucified and risen for all of us are to come forth, through which witness alone true faith in Him is worked and strengthened in the hearts of poor sinners, and thus His church is founded and preserved.

Just as then, according to Ephesians 5:2, Christ has given us

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and offered Himself for us as a gift and sacrifice, a sweet savor to God, so it behooves us, as children of God and followers of Christ, in grateful love for Him, with all the strength of our souls, with all the members of our bodies, with all our money and goods, to offer ourselves as a sacrifice to God, living, holy and pleasing to God, according to Romans 12:1.

But since the rich God, who is all-sufficient in Himself, from whom we always take and receive bodily and spiritual goods without ceasing, does not need our giving and active love, it is His will that we give it to our neighbor, as it is written: "Do good and do not forget to share, for such sacrifices are pleasing to God. But what can be more important to us than the care and support of our church and its educational institutions? Yes, and even if we were to offer more than the need for money in the love of Christ to relieve the existing need, it would still be an infinitely small thing compared to the infinitely great thing that God's and Mary's Son has redeemed us miserable lost sinners, enemies of God and slaves of the devil, from God's wrath and judgment with His blood and death, has acquired forgiveness of sins, the filiation of God and eternal life for us and given them to us through faith. And what is all temporal money and goods, which we use here for God's glory and for the benefit and piety of His church, compared to the imperishable, undefiled, unfading inheritance, which is waiting for us in the kingdom of glory, if we persevere in faith in the kingdom of grace.

In the hope, dear brethren, that you will not take this letter of mine ill, I commend you to the Lord and to the word of His grace.

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Yours in service and intercession in Christo

W. Sihler.

Fort Wayne April 16, 1875.

## Theses on the Purpose and Use of Holy Communion,

submitted to the Illinois District of the Synod of Missouri, Ohio, &c. States, meeting, God willing, at Chicago, Ill, on the 19th day of May, this year, for discussion by the Chicago Pastoral Conference, through Rev. R. Lange.

Through Jesus Christ, who is true God and man, the world has been completely reconciled, and forgiveness of sin, righteousness, life and salvation have been purchased for it.

All the benefits of Christ are contained in the gospel and are offered and given to people through it.

3. faith is the only means of receiving and retaining these benefits of Christ.

(4) As God from the beginning has dealt with men not only by word but also by outward signs, so he added to the promises of grace in Christ Jesus in the Old Testament the sacraments of circumcision and the Paschal Lamb, and in the New Testament the sacraments of Holy Baptism and Holy Communion.

5. that the holy supper is of high importance and great benefit for the salvation of men, the Lord shows by the fact that he

- a. had a heartfelt desire to use it;
- b. had the institution recorded by three evangelists and the apostle Paul;
- c. that this apostle received them from himself; and
- d. that the celebration of the same has been commanded by him until his return.

(6) What Holy Communion is, what benefit it brings, how it benefits and works, and how it is rightly used, can only be known from God's Word and especially from the words of institution; what is not found in the latter cannot concern the essence of the matter.

7) In the Holy Communion the whole Gospel is contained and summarized.

8. the benefits of Christ, especially the forgiveness of sin, are placed in the word of the Lord's Supper and are distributed through the word of the Lord's Supper.

The benefits of Christ are confirmed and sealed in the Lord's Supper by the pledge of the body and blood of Christ.

(10) The benefits and effects of the Word of the Gospel and of Holy Communion are of the same nature, but by the confirmation and sealing of Christ's benefits in Holy Communion, the individual believer can and should be all the more undoubtedly assured of them, that he may

- a. take hold of them with all the more firm faith,
- b. the most intimate union with Christo and
- c. be all the more certain of the resurrection of the body, and d. be all the stronger in love for God and neighbor.

(11) This benefit the Holy Communion does not work in the same way as God, or without and beside God, but it is a means by which God works all these things.

(12) The salutary benefits of Holy Communion cannot be obtained by mere bodily eating and drinking, but according to the words of Christ, "Do this in remembrance of me," only by bodily eating and drinking in faith, which takes hold of and appropriates the benefits of Christ offered in the Word, sealed with Christ's body and blood under bread and wine.

(13) Without spiritual food and drink, that is, without faith, bodily food and drink are not only not useful and wholesome, but they come to judgment.

14. the use and action of Holy Communion should at the same time, as a secondary purpose, be a visible sign and testimony of what the Word of God demands of Christians in general, namely

- a. That they proclaim the death of Christ;
- b. that they profess the faith of the community;
- c. That they recognize each other as members of one body, joined and united.

15 The benefit of Holy Communion consists of

so not

- a. merely in an outward remembrance of Christ for the revival of devotion and animation of Christian fellowship; nor
- b. merely in an elevation of the soul to communion with the transfigured Christ in heaven, nor
- c. in a bodily transfiguring penetration by the bodily transfigured Christ, by which the seed of the bodily blessed life is laid in the believers; also not

6. in anything in the unworthy communicant

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that makes him a member of the body and a part of the Christ; nor do

- e. in the establishment of a bodily foundation for the faith of the soul.

16. the holy communion does not create fruit and benefit

- a. by the human work of the act and the custom of it without faith in the promises of the gospel thereby imparted (ex opere operato); also not
- b. as a sacrifice offered by men for the living and for the dead; nor
- c. magical and as a magic means for the revelation of guilt or innocence, or for help in physical distress and danger.

## To the ecclesiastical chronicle.

### I. America.

The **Methodist papers** are currently teeming with articles about perfect sanctification, about the possibility and necessity of achieving it 2c. In the Methodist communities there is not a single movement about this doctrine. If it is already wrong to push the doctrine of sanctification at the expense of the main doctrine of justification, it is without a doubt even more terrible to make the abominable doctrine that Christians can and should be perfect according to life already here the main doctrine. We are certain of this from God's Word. But also the confession of such a perfectionist, Mr. Nast, editor of the Methodist "Apologist", who has "confessed" perfection for his person, brands this perfection movement as a reprehensible one. Indeed, the same writes in No. 15: "If this movement may not be wholly free from certain objections which may be made, if its representatives may often fail properly to recognize the fullness and unity in the character and life of various Christians, if they should also be tempted sometimes to speak too lightly of justification and growth in grace, if their measures should not always be in harmony with the Scriptures or the customs of the church, if the narration of experience should also sometimes degenerate into unintelligibility and offend good taste, if unhappily sometimes through imprudence or ill feelings a party spirit should be generated, - in spite of all this, 'what is the chaff against the wheat?' —" Truly, this confession clearly shows what wretched men the Methodist preachers are who seduce the simple-minded people into this rapture. If they "speak lightly of justification," how can they exhort people to sanctification? how much less can they urge them to perfection in sanctification! If "their measures are not always in harmony with the holy Scriptures," what is to be thought of such a sanctification movement of theirs? Nothing else than what the Lord Christ says: "All plants which my heavenly Father does not plant, they are cut off." Matth. 15, 13. How horrible this teaching is, can also be seen from the fact that according to it, those who become blessed without having attained perfect sanctification already in this life, are actually only saved like a fire from the fire. In the same number of the "Apologist" it says: "How God, in case they die without being conscious of having been purified from all sin, communicates to them the complete purification, is as little known to us as how God prepares underage children for blessedness." - Truly, the long-suffering of the Lord is great, that he allows these blasphemers of his glory! G.

An **abominable teaching about confirmation** is presented in the "Dutlirun anä Alissionr". In an article titled "Baptism and Confirmation" it says among other things: "Confirmation is very closely related to baptism. It is the living fruit of baptism, and the culmination of baptismal grace in the life and character of man. When the cate-

When the catechumen sincerely surrenders to the Lord and opens his heart to Him in the solemn confession he makes, God's saving grace becomes even more effective for him, expresses itself to him with living power as he has never felt it before, and gives him the assurance of rights, privileges, and position that he could not experience before. From that moment on he is a brother in the Lord and a partaker of all the gifts and privileges of the Holy Spirit. By coming forward as a child of God, God meets him as his gracious Father, and reveals himself to him as such through new revelations of that grace which he offered from the beginning and pledged covenantally.

In baptism grace is offered, in confirmation it is grasped and enjoyed. In conversion, one stands up for one's duty and assumes it; in confirmation, strength is given to fulfill it. In baptism Christ impresses his mark on us as those called and appointed to be his servants, and in confirmation we respond to that call and impress our seal on that calling and receive the new life into our hearts. It is only through Confirmation that we step out of our spiritual immaturity and reach the full age to possess and enjoy the inheritance of grace, concerning which our baptism has long assured us that it is there for us and for our good." - We cannot find words to express our horror at such a teaching in a Lutheran paper. The only thing missing here is the anatHEMA of the "Tridentine" Council and the provision that bishops alone may administer Confirmation to finish the papist Confirmation abomination. - Question: Is doctrinal discipline practiced in the Pennsylvanian Synod and Council. G.

The **Jewish Rabbi Falk** of Buffalo has also spoken out about the Roman school controversy. He, too, complains that the state schools here are Protestant and thinks that the children of Jews who attend these schools are in danger of receiving impressions that are not favorable to Judaism. He even declares himself against the reading of the Old Testament, because the teachers might read a passage "which refers directly to the so-called Redeemer." This is a strange confession of the Jewish rabbi. The Jews do not want the Old Testament to be read without restriction, lest Jewish children come to believe that the Messiah has already come, that Jesus is the promised Messiah - and the Catholics do not want the Bible to be read in schools, lest the abominations of the Roman Church, the frauds of the Roman priests, be revealed to Catholic children. G.

"**Short and sweet**" was the answer. After an article had appeared in the "Lutherische Zeitschrift" edited before Pastor Brobst, which quite obviously contained un-Lutheran teachings, Professor E. Schmid reprimanded this in the Columbus Lutheran Church Newspaper. Pastor Brobst wrote: "Wouldn't it be better if each editor edited his own paper in his own way" and "swept up at his own door"? To this naive remark Professor Schmid answered briefly and well that he would "only remind Pastor Brobst that his paper is not called 'Brobst's Zeitschrift,' but 'die Lutherische Zeitschrift,' and consequently must be edited Lutheran." W. [Walther]

**Away with him!** "Pilget has had to hear this enemy's cry many a time when, as a friend of German speech, he has called black black and not white. And so it has come to him again recently.

He was called a "comforter" when he dared to touch the spirit of the secret societies with the "broom" instead of the feather duster. Quite so; whoever no longer wants to hear German - for that is the language which the conscience understands best - should get his 'comforter' elsewhere. For the pilgrim, however, the word still applies: Woe to you if everyone speaks well to you, and no less the other: -Woe to you, if you speak well to everyone! God save us from such bats! - So writes the "Pilgrim." The "Lutheran" congratulates. G.

## II. foreign countries.

The **Canada Kirchenblatt** writes: "The next General Conference of the Evangelical Alliance will be held in Jerusalem. It is hoped to offer the Christians in the Orient a hand to enjoy the blessings of such a meeting and to make a salutary influence on the whole Asiatic world. On the way back, the delegates from Europe and America are to hold special meetings in Rome. Thus Jerusalem (which is already very conveniently located as a center) would again become the city 'where people come together' in spiritual crusade, and the scene of a new Pentecost." - Hopefully, the Canada Synod will also provide its contingent to make Babel complete.

**Failed attempt at unification.** Unification is now often the watchword even within the Lutheran Church. If only unification on the basis of undiminished truth were meant here, the increasingly frequent desire for it in our days would certainly be a most gratifying sign. But all too often the zeal for external union has its basis in nothing other than indifference to truth and error. In this case, all attempts at unification must either fail, or, if they succeed, God's blessing does not rest on them, so that instead of promoting the church, they lead to its ruin. An attempt at unification of the first kind, i.e. an unsuccessful one, is reported in the "Lutheran Church Messenger for Australia" of January 8 of this year. In the (Australian) "Christen- bote" there appeared an invitation from the president of the (Australian) Victorian Synod to the South Australian Synod for a "personal discussion about the points of difference between the two synods" for the purpose of a final unification. The South Australian Synod accepted the invitation and seconded two delegates, Pastors Stempel and Schürmann, to the Victorian Synod meeting in Melbourne the previous November. The delegates presented eight points to the synod, all of which protested against the unionist nature of the synod, demanded a rounded confession of renunciation, and made a return to the old Lutheran church in doctrine and practice a condition of unification. The report shows, however, that even the unionist (so-called Lutheran) Victorian Synod realizes that the time has passed when even the crudest unionism can be practiced under the Lutheran name. Therefore, it too wants to acquire a certain confessional character. But it is obviously not serious about it. She should

z. For example, she wanted to break thoroughly with the unionist missionary institute in Basel, but she did not want to do that. It was supposed to admit and recant its earlier gross unionism, but it wanted even less. Since most of its members, even its president Pastor Herlitz, came out of the Basel Mission Institute and took part in the Reformed Lord's Supper in Basel, they preferred to insist that Basel was not Lutheran according to the public confession, but that the genuine Lutheran doctrine was presented there. Thus the result of the attempt at unification was that at the end of the negotiations the break was worse than before.

The delegates to the South Australian Synod were ridiculed and mocked almost at every serious word into the Victorian conscience. At last they were played with so that they had to take their leave before the synod was closed. The president of the Victorians explained to them, among other things: "We have learned in our debates that a different spirit prevails with you than with us, and we declare to you that with this direction of yours we cannot enter into a union with you, even if you offered it to us." (The President could well say this, since he knew quite well that the South Australians were not remotely thinking of union any more). "But let me also pronounce in love the truth" (should be: in hate the hypocrisy) "that the path you are on has led the Lutheran Church in the seventeenth century to dead orthodoxy." Wretched gibberish! The old orthodoxy (strict orthodoxy) has the name that it was dead, and it was alive; but the newer heterodoxy (false faith) has the name that it is alive, and it is dead, unless pious Gethue with poison in the heart would be living Christianity. - Summa: not all invitations to unification attempts are sincerely meant. May God help the South Australians to tread the old good paths and, unperturbed by the ridicule of the false brethren, to go forward on them and not to deviate either to the right or to the left. W.

### Inauguration.

On Sunday, Misericordias Domini, Rev. H. F. C. Ch. Grupe, by permission of his former congregation at Champaign, Ill, was installed in his new office in the newly established parish at Pierre City, Lawrence County, Missouri, by the undersigned on behalf of Pres. Büniger.

A. Schuessler.

Addresser ltov. L. I'. 6. orupa, l'isreo Duvronco (lo., Hlo.

### Laying of the foundation stone.

On the first holy day of Easter the cornerstone was laid for the church to be built by the English Lutheran congregation of St. Peter's, Baltimore, Md. at the corner of Fayette and East streets. The building will be of brick performed in the Gothic style, but quite simple, and is to be 29 feet wide and 47 feet long.

### Friendly request.

There are several hundred dollars in debt in the budgetary fund of the local seminary. We have several students from Germany who have no relatives and friends or congregations here to support them. The household fund has not been as abundant in recent hard times as it has been in the past. The gifts of food have also not been received in such large numbers as in the past. Who is now to pay this debt? This debt cannot be laid on the other students. I have therefore been asked by the Board of Supervisors to make a request to the dear brothers and sisters of the faith to contribute a few dollars or a few cents of their wealth to this fund. I remind you that God the Lord always puts the Levites first among those to whom one should do good. For example, Deut. 14:29: "Let the Levite come, and the stranger, and the fatherless, and the widow, that are within thy gates, and eat, and be satisfied; that the LORD thy God may bless thee in all the works of thine hand which thou doest." Among our Levites are also those who are preparing for the holy office of preaching. The Lord will fulfill his promise today as well as in the past. He is the same Lord. This presentation of the need, and this request, and this reminder will be enough that the dear Christians will be moved to open their hands. The gifts are to be sent to the district treasurer of each district synod with the remark: "For the budget of the seminary in St. Louis", who will transport them to the right place.

St. Louis, Mo, April 19, 1875.

I. F. Büniger, d. Z. Member of the Supervisory Board.

### The Illinois - District of the German cv. Lutheran Synod of Missouri, Ohio and other states.

Will, God willing, hold its sessions this year at the congregation of Mr. Pastor A. Wagner's in Chicago, Ill, from the 19th to the 25th of May. C. S. Kleppisch, d. Z. Secretar.

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### Invitation.

The undersigned hereby brings the news that the ceremonial inauguration of the new institution building for the deaf and dumb will take place on Pentecost Monday, to which all friends of education and teaching are cordially invited. The celebration will begin at 10 o'clock in the morning. In Detroit, a train leaves from the Michigan Central Depot at 9 a.m. for Norris.

Norris, Wayne Co, Mich,  
April 15, 1875. G. Speckhard.

### The Western District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. will hold its sessions this year at the congregation of the Rev. I. Biltz at Concordia, Lafayette County, Missouri, from the 2d to the 8th of June.

C. S. Kleppisch, d. Z. Secretär.



## To the message.

Pastor Biltz wishes that each member of the synod who wishes to attend the synod in accordance with the pledge registers with him 14 days in advance.

Those traveling from St. Louis or any other place by Pacific Railroad must take the train leaving St. Louis in the evening if they do not want to stay in Sedalia for a day. Only the train arriving in Sedalia in the morning has a connection with Concordia.

## Northern District Assembly.

The Northern District of the Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from the 16th to the 22nd of J'u n i within the congregation of the Rev. Jos. Schmidt at Saginaw City, Mich.

All who intend to attend the Synod and desire free lodging are asked to notify Pastor Schmidt at least 14 days before the Synod convenes.

I. H- P- Partenfeller, d. Z. Secretary. \* \*

The doctrinal negotiations at our Northern District Synod this time are to be based on the theses of Hin. Pastor Ahner, which were already presented to the Synod at our last District Synod in Milwaukee, but could not be discussed in detail due to lack of time. They deal with the topic: The necessary caution and conscientiousness in the banishment process.

Whoever else wishes to submit an object to the Synod for discussion is hereby requested to immediately inform the undersigned and to send in his possible work.

I. A. Hügli, DistrictsprärsS.

## The Evangelical Lutheran Synod of Illinois and other states.

meets for this year's sessions not after Trinity, as erroneously stated in the last issue, but on the Thursday before Trinity Day, with Mr. Pastor I. Heiniger in Hannibal, Missouri. The meetings are to be held from the 20th to the 25th of May.

The main subject of the meetings are: Theses on the Office of the Keys.

Dill. All who wish to take part in the meetings of the Synod are requested to contact Pastor Heiniger before the holy feast of Pentecost.

I. G. Goehringer, Secretary.

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## Conference - Displays.

The one-day St. Louis Localconference will assemble this- time not on the 5th, but on 19tcn M a i . A. Crämer.

The New Uork Districts-Conference vrrsamers, s. G. w., on the 18tcn, 19th and 20th of May, at the home of Mr. Pastor Gottlieb, at Port Richmond, N. I. To prrdigcn has: Pastor Fick; his substitute is Pastor König.

## Conference - laying.

T he Southwest Indiana Districts Conference will meet, s. G. w., from Tuesday, May 25, at noon, to Friday, May 28, at noon, not at Rev. Katt's, as decided at last meeting, but at Rev. Saupert in Evansville, Ind. Greens for this transfer will be presented at the meeting.

F. W. Brüggemann.

With heartfelt thanks, the undersigned certifies that he has still received the following gifts of love for our church building: From the congregation of Hcrrn Pastor Schallers in Red Bud, Ill., 412.00. From the congregation of Hrn. Past. Hrinckmann in Neu-Gehlenbeck, Ill., 415.35.

Independence, Kansas, d. March 30, 1875. F. Karth.

Received in the Western District treasury:

To the synodal treasury: From Past. Greif's congregation in Serbin, Teras, 434.65. M. Wukasch there 4-10.50. Collections at baptisms and weddings in that congregation 421.90. From some members in Past. Grupe's Gern, in Eisleben, Mo., 43 75. from himself 4'1.00. Past. Mists Gern. in Washington, Mo., 49.00. Past. Mare in Shawano County, WiS., 4'3 80. Rev. Willc's Gem. in Lafayette County, Mo., 4'9-10- Collecte of Past. Flachsbart's Gem. in Pilot Knob, Mo., 49.75- Collected from Rev. Nnvffer's Gem. in Eagle Lake, Ill., 417.00. Collected from Rev. Stcege's Gem. in Dundee, Ill., 411.75. by himself 4'2-00. Chr. Mörs in Chicago 50 Cts. Past. Wunsch and his gem. at Dwight, Ill, 411.00. Past. Herrmann at State Eentrc, Iowa, 45.00. Collecte of Past. Vetter's Gem. in Cole County, Mo. of, 43.00. Past. Endres' Gem. in Boone, Iowa, 413.00. by himself 42.00. by Past. Stephen's Gem. in Ehester, Ill, 44.40. Collecte of Past. Meyers Gem. in Houston, Texas, 45.00. From Past. Siek's Gem. in Champaign, Ill, 42.15. From himself, 42.00. Collecte of Past. Mießler's Gem. in Palmyra, Mo. of, 47.00. Past. Love'S Gem. in Nandolpb County, Ill, 414.50. teacher Great in St. Louis 42.00. past. Hartmann's Gem. in Milford, Ill, 4'15.00. Past. Nützel's Gem. in West Ely, Mo., 44.15. Collecte of Past. Sieving's Gem. in Manito, Ill, 42.45. Collecte of Past. Köstering's Gem. in Frohna, Mo., 421.45. Thanksgiving offering from Mrs. S. S. by Past. Studdt in Luzerne, Iowa, 45.00. By Rev. Streckfuß's Gem. in Washington County, Ill, 415.45. Past. Kothe's Gem. at Litchfield, Ill, 410.00. Past. Prohl's Gem. at Darmftadt, Ill., 49.00. Past. Schwensen's Gem. at Ncn-Bielefeld, Mo., 424.25. Past. Halboth's Gem. in Franklin County, Mo., 47.50. Past. Grupe's Gem. in Champaign, Ill, 4'10.34. Past. Storms Gem. in Pleasant Ridge, Ill, 420.00. Collecte of Past. Hahn's Gem. in Staunten, Ill, 412.80. by Past. Ncthing in Davis County, Kansas, 41.00. by Past. G. Horn's Gem. in Robin, Iowa, 4'22.80. By himself, 4'1.00. Collecte by Past. Bruegmänn's Gem. in Rodrnbrg, Ill, 49.00. From L. Balgcmann in Addison 43.55. From Past. Gotsch's Grm. in York Centre, Ill., 426.17. teacher Bartling in Addison 43.00. past. Lange's Gem. in Chicago 4332.00. Past. EngelbrchtS Gem. there 434.00. Past. Große's Gcm. there 427.52. Past. Töderleins Gem. daselbst 424.00. Past. Bart-- lings Gem. daselbst 4'37.65. From Past. Wagners Gcm. there 445.000 Past. Schmidt's Gem. in Schaumburg, Ill, 417.81. Of Past. Feiertags Gem. in Aurora, Ill., 422.00. Past. Piffel's Gem. in Mattcson, Ill., 4'10.00. By the same from N. N. 45.00. By Past. Reinke'S Gem. in Chicago 4'40.00. By the same from F. Weiter there 4'1.00. By Past. M. Große in Oak Park, Ill, 45.00. From Past. Voigt's peace comm. at Frankenbcrg near Perryville, Mo., 46-50. past. Bergt's branch gem. in Perry County, Mo., 4'3.00. By himself, 4'1.00. By Past. Heilkmann's gem. in New Gehlenbeck, Ill, 414.50. Past. Frank in New Orleans 4'1.00. Past. Sandvoß's Gem. in Port Hudson, Mo., 48.25. by himself 41-00. past. Frederking's Grm. in Brecher, Ill, 44.25. by himself 42.00. Rev. Sapper's Gem. in South St. Louis 419.31. by Rev. Jungck in Jackson, Mo., 4'1.00. Collecte of Past. Schurichts Gem. in Wilbcrton, Ill, 48.72. Past. Studdt in Luzerne, Iowa, 41-00. k. Meyer there, 41.00. Past. Sievings Gcm. at Lincoln, Mo., 44 35. past. Krämer in Iowa City, Iowa, 42.00. Collecte of Past. Francke's Gem. in Addison, 452.15. From Mrs. Kehl by Past. Holiday in Aurora, Ill, 50 cts. From Past. Hieber's Gem. at Mattcson, Ill., 48.62. Collecte of Past. Ilfncnbck's Gem. at Lemont, Ill., 45.50. From the Virgins' Association at Past. Sicks Gcm. in Meniphs 4'10.10. From members of the same congregation 410.00. Collecte of Past. Holst's Gcm. in Troy, Ill, 422.00. Tcsgl. from Past. NiemannS Grm. in Little Rock, Ar., 420.00. Drsgl. of Past. Micßler's Grm. in Cole Camp, Mo., 44.15. From Past. Strvhlcins Grm. in Glasgow, Mo., 441.50. Lehrer Hafmkistr dasclbst 4'2-00. N. N. in St. Louis 410.00. From Dreicinigkeits District there 442.55. Collecte of Past. Name- lows Gem. in Prairietown, Ill, 411.00. Past. Bcyers Gem. in Pittsburgh 434.56. Past. Reinhardt's at Bethalto, Ill, 4'2.00. F. Schildmeier's there 42.00. Past. JanzowS Gem. at Farley, Mo., 44.60. Collecte of Past. PrimekampS Gem. in Randolph County, Ill, 49.45. From Past. Walkers Gem. at ZYork, Pa, 418.00. Past. Noiden in Dr Kalb County, Ill, 42.00. By dcnselfcn from the bell-bag of his Gem. 44.30. M. Rupp- right there 45.00.

To the Synodal Mission Fund: From Joh. Ellrr- siek in St. Louis 50 Cts. From the confirmands of the Past. Koche near Litchfield, Ill, 42.75. Past. Bergts Gcm. at Paitzdorf, Mo., 44.50. H. B. there 4'1.00. From an unnamed person by Rev. Heinemann in Neu-Gehlenbeck, Ill., 47.00. From H. Rathe through teacher Tröllrr in Homrwovd, Ill., 50 Cts.

For inner mission: From the mission fund of the Gcm. of the Past. Grrif in Serbin, Teras, 466.50. From Past. Lenks Gem. in St. Louis 4'10.00.

For the emigrant mission in New York: From Past. Lcnks Gem. in St. Louis 410.00. By Past. Kleist in Washington, Mo., 44.00.

To the building fund: from Past. Walker's Gcm. in Zork, Pa, 418.50. F. W. Th. Hcyßel in California, Mo, 41-50. eollrctc vcn Past. Grupe's Gem. in Champaign, Ill, 412.05. From Past. Michclö' Grm. in Canaan, Mo-, 4'15.00. By himself, 45.00. Past. Hcids Gcm. in Peoria, Ill, 484.00. by Past. Lttmann's Gern, in CollinSville, Ill, rrst mission, 475.00. From two members of Past. Grupe's Gem. in Eislcbcn, Mo>, 75 cts. Past. Orttings Gcm. at Willow Creek, Ill, 4'5.85. Of Past. Ociing and rinig members of his Gcm. in Lindrnwovd, Ill, 43.15. Past. Flachebart's Gcm. in Iron Mountain, Mo., 47.00. Past. Wunders Gcm. in Chicago, 454.00. Past. Sorge in Dun- dce, Ill, 46.25. n. 9k. by Past. Meyer in DanvcrS, Ill., 42.45. Past. Hrrrmann's Gem. in State Center, Iowa, 4'13.00. Past. Bremers Gem. in Lake Creek, Mo., 450.75. Past. Vcitr and Gem. in Cole county, Mo., 419.00. By Past. Brammer's Gem. in Lowdcn, Iowa, 4'26.00. Past. Schürmann's Gem. in Hvmestead,

Iowa, 4'31.50. E. Bollmann by Past. Ebort in Houghton County, Mich. for Springfield 410.00. Past. Guenther's Gem. in Geneseo, Ill, 412.00. by himself 4'2.00. by Past. John in Pckin, Ill, 46.50. By Past. Brandt's Gem. in Baden, Mo., \$16.50. Past. Streckfuß's Gem. in Washington County, Ill, \$72.50. By Past. Krebs in La Rose, Ill. the latter's Gem. there \$24.00. the former's Gem. in Barna, Ill. the latter's Gem. in Barna, \$5.00. Past. Pröhl's Gem. in Darmstadt, Ill, \$45.00. By Past. Nthing in Davis County, Kansas, 50 cts. By some members of Past. Schmidt's Gem. in Osage County, Mo., \$7.55. M. Teyler in Rodenberg, Ill., \$10.00. H. Hinze there \$20.00. By Teacher Albers and his pupils in Mat-teson, Ill. for Addison \$5.00. Past. Döderlein's Gem. in Chicago, first mission, \$116.00. Past. Sieving's Gem. in Lincoln, Mo., \$10.75. by dcnselfbn of N. N. \$5.00. by Rev. Stecge's Gem. in Dundee, Ill. first consignment. \$50.00. Pastor Rauschert's Gem. in Dalton, Ill, \$30.00. Chr. Muller by Past. Bergt in Paitzdorf, Mo., \$5.00. Rev. Sandvoß' Gem. in Port Hudson, Mo., first mailing, \$20.00. Past. Frank's Gem. in New Orleans \$230.00. By himself \$15.00. Past. Nach- tigall's Immanuel's Gem. at Watcrloo, Ill, \$10.30. By Past. Steege's Gcm. at Dundee, Ill. 2nd consignment, \$31.00. Rev. HieberS lilialgem. at Cook County, Ill. \$7.68. H. Kämpe there \$5.00. Past. Walkers Wem. in California, Mo., \$10.70. Past. Micßlers Gem. in Cole Camp, Mo., \$13.15. Past. WetzrlS Gem. at Stringtown, Mo., \$3.30. Past. Janzow's Gem. at Farley, Mo., \$20.40. Past. KösteringS Gem. in Altenburg and Frohna, Mon., 2nd sending, \$200.00.

On the college household in Fort Wayne: from Past. Stecge's Gem. in Dundee, Ill, \$7.00. ,

On the institution for the deaf and dumb: From the schoolchildren of teacher Koch in Minden, Ill, \$5.35. Past. Schmidts Filial- gem. in Palatine, Ill, \$5.80. H. Hinneberg there \$10.00.

FirrZ) astor Ruhland's congregation: from Rev. Lenk's congreg. in St. Louis \$5.00.

To the seminary household in St. Louis: Collecte by Past. Grupc's Gcm. in Eislebcn, Mon., \$4.00. H. B. by Past. Bergt in Paitzdorf, Mo., \$2.00. G. Müller there \$20.00. P. Hör there \$2.00. Past. Stecge's Gcm. in Dundee, Ill, \$7.00.

For poor students: From Past. Stephen's Gcm. in Chcster, Ill, \$4.30. Past. M. Claus's Gcm. in Shclbyvillc, Ill, \$6.25. by Past. Nthing in Davis County, Kansas, \$2.30. Don Past. Hieber's Gem. at Matteson, Ill, \$7.16. Collected atH. Tbieswedding by Past. Pennrkamp in Raudolph County, Ill, \$7.45.

On the seminar - Household in Springfield: From Past. Steege's Gem. in Dundee, Ill, \$6.00.

On the Chinese mission: By Past. Dammann in Liverpool, O., \$2.10. By Past. Sieck's Sunday School in Mcmphis \$5.00. By Rev. I. Dornbircr in Loudonville, O., \$8.50.

For the needy in northwest I. Iowa: From Past. Stiemke's Gem. in Serbin, Texas, \$16.80. From A. Abraham through Past. Neinkr in Chicago \$1.00. A. Schwankt there 50 Cts. From Past. Bergt's Gem. in Perry County, Mo. \$14.25. Its Filialgem. there \$7.65. By the same from Gottfr. Müller and I. Mießner there \$1.00 each.

St. Louis, April 24, 1875. E. Roschke, Cassirer.

For the seminary house in St. Louis, the following gifts of love have been received since I took over the office of caretaker: From W. Stnmeyer in St. Louis 4 barrels of beets, 5 cans of tomatoes. W. ^strin there brushes to the value of \$2.20. Wedding Collecte by Mr. A. Vetter in CollinSville \$9.18. From Prof. Crämer's congregation in Minertstown 17 pieces of chickens, lettuce, turnips, and so on. From some members of the CollinSville congregation by H. W. Metz 3 hams, 5 shoulders, 1 side of bacon, 4Z pf. sausages, 2 gallons molasses, 6 gallons preserved fruit, 18 lbs. dried fruit, 1 bush. Potatoes, \$2 00 cash. By Mr. Kassirer Roschke \$17.00, namely: \$4.00 Collecte of the congregation of Pastor Grupe in Eisikben, Mo., \$2.00 of H. IB., \$2.00 of G. Müller, \$2.00 of P. Hoe, by Past. Bergt in Paitzdorf, Mo., \$7.00 by the congregation of the Past. Stecgc in Dundee, Ill by a member of the congregation of Prof. Günther in Kirkwood, Mo, \$2.00.

A receipt for 2 barrels of "Magnolia" flour from the congregation of Pastor E. Lehmann in New Wells, Mo., which was delivered to my predecessor in office, is also due.

Many thanks to all these generous donors!

Heinrich Jungkuntz.

Received for church building in Memphis: From the congregations of Messrs: F. SiverS \$10.66, P. Brand \$10.00, Th. Jungck \$5.75, H. Holtcmann \$1.20. From members of the Kreuz congregation in St. Louis by L. Lange \$26.50. From the Drcieinigkeits - Gemeinde there by E. Gotsch \$5.55. F. B. in Indianapolis \$5.00. N. N. in JonrsviUe, Ind. \$1.00.

God's blessings to the kind givers!

Mcmmphis, Lenn. the 12th of April, 1875.

Dr. G. M. Gotsch. H. Sieck.

## Changed addresses:

llev. II. Oru^o, Fioree 63t)' Llo.

"^v\lci-, orrrv vt' li "v. II. I'". ron^oler, Llivsiun, 1^6 Lucur (2o., 2>inn.

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The „Lutheran“ appears aLe months twice for the annual utscrip- tivn "pret" of one dollar and five and twenty harvest" for the auewärrige" unlcOchreiber. who have to preauode the same and cinzilseuden rar plague money which" amounts to 10 Lt". - In St. Louis, each individual number is loused for ten Lenk".

Only letters containing information for the "journal are to be sent to the editorial office, but all other letters containing business, orders, cancellations, money, etc. are to be sent to the address: kl. O. Nurikvl, . c>I liuunu 8licz3 .6, lr>,Un. "n ^vc-nuo, 8t. 1>ouis, dlo., Zn Deutsch" land ist diese" Blatt zu beziehen durch Znstus RaumanS Buchhandluug

## Printing Office of the Synod of Missouri, Ohio ". a. States.

## Volume 31.

### To illuminate Iowa's latest efforts to mend fences.

Motto: "That would be the best thing for the matter, if your people taught right and confessed freely and openly: Dear friends, God has caused us to be deceived, we have misled and taught false doctrine; let us now become wiser, be careful and teach rightly. For it cannot be done by covering up and concealing, nor can it be done for the sake of one's own conscience or that of other people. For such evasiveness is not pleasing to God, who will demand a sharp judgment from us, especially for the sake of doctrine." Luther's words to Bucer. (Walch 17,2593.)

### IV.

In the past, the Iowa Synod made the double claim of being both a confessional, genuinely Lutheran synod and a synod of progress, a friend and promoter of new doctrinal achievements. On the one hand, it claimed to hold on to the entire Lutheran faith and confession as faithfully and unwaveringly as anyone else and not to give up the slightest of its previous "achievements". On the other hand, however, in accordance with its light of progress, it also claimed to strive for a greater perfection of our Lutheran doctrine through further education and development. For Löhe's "direction", which the Iowa Synod was supposed to "represent in America", and of which it also boasted for a long time as a worthy heirloom and entrusted pound, was, as Löhe himself says, the direction of "a Lutheranism that builds itself ever more completely on an old basis and works ever more beneficially" (Kirchl. Mitth. 1859, p. 63). Now that sounds quite wonderful, if only it were also fully correct with the "old basis"! If only the "complete building up" did not also include the removal of genuine Lutheran doctrines (e.g. on chiliasm, antichrist, church and ministry, etc.) in favor of new "achievements"! But Iowa in America should "make room" for the progress. If it should happen that between the old theology and the newer further education here and there unevenness and contrasts would emerge, then Iowa should, as Inspector Bauer already speaks more openly, "try to reconcile the claims of the present and its commendable achievements with the historical!

## St. Louis, Monday, May 15, 1875. No. 10.

The first step is to avoid the past, insofar as it has lasting value" (Kirchl. Mitth. '66, p. 15).

However, in order to ensure "a great breadth" of the further development to be striven for and not to block the way with too many old achievements se'nrrn own new ones, one had to limit the area of those old achievements, as far as their "lasting value" is concerned, to as narrow a space as possible. This is now taken care of by the Iowa "Position on the Symbols", which tells us exactly what Löhe's direction understands by the "old basis" and what the Iowa Synod means by its "standing firmly on the confession of our church and faithfully holding to the achievements of the fathers". With rare perseverance and art of turns of phrase, Iowa used to emphasize that it distinguishes between doctrines and doctrines in symbols, between doctrines that are "symbolic decisions" on "controversial questions" that have arisen and been fought through, and doctrines that are not "symbolic decisions", i.e. that occur only occasionally and "incidentally", for example, as a justification or explanation of a "symbolic decision". And according to the guideline of this distinction, so Iowa now further asserted, it is to be judged exactly what really belongs to the "confession" and what does not, what is "obligatory symbolic doctrine" and what is not, which doctrines in the symbols have "symbolic validity" and which do not. According to Iowa, only the so-called "symbolic decisions" should form the essence of the confession; all teachings that merely occur in the "explanations", on the other hand, should simply belong to the non-essentials and have no symbolic standing of their own, no obligatory validity.

Hence it came about that the Iowa Synod further defined and limited its confession of the symbols and the commitment of its preachers to them by the highly significant appendage:

"because they are the ones who make all the symbolic decisions.

for the disputes that arose before and during the Reformation as corresponding to the words of God".

With this clause, an abspcrrrende barrier was clearly drawn around the "decisions for the emerged disputes" and the commitment to the '

symbols to the narrow limits of these "decisions". For only these, according to the Iowa theory, should form the "actual confessional doctrines," the "actual confession," the "confession within the confession," the "symbolic doctrine binding the conscience," and so on. Other doctrines, on the other hand, which occur merely as justification, explanation and execution, should have no actual part in the symbolic dignity and validity. For these "casually" treated doctrines, Iowa thought, had not been the "questions of strife that had arisen", had "not passed through the struggle", and consequently the symbols could not have had the intention.

to decide symbolically on these questions and to conclude about them. Iowa went so far in his assertions that the question of whether these "casually" treated doctrines were also "in all respects exactly according to the word of God and correct" could not come into consideration at all, because basically nothing depends on this, since these explanations and the doctrines occurring in them do not belong to the "confession in the confession". However, Iowa argued that it might be the case that a doctrine that is applied "incidentally" is also formally "symbolically fixed" and decided elsewhere; in that case, however, it only has a truly symbolically binding force at the point where it appears as an independent, almost intended "symbolic decision". It is also possible that a doctrine mentioned "in passing" will in the future become symbolically fixed and "a conscience-binding statement of faith"; but as long as this has not happened, because the question has not yet "passed through the struggle," it may not make any claims to symbolic prestige, even though it stands in the symbols. It had not yet ripened to its symbolic firing through the dispute and belonged to the area of open, i.e. not yet ecclesiastically decided and concluded and therefore also not church-dividing questions.

Against this admittedly very "broad-minded" and liberal, but fundamentally obdurate position of Iowa on the symbols, the Missouri Synod has now lodged a serious protest from the beginning. Compare the negotiations

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For Lutherans, this was obviously not an insignificant side issue, but a profound question, a main and fundamental question with regard to the meaning and value of the commitment to the symbols. In particular, it must be of great importance for our congregations to know how the solemn guarantee and warranty, which the obligation of their preachers to the symbols is supposed to offer them, actually stands. Has this guarantee not been touched and endangered by the Iowa theory? More than that, indeed! It was almost completely robbed and destroyed. For if one sets up the bare "symbolic decisions of the questions of doctrine" according to proposition and antithesis as briefly as possible and then declares everything else to be non-symbolically obligatory, then the "confession in the confession" must shrink to a tiny sum of propositions, while the "justified freedom of doctrine" is secured "a great expanse" beside it and beyond it everywhere, and the door and gate are opened to all kinds of dreams of progress. The scriptural validity of our symbols is thus placed in a highly questionable, ambiguous and suspicious light, and one would almost like to wish that the symbols had simply omitted their justifications, explanations and explanations, so that one would be spared the trouble of first having to "peel" the confession out of the confession - a task that should be difficult enough for our congregations in particular. According to the Iowa Principles, however, it says: "Yes, I am certainly obligated to the 'symbolic decisions,' because these form 'the knowledge-binding symbolic doctrine,' but not also to the other frequently occurring doctrines; for whether they are also to be

symbolically obligatory depends on a 'symbolic fixation'; up to now they have only been in the area of theological knowledge and opinion. This, however, obviously cuts off from the outset a very significant part of the doctrinal content of the symbols from what is to be obligatory in them, and our congregations are already considerably deprived of their guarantee, even if it were true what Iowa asserts, that it is everywhere "obvious" what the actual "symbolic decision" is and what only further justification and execution. But it is by no means the case that it would always be so easy to see, and that even a layman could recognize at first glance, where the boundary between the "symbolic decision" and the mere "theological execution" is to be drawn. Iowa himself admits that in order to find this border, one must read the symbols "in the light of history"! How easy it can happen that a false teacher says to his congregation: "What do you understand about the light of history? How can you unstudied laymen find out the difference in the symbols between the symbolic decisions and the mere theological execution and justification? You should leave that to me as a studied theologian! I must understand best myself what I am obliged to do and what I am not; you had better take care of other things which you do not need to read in the light of history." But what a shaky ground this would make the confession for our congregations! For example, in the first article of the Formula of Concord, the "original sin" is discussed and the doctrine is symbolically expressed, stating that "a distinction must be kept between

between our nature as it is created and preserved by God, in which sin dwells, and between original sin, which dwells in nature. This is what the Concordia formula symbolically "wants" to establish in contrast to the error of Flacius and as a "decision on a controversial question that has arisen. As proof of this doctrine, however, it cites "the most noble articles of our Christian faith": creation, redemption, sanctification, and resurrection, and bases its "symbolic decision" on them. Should what is said here about these four "most noble articles on several pages be excluded from the actual symbolic doctrine, because it occurs only "incidentally", only as a "justification" here? Let us here consider the case where a pastor in a sermon had used expressions which said that in the resurrection we would not have our present body, but a new resurrection body, and a member of the congregation therefore put him to the test, referring to the words of the Concordia formula in the place referred to (Müller, p. 583): "In the article of the resurrection, Scripture testifies that this very substance of our flesh, but without sin, will be resurrected." Would we now agree with the pastor when he said: "Dear friend, this is not at all a binding symbolic doctrine here, where original sin is dealt with; for this was not at all the question in dispute here, and therefore not the doctrine which the symbols wanted to establish here; the sentence stands here only - incidentally\* as - justification\* and consequently cannot belong to the conscience-binding symbolic doctrine, at least here." Do we want to let this evasion stand? And in how many similar cases would such hiding places and evasions present themselves to a cunning misguided spirit, so that the faithful members of the congregation, who are not able to circumscribe the "symbolic decisions" so precisely according to the "light of history," would have to let themselves be sent home with a long nose by the studied gentleman! For example, in the 28th article of the Augsburg Confession, the Lutheran doctrine of Sunday is contained, but not as an intended "symbolic decision of a controversial question," but only "incidentally," for the article deals with "the power of the bishops. Thus, in the 23rd article of the Augsburg Confession and in the part of the Apology, much is taught about the marriage state, but - unfortunately again only as a justification; for the article deals specifically with the marriage of priests, and the naked symbolic decision in opposition to the Roman doctrine of the celibacy (celibacy) of priests is thus this: "the preachers may marry". What lies beyond that, according to Iowa's "historical view", had to be only an open question - at least here it is.

But whether this position of Iowa or that of the Missouri Synod is recognized by the symbols themselves as the correct one is best seen from the way the later symbols use the earlier ones when they "take from them explanation and decision of the articles in dispute". E.g. Art. 2 of the Concordia Formula deals with "free will". This doctrinal question is decided here, next to God's word, also according to the earlier symbols, namely 1. from Art. 20 of the Augsburg Confession: "Of faith and good works"; 2. from Art. 18 of the Apology: "Of free will"; 3. from Theil 3, Art. 3 of the Schmalkaldic Articles: "Of repentance"; 4. from the Large Catechism: "Of the kitchen" - thus almost throughout from doctrines occurring in passing.

Recently, however, Iowa claims that we had only misunderstood them. Prof. S. Fritschel explained in Milwaukee:

"We assert and testify that sir has greatly misunderstood us. Where do you have proof that we do not consider the teachings of the symbols binding even for those who sign them? ... That has not been our opinion at all, that the doctrines mentioned in **passing** should be cut off from the Confession....

Even those doctrines of faith which are **not exactly decisions in** the symbols, we reckoned to be part of the symbolic substance." (Compare "Lutherans," May 1, 1874.)

And Past. Matters public teaching" Iowa's reads like this:

"These confessions are the fruit of the church's dispute with the false teachers, and we accept them unconditionally as the true and unadulterated exposition of the Word of God. What here is doctrine of faith, be it confessed, in thesis or antithesis, **or parenthetical**, that is conscience-binding for us; not because they are confessions of the Lutheran Church, but because they conform them to God's Word and are doctrines of Scripture."

But what about the old position of the Iowans in reality? Did they really accept the "incidental" teachings as symbolically obligatory or "conscience-binding"? Or did they put the naked "decisions" as the only "confessedly said" and symbolically obligatory, but excluded all explanations and reasons from it par excellence? Well, the "Handel and books" may decide here themselves.

As far as Löhe is concerned at first, he has explicitly limited the commitment to the symbols only to the "symbolic decisions" by saying (admittedly erroneously):

"One has *quin* \*) but not referred to other than the "symbolic" decisions in the holy controversy and the great questions of the Reformation period, but not to the occasional, not to all, in the course of the long, but still human, symbols appearing and presented" sentences and justifications. In the symbolic decisions all parties of the Lutheran church recognize the right scriptural explanation. ... One would be wise to leave space and time for research until new symbolic decisions have matured in the pending questions."

Thus the "Kirchenblatt" (Volume 1, No. 1) published under the title: "Position of the Iowa Synod on the Symbols of the Evangelical Lutheran Church", among other things also the sentence which formed, as it were, a foundation and cornerstone of its special position:

"Since our confessional writings contain not only the simple results of the ecclesiastical struggle, i.e. not only the confessional propositions and condemnatory contradictions, but also explain, justify and defend them, a distinction must be made between the essential and the non-essential in these writings. Actual confession, the conscience-binding *norma docendi* (doctrinal guideline) can only be the thetical and antithetical decisions, which each article expresses and establishes against falsehood and error. On the other hand, not every proof, every explanation, etc., which is actually an accidens (something incidental) in a confession, can be made a statement of faith binding on the conscience. What you want to establish as symbols has symbolic validity, and that is obvious in every article for those who read it in the light of history.

Of these sentences about Iowa's position on the symbols, President Grossmann now says in his synodal address of 1858 that they "have not remained without appraisal," and adds:

\*) Regarding the signing of the symbols, one distinguishes between "*quia*." and "*quatenus*" (i.e. because and insofar). Whoever signs the symbols with *quia* (because), confesses that he simply recognizes the whole doctrine of the same as according to the word of God and commits himself thereto.

"If what we wanted to say had been correct in the judgments made known to us, we would not need to say anything more about it. However, since it has been shown how much we have been misunderstood (!), it will be good to give a detailed explanation of our testimony, eliminating all misunderstanding wherever possible.

This "explanation eliminating all misunderstanding" is titled: , Lecture on the Proper Conception of the Symbols". What Iowa used to call his "historical conception" of the Confession, is here widely disputed and the main point is sharply emphasized everywhere: the distinction between the "symbolic statements" and the mere explanations, justifications, etc. These explanations, also the "dogmatic" and thus doctrinal ones, are only meant to serve the purpose of pointing to the "historical conception" of the Confession. These explanations, also the "dogmatic" ones and thus those concerning the doctrine, should only serve to throw a clarifying and more detailed light on the meaning of the actual "decisions", but should not themselves belong to the obligatory content of the confession. Therefore, we read, for example, the following sentences:

"There are frequent (!) exegetical, polemical, dogmatic remarks. Obviously, all this is not immediately confession..... In order to understand the symbols correctly, we will have to look beyond these explanations to the actual confession in them and the sentences which express it directly. We will have to consider the latter as the actual symbolic substance and assign a subordinate position to those explanations..... We have had to separate the theological execution from the content of the confession, deny its direct symbolic validity, and assign it a subordinate position. Our conception vindicates only the witnessing and confessing represent immediate symbolic dignity. . . . We will have to declare for the time being that symbols never and nowhere want to confess more to you and therefore really do not confess more than they are historically caused to do..... We will not be allowed to extend the thetical decisions to questions that had not arisen at the time of the writing of the symbols. Still less may we be tempted to misuse merely occasional expressions of the symbols in this way..... The historical circumstances, especially the contrasts, give the norm according to which the confessing propositions must be supplemented from the explicating ones, the confession must be determined by the theological execution and clearly peeled out of it.... If the symbols are to be 'explanations of the incursions of discord,' they cannot at the same time want to settle questions lying quite aside by occasional statements; thus only the historically demanded and intended doctrines can really be symbolic..... The explicative propositions in the symbols do not belong "to the realm of the symbolically fixed, but to that of theological knowledge and opinion.

So, now all misunderstanding was eliminated, wasn't it? Yes, it was, because none had been there; that's how Iowa had been understood before, as it was now widely explained.

In the 4th year of the "Kirchenblatt" (1861) there is a longer discussion about the Iowa "Gemeindeordnung", in which also the more mentioned paragraph about the "symbolic decisions" is explained. One hears:

"So we are talking about symbolic decisions, namely decisions on controversial issues that have arisen in the church, namely on controversial issues that arose partly before the Reformation and partly during the Reformation.... According to the view of our synod, these decisions form the actual confession of our church or that which is "confessed". Everything else serves merely to explain and justify what has been confessed. ... In the explanations and justifications, statements occur which say more about what is spoken of in the confession than the confession itself does (!). Where someone could not subscribe to these statements, he would not therefore cease to stand on the ground of the confession of the Lutheran Church." (!)

In the synodal address of 1861, Praeses Grossmann says it "certainly speaks from the soul of every Iowan what Hengstenberg says in the words.

"It is a weakness of our confessional writings as "such, and especially of the otherwise so excellent Formula of Concord, that they refrain from theological explanations.

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have not kept completely free. We are thereby brought into the position not to be able to dispense with them the however precarious quantum par excellence." (!)

In the synodal report of 1864 is mentioned as "Declaration of the Synod",

"that only what is confessed is to be considered obligatory and binding, of course, in the definiteness which it receives through the further explanations, but not the introductory and proving propositions, but above all the doctrine which somehow occurs in it, may be counted as the confession of the church."

The memorandum (1864) likewise states:

"It will be necessary to recognize the justification for making a distinction between the confession of faith itself and between the further elaboration, explanation, and defense of it. . . . It (Synod Iowa) does not consider the discussions and explanations to be an essential part of our confession, which they are not, and for it the question whether these explanations also correspond exactly and correctly to the words of Scripture in all respects is basically out of the question." (!)

And the practical application of this Iowa position on symbols was that only the "symbolic decisions", only the teachings that had "gone through the struggle" and were thus intentionally "symbolically fixed" could be used as a measure of faithfulness to the confession and orthodoxy, as Inspector Bauer says of the "directions" in the "Correspondenzblatt" 185S, p. 10:

"Such directions presuppose you complete unanimity in orthodoxy, that is, in all propositions that have passed through the controversy and have been symbolically established."

So also said the "Kirchenblatt" (June 1866):

"Church doctrine is pure when it is according to Scripture, more precise (!) when everything that is taught corresponds to the sum summarized in the confession of the Church."

And in the August 1867 number:

"The proposition must be held with all its force that agreement in the doctrines established by the Church is sufficient for ecclesiastical communion."

What else can we say after all these testimonies from the "trades and books" than that it is quite miserable jugglery and miserable mirror fencing when the Iowans (resp. Prof. S. Fritschel) now claim that it "was not at all their opinion that the doctrines mentioned in passing should be cut off from the confession", but that they had rather "also counted the doctrines of faith, which do not exactly stand as decisions in the symbols, to the symbolic substance". How does this rhyme with all the earlier explanations? Is there not here, as obviously and irrefutably as it is possible, a false, dishonest game of camouflaging and covering up, even of insolent denial of facts?

Iowa's position on the symbols is closely and intimately connected with his doctrine of open questions as the natural reverse side of it. These two main pieces of the Iowa "direction" form two parts of the same whole, which necessarily belong together, as

far as the questions about Lutheran confessional fidelity, orthodoxy, doctrinal discipline, church fellowship, etc. are concerned. Iowa simply distinguishes between two areas of doctrinal questions: that of symbolic-firmer beliefs and that of mere theological knowledge or opinion. The latter is the area of open questions, which have not yet become a "controversial question", "have not yet passed through the struggle and thus become a vital question for the church", whose "correctness has not yet been established by symbolic prestige", in short, which have not yet been ecclesiastically and symbolically decided.

and fixed. For what has already been established by "symbolic decisions" can no longer be an open question after Iowa; but what lies beyond the realm of these "decisions" is for this very reason also still an ecclesiastically unresolved question, capable of further development and decision, and for the time being not separating the churches.

It is true that here the Iowa leaders resist hand and foot to honestly admit that they had established the doctrine according to the simple and direct wording and understanding of their earlier declarations: "What is not symbolically fixed is an open question. They maintain stiffly that we Missourians only imputed this theory to them! And we can hardly hope that those who, in spite of the proofs brought forward so far, persist in the terrible way of denial, will let themselves be convicted by any testimonies from the "trades and books" and give in to the clear, bright truth. In the conviction, however, that not all members of the Iowa Synod will want to weigh down their conscience before God with this brazen denial, we gladly take the trouble to make our evidence even more numerous and our proof even more convincing. This time we completely refrain from Löhe, Dorpat and the generally common language of the "new way of thinking" and stick only to Iowa explanations and statements. There we have

same the highly significant declaration of 1858:

"We will not be allowed to refuse to recognize, apart from what is symbolically fixed, an area of theological knowledge with open questions which have not yet been answered ecclesiastically and symbolically, because the Church cannot fix symbolically anything which has not passed through the struggle and thus become a question of life for her."

In his synodal speech of 1861, Praeses Großmann further says that between those "in whom an unconditional recognition of all truly symbolic decisions can be found", there are also

"Differences exist, they may have their reason in any difference concerning the conception of the symbols (both of the total conception (!) and of individual parts of it), or also in the answering of such questions about which symbolically nothing is decided."

In the course of the speech, these questions are then called "open" and said:

"There is no other way to put a dam against the rampant divisions within the Lutheran Church than by acknowledging open questions."

In the conversation, further, wherein the "Church Gazette" (January, 1861) ex-

the paragraph is explained in this way by the confession of Löhe's "direction":

"We have just spoken about the fact that the symbols contain decisions on questions about which disputes had broken out in the church. Whoever knows himself to be in agreement with these decisions stands on the confessional ground of the orthodox Church of God. But now it can happen that among those who hold to those decisions, questions arise which find different answers. While some, in their investigation of the disputed point, take this path and seek to lead it to this goal, others take another and head for a different goal. The questions on which there is a difference of opinion are then called 'open questions'.

The Iowa theory, that non-symbolic-decided questions are therefore also open questions, is even more illuminated by individual examples of doctrinal questions. If, in Iowa's opinion, no "symbolic decision is laid down", the conclusion is always made: Therefore it is also

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still an open question! "Because the question is not decided symbolically, also different opinion can be about it"! This is the sentence that passes everywhere, whether the questions are really of secondary importance, such as the conversion of the Jews, or of the highest importance, such as the questions of church, ministry, church regiment, chiliasm, and so on. Thus the "Ministry of the Synod of Iowa," in its well-known "Declaration" of 1859, regrets that the Buffalo Synod "has departed from the path of acquiescence in the open questions which it formerly observed," because:

"On these points, about which there are two opinions in the whole (?) Lutheran Church, about which there are no symbolic decisions, no such weight is to be placed as to abolish church fellowship for the sake of this difference."

And as far as the individual points of difference between the synods are concerned, Iowa, remaining true to his principle, always asserts the difference between what is the "symbolic decision" in the symbols and what lies beyond them. The former belongs to the confession; the latter is an "open question," even if it is in the symbols. E. g., in regard to the doctrine of the church, the Iowa Synodal Report of 1858, p. 15 first, according to its alleged "historical view," places the "confessional content" on seven lines (!) and then says:

"All further content of the article (Art. 5 of the Apology) has only the intention to prove and to defend and to illuminate.... The doctrinal statements contained in this article could be omitted without detracting from the substance of the Confession.... It is certain that even now there are and can be many questions which have not yet been decided. I recall only the doctrine of the visibility of the church in the sense in which Löhe conceives it in his aphorisms, and the recently so seriously raised question: whether the Lutheran church is the church, a question which, in the sense in which it is conceived, is by no means already affirmed by the symbols, but is a practical conclusion from them (!), whose correctness (!) has not yet been decided by symbolic authority. It is certain that these questions must not be settled in a way which contradicts the previous decisions. But it is equally certain that, irrespective of the prestige of the previous decisions, also in the case of "these" questions a further development beyond the area of mere theological knowledge and opinion, on which they still stand, to symbolic fixation is possible."

In the doctrine of the Office, the same unit proceeds even more summarily with the doctrine of symbols, saying:

"The Church as Church, not the Pope, not individuals, is the primary holder of the key power: that is symbolic position. What lies beyond that is an open question." (!!)

Concerning the doctrine of the last things (eschatology), the Iowa Synod also first distinguishes "between the symbolic doctrine forming the confession of the church and binding the conscience" and the further "theological knowledge". "In the area of the latter," it then says, "fall all (!) eschatological questions that are moving in the present" (Synodal Report 1858, p. 19). As far as the symbolic doctrine of the 17th article of the Augsburg Confession is concerned, only the "Anabaptist chiliasm" is rejected there, and a chiliasm that is "free from the terrible characteristic of the Anabaptist chiliasm" has "just as much right before the 17th article as the antichilastic view. Incidentally, it goes on to say, "the barriers drawn for the doctrine of the last things in the symbols give great

latitude for further development." Iowa, however, does not want to be "closed to all the light that the Lord is pouring out and will pour out on his church in our time". Therefore, chiliasm is an "open question," i.e., not a closed question. merely par excellence (as Iowa now asserts): a non-church-dividing question, but: a symbolically unresolved and as yet unfinished question, the solution of which is for that very reason still to be free in our church; or as the Iowa "Declaration" itself quite precisely defines and precisely characterizes it:

"A question about which no symbolic decisions have yet been laid down in the confessional writings of our church, which is why both views can stand side by side in the church."

In this sense, the chiliastic congregation in Toledo, because, as the Iowa "Declaration" says, it "shares our direction," asked to be admitted to the Iowa Synod. In the application for admission of this congregation, on the basis of which it gained admission to the Iowa Synod, it is expressly stated (see Kirchl. Mittheilungen 1859, No. 12):

"It is gratifying to us that this doctrine of the last things is treated by the Iowa Synod as an open question, on which opinions may differ, until the Church has spoken on it and the pronouncement has acquired symbolic prestige."

With these earlier declarations of Iowa we now ask our readers to compare the later assertions and to judge for themselves whether we do not blame our Iowans with full right for a rather dishonest and false game of pretense and denial. The question here - as we have already noted earlier - is by no means whether Iowa considered its open questions to be non-church-centered at all. We know it well that this was of course the case. It has never occurred to us to deny this, and we have repeatedly stated that there can be no dispute about it. But the question is: whether Iowa with its open question doctrine did **not** assert **more**? whether it **only** taught: There are certain non-church-separating questions and these we call open questions? In other words, the question is whether Iowa did not state the proposition in clear, unambiguous and unmistakable words: What is not symbolically decided and fixed still belongs to the area of open and therefore not church-dividing questions?

This is what Iowa now denies stone and stone and never wants to have taught. They claim that it has always been their opinion what Prof. G. Fritschel wrote in Brobst's Monatshefte:

"So it would also be highly unreasonable if someone wanted to say: 'open question', i.e. not yet decided and answered is everything that is not stated, justified, defended, symbolically fixed in the symbols of our church as a teaching of the divine word. For the opinion would be completely contrary to the evangelical consciousness that any doctrine only becomes a doctrine that unites the churches by the fact that it is expressed by the church in its confessions. That would be a completely Roman idea."

So says the "Kirchenblatt" now again:

"That we recognize such doctrines, that is, that we admit there are such doctrines in which a difference of opinion can take place without thereby tearing apart the community of faith and abolishing the communion of the Church, that is the right meaning and core of our hard-held 'doctrine of open questions.'"

They had always understood by open questions **"simply** those that do not separate the churches", but it had "never occurred to them" to declare: "What is not symbolically fixed is an open question":

"The Missourians make it our opinion that we consider all doctrines which are not in the Confession to be open questions.... It is not true that we make all non-symbolically-fixed doctrines open questions, much less that we mean by the expression 'open question' to say that such a doctrine is not decided in itself until the church has decided it.... If Mr. S. mutilates your sentence and leaves out the main point, then the meaning comes out: an open question is what has not yet been fixed by the church."

But if we now approach Iowa's earlier statements and ask: Which questions are open? we get the answer again and again: Open questions are those "which have not yet been ecclesiastically and symbolically answered"- "about which nothing has been symbolically decided"- "which find a different answer among those who hold to the symbolic decisions"- "about which there are no symbolic decisions"- "which have not already been affirmed by the symbols"- "whose correctness has not yet been decided by symbolic prestige"- "which have not yet been settled by the symbolic decisions hitherto"- "in regard to which a further development beyond the field of theological knowledge and opinion, "which are beyond the symbolic positions" - "about which no symbolic decisions have yet been laid down in the confessional writings of our Church" - "about which opinions may differ until the Church has spoken about them and the statement has acquired symbolic standing."

As a cause, however, Iowa now further states: "Because the church cannot symbolically fix anything that has not passed through the struggle and thus become a vital question for it" - because no "dispute had yet broken out over it" - because it was not yet an "emerged controversial question".

And thereupon Iowa finally asserted: "Because the question is not symbolically decided, there can also be different opinions about it" - "different views can stand next to each other in the church" - "no such weight should be placed on these points that the church fellowship is abolished for the sake of this difference" - they "still stand in the area of theological knowledge and opinion" - they allow (like, for example, the doctrine of last things) "a great breadth for further development" - they do not belong to "the doctrinal line that binds the consciences". They "still stand in the field of theological knowledge and opinion" - they allow (like e.g. the doctrine of the last things) "a great latitude for further development" - they do not belong to the "doctrinal cord binding the consciences", must not be "made into a creed binding the consciences", do not form a part of the "symbolic doctrine binding the conscience", even if they occur "incidentally" in the confessional writings.

Is it now finally clear enough from the "trades and books" what "the right sense and core" of the Iowa Open Question Theory had been? Is it clear what the theory consisted of, of which Prof. S. Fritschel already so openly confessed at the Milwaukee Colloquium: "We don't give a damn about our theory, we don't care about it at all, and are always ready to give it up"? Is it clear why Inspector Bauer raises the question whether the Iowa Synod wants its propositions published in 1873 on the difference between Iowa and Missouri to be considered "the actual creed of the Synod now in force, as opposed to the principles professed by the Synod of 1858"? Is it clear why he advises them to "consider this again, also that which has historically become different with them; otherwise they might encounter the reproach that they have fallen into a certain ambiguous position"? Is it clear how it relates to this, when Iowa boastfully triumphs just in the point of the open questions: Missouri has "adopted Iowa's principle", Iowa's standpoint "as the only correct one in fact and expressly recognized", yes "exactly what the Iowans understand by open questions in the sense taken by them"? Is it clear

Is it clear enough that Iowa does not want to admit honestly and openly what it really used to teach and that it must know it best? Is it clear enough that Iowa merely does not want to honestly and openly admit what it really used to teach, and that it itself must know best that the previous game of concealing, covering up and denying is only a sad tissue of openly visible untruths? Is it clear that Iowa has high cause to apply to itself what the "church paper" once wrote (like Caiphas prophesying against himself):

"This is the point where the Lutheran Church (!), i.e. its representatives, could be wished for more honesty and love of truth. One sets up "sentences which one cannot keep. But instead of recanting the untruth honestly and manfully, instead of that one gradually comes up with quite different things.... We Lutherans have no right to come back so quietly from heresies, but honest repentance should and must be done." Cf. Rom. 2, 21. ff.

And now we are asked to let the Iowans play their dishonest game without serious rebuke? We are supposed to patiently let them make us out to be people who in the past only raged and fooled nonsensically, but who finally, of necessity, adopted Iowa's principles and converted to its position? We are supposed to listen calmly when Iowa, drunk with victory and crowned with glory, cheers and triumphs: "Missouri has given way, Iowa still stands; Missouri has given way, Iowa has remained veste"? Yes, we are supposed to make peace with them even on the basis of such a "present understanding" and let the past with its delicate "misunderstandings" and desperate crossings and cross-jumps be buried so quietly? That would indeed be a very rotten, quite unholy and unchristian, thoroughly miserable peace treaty! For who can vouch for the fact that sooner or later it would not come back to bite: "That was not our opinion at all, which, however, is expressed in clear, concise, explicit words in the peace treaty; you have only misunderstood us, misunderstood us very strangely," and so on!

No, Iowa becomes honest and gives us by open confession and honest recantation of its former position only the proof that it wants to dumbbell honestly with us in the future and that we may hope to be able to "dumbbell something lasting with them"! Iowa openly and frankly renounces its former "direction"; it abandons its modern (resp. chiliastic) "efforts of progress"; it honestly and manfully recants its original fundamentally wrong position towards the symbols and the open questions. For in these pieces lie the most decisive junctions of the difference and struggle between us and them. Without honest and open retraction in these matters, true agreement cannot come about; for with people who do not want to retract their obviously erroneous propositions, but rather let them stand, and who are only eager to engage in the miserable art of palliation and denial, we cannot possibly enter into brotherly faith fellowship. In short: Iowa, Iowa, finally take our motto to heart, become honest and desist from your false, dishonest game!

S.

"If we have a just cause against our adversaries, then they themselves will present us with the opportunity to answer them in the best possible way and to defend our sackcloth most steadfastly. Brenz on Ap. Gesch. 4, 7.

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## Rome's machinations.

are recognized as state schools, and that the same is also the case in some areas of New York \*). He

urged those gathered to call an assembly in each Catholic church and elect six men from each to prepare a petition to the starting council, present it to the same, be present in the city councilb se bst and lead their own cause. "And," he remarked, "if the present City Council will not listen and will not do you justice, then when you elect another Sradtrath, you will vote for one who will not refuse to give you justice.

The Catholics of New York City have also laid claim to one-third of the public school fund for the maintenance of their parochial schools. The trustees of these schools promise to tolerate an inspection of them by the school authorities of the state and to have their teachers examined by them; only the teachers must be either priests or otherwise faithful followers of the pope and be exposed to certain hours of the day for Roman religious instruction.

Who is not frightened by these machinations of Rome! Who does not know from history how Rome and Romans have always kept their mouths shut? They will gladly put up with the supervision of their schools by the state, if they can thereby gradually gain control of them. Who knows what influence schools have in the state and in the church, can also imagine what the Romans will gain and win if they are granted their torture by the state. How much more they will attract children of non-Catholic parents to their schools when they are considered *public schools*!

But there is danger from another side, namely the danger that the previous separation of church and state will be abolished and religious freedom will be undermined. If the authorities grant the Romans a portion of the school fees to support their schools, then they must not deny a share to other sects either; then Methodists, Baptists and others will also claim that

\*) I" Poughkeepsie, N. I., Catholic schools are already recognized as state schools. A correspondent of the "*Buffalo Commercial Advertiser*" reports about it Among other things, the following: "The same (both Catholic schools) appear on the official list as Nro. 11 and Nro. 12Nro 11. carries on the front in raised lettering the words: St. Peter's Girls' Acaemia.' I arrived there a few minutes before 9 o'clock and sent my card to the Principal. She immediately appeared in the robes of the Sisters of Mercy with a rosary on her belt. She told me, this was one of the public schools of Poughkeepsie, and welcomed me cordially. First I was led into her own department, which was furnished with black boards, maps, and the usual apparatus of a schoolroom, with a curious addition. In a small compartment at one side of her desk was a picture of the Holy Virgin with crucifix, rosaries and other ornaments. The door was immediately locked. In another classroom I found a similar compartment. Ten or fifteen minutes before the beginning of school, there is usually prayer. A few minutes before 9 o'clock and from 9 o'clock to 9 o'clock. religious exercises were held. The school

Nro. 12 is close to it and is written in similar script ,St.

The school is called "Peter's Academy for Boys". As in No. 11, instruction is given exclusively by ladies, two or three of whom wear the habit of the Sisters of Mercy. The

The teachers unanimously testified that the two schools have made tremendous progress during the year and a half they have been under the care of the Schurath. Instead of the former 6 teachers for 700 pupils, they now have 13, and they also draw twice as high a salary as before."

The Roman Church seeks to attain dominion with all its might. The ways in which it seeks to achieve this goal are many and varied. One of these ways is the expansion of its schools, its efforts to win the property of the state schools for its schools and to make its schools state schools.

Of course, even a Lutheran sees these religionless schools as a necessary evil, he is convinced that he cannot send his children to them, but he will not allow himself to agitate with the Romans against them. He knows, after all, that it is the state's job to see to it that the children who do not attend a "religious school" at least acquire such knowledge as is absolutely necessary if they are later to fulfill their civic duty; he knows, after all, that religion cannot be taught at all in state schools. However difficult it may be for him, he will not refuse, in addition to the contribution he makes to the maintenance of Christian parochial schools, to pay the tax imposed on him by the state for the maintenance of state schools, bearing in mind the great benefit of religious freedom and the separation of church and state in this country.



Not so the Romans. It is precisely religious freedom that is a thorn in their side. Their goal is to undermine it, to bring their religion to rule, to make the state subservient to their church. To this end, they also seek to bring one after another of the state schools under their control. For a long time they have been agitating for the state school fund to pay them as much as they receive from their schools. They are increasingly bold in their demands to the authorities.

In Buffalo, N. Y., as reported in the "Catholic Messenger of Faith", Bishop Ryan gave a lecture in which he called for a lively agitation in the schools. He complained that Catholics in this land of religious freedom were being treated so unjustly by having taxes imposed on them for schools they could not use. It is indeed ridiculous to speak of injustice when one is charged for state institutions that he does not use for his own person. According to this, it should also be unjust if an honest citizen is required to pay taxes for the maintenance of penitentiaries! - Then the bishop showed in what way one could do justice to the Catholic taxpayers. The state, he said, should not interfere in education and tax the people for school purposes, the school was a matter for the individuals, not the government; since the "school tax" was collected from all citizens, all should also have an equal right to the use of these funds and all schools should receive a *pro rata* share, without regard to religion, with the design of state supervision. But since one could then object that the Catholics would "get" the lion's share of the school fund, it would be a better plan if the taxes collected by Catholics were specially taken, kept and used for Catholic schools. However, since all these methods require time and new laws, he suggested that the city council adopt the parish schools that have already been established, if requested by any denomination, as state schools, pay their teachers and assume all maintenance costs. He stated that in Connecticut, Sisters of Charity teach as teachers in schools that are funded by the state.

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The members of the community shall, in proportion to the size of their community, also occupy a certain number of chairs in the state schools by tenants of their communities, as such, and shall devote certain hours to the teaching of Methodist, Baptist, 2c. Doctrine. What is right for one is right for another. But what will this lead to? Without a doubt, to the demise of religious freedom.

If this were to happen and only the papists were first granted their demand, a faithful Lutheran would suffer no small distress of conscience. He knows that if he now pays the "school tax," he gives to the emperor what is the emperor's. He may often find it difficult to raise the money for this tax, but he would not be able to do so. It may often be difficult for him to raise the money for this tax, but his conscience is not weighed down by it. But how, if now the state school fund is also used for the support of Roman schools, if it is supposed to contribute to the promotion and expansion of the antichrist empire! Can it do so with a clear conscience? Certainly not.

Lutherans should therefore work with all seriousness to ensure that state and church remain separate, that state and religious schools remain unmixed; they should guard against all participation in such mixing, no matter how heavy a sacrifice it may cost them, indeed, they should rather work toward ever more complete separation of state and church. So much depends on it; so much is at stake if it is tampered with. Whoever accepts good deeds from the state also concedes to it a certain supervision. If the state does not do so now, it has the right to do so. And who can guarantee that it will not make use of it sooner or later? Who will prevent it?

Let us keep our schools pure and away from all outside interference and maintain them ourselves. Let us keep what we have so that it is not taken from us. Let us not strengthen Rome in her demands and thereby contribute to the advancement of her cause. If all communities that want to be Christian would fulfill their duties and establish their own schools, the need that the state now feels would be limited to a very small degree and thus taxes would become less and less.

G.

### **Theses, concerning the doctrine of our ecclesiastical confessions on the power of the keys and its practical importance,** presented to the Northwestern District of our Synod meeting this year by Pastor W, Krauß.

#### **1st row.**

1. the office of the keys is the power to forgive the sin of penitent sinners, but to retain the sin of the impenitent.
2. a. This power has Jesus Christ.
- b. Jesus Christ, however, has made his church on earth, i.e. the congregation of the true believers, the grantor of this power, who, with the conferral of this power, are at the same time entitled and obligated to its wholesome use and are bound to the God-ordained means (right handling of the word and the holy sacraments) for this purpose.
3. this key power given to the congregation of the true believers - the invisible church - implies the possession of all the instruments necessary for its wholesome exercise.

The church has all the necessary and useful spiritual rights, offices and powers.

4. first of all, therefore, the power and the custom of the keys belong to the invisible church; but for the sake of the true believers hidden in them - invisible church - also to all those church communities in which the Word (and also Sacrament) are still in essence;

5. thus also to each individual local church of which this applies.

(6) When the members of such a local congregation choose a preacher by ordinary appointment according to divine will, they do not thereby relinquish either the possession or any right to use the key power given to the congregation by Christ, but confer upon him alone the power to exercise the rights of the spiritual priesthood in the public office of the community.

(7) What the appointed ministers of the church do with sinners according to Christ's divine command, by rightly sharing the Word of God and giving and refusing the holy sacraments according to the Scriptures, is as powerful and certain, not only on earth before the whole true church, but also in heaven, as if it were done by our dear Lord Christ Himself.

#### **2nd row.**

1. any teaching that makes the (purely spiritual) key power an earthly, worldly-political power is unevangelical, papal, dangerous.

(2) Any doctrine that makes the divinely ordained office of preaching not only an office of service to the church of Christ, but grants the bearers of it the sole possession or use of the key power, is, as a break with the scriptural Lutheran doctrine of justification and as a robbery of the church of Christ, an appalling step backward into Roman pabbacy, is a fertile mother of other soul-destroying false doctrines and of religious indifferentism among the people, is the death of evangelical church discipline.

(3) Any doctrine which, pretending that the power of the keys is to be found only in the one congregation of believers scattered over the whole world, denies the right and duty to exercise the power of the keys to the individual local congregation, deprives its

members of the above-mentioned certainty (I, 7) and directs them for it - not to Christ, the head of the church, but - into the blue or to the pope.

Where, on the other hand, the pure Lutheran church doctrine of the power of the keys is in force, there alone is the possibility - and, as historically demonstrable, also the reality - that the highly consoling doctrine of justification and of the spiritual priesthood will be recognized and preserved in its value and in its central meaning, and that, depending on the degree of the existing calling of the whole church, through the exercise of the power of the keys, aversions will be properly warded off and the kingdom of God will be properly built for the praise of Jesus Christ. - —

## To the ecclesiastical chronicle.

### I. America.

**Cardinal celebration in New York.** The Pope has made Archbishop McCloskey of New York a cardinal. The Roman papers do not know how to praise enough the honor that has thus been done to America. And while some American non-Catholic papers, however.

the question of whether a citizen of the United States could become a minister of the Roman Pontiff, there is no lack of those who are completely delighted and feel extremely flattered. On the 27th of last month, the ceremonial presentation of the "Beretta" and the other insignia of the Cardinal dignity took place in St. Patrick's Church. The crowd to this "magnificent spectacle" (as the "Katholische Kirchenzeitung" calls the solemnity) is said to have been great. The people probably also otherwise crowded to the circuses to see the Bereiterharlekine. They also wanted to see a Pabst harlequin once. The curiosity of the people was sufficiently satisfied. After the new cardinal's cap had been placed on the archbishop's head, he went into the sacristy and returned to the altar in his new red robe. And not only could the people satisfy their curiosity, they also received the papal blessing at the end of the comedy! The Hanswurst Oertel "and others do not like the fact that President Grant did not accept the invitation. But they can console themselves with the fact that so many of America's greats, especially among Grant's acquaintances, now consider it "fashionable" to be married by a cardinal. As childishly innocent as this comedy of cardinal celebrations seems to be in itself, it gains a different reputation when one considers how the papal creatures are working everywhere to get to the helm and also seek to capture the people through such comedies. There is no doubt that the papal curia, having lost its foothold in some countries, is turning its main attention to the United States and, as it seems, has an easy time of it. The people do not see that, for all the ridiculousness of the spectacles put on by the papal curiae, they are only out to deceive and ruin immortal souls. When will poor America wake up from the dream into which the cunning Jesuits have already lulled the same? - —

"So that the pope's kingdom will be secure. He must attack with power, he must make many lords and servants. They would be useful for his things, as cardinals and others. A large army will follow.

This sect was dressed all in red, On the skin was not a good hair."

Thus Luther sings in the "Pabstthum with its limbs painted and described". Erl. A. 29, 362. And in his writing "To the Christian Nobility of the German Nation" he writes: "What is the use of the people in Christendom called the Cardinals? They do nothing that

They are only involved in money and quarrels about the bishoprics and prelates, which any robber could do. (Erl. A. 21, 293 f.)

G.

**Rome's interference in politics.** At its last session, the Ohio State Legislature passed a bill to secure religious liberty in religious matters to those in penal, reformatory or reformatory institutions, or in houses of refuge, workhouses, prisons or public asylums of the state. Accordingly, no person in any such institution shall be compelled to attend a religious service if it is against his conscience, and the officials of such institutions shall permit such persons to avail themselves of the services of preachers of their own denomination, and no preacher shall be prevented from giving to such inmates the comforts of his particular denomination in full measure, provided that no expense is thereby incurred by the public treasury. The adoption of this law is represented in the papers as a victory of the Roman, and not altogether unjustly. The one who proposed the law is a strict Catholic; he also blatantly declared that this measure concerns Catholics alone and is a specifically Catholic measure. And one should not be surprised about this, if one

considering that the Pabst Church provides a significant contingent for the prisons. Furthermore, the Roman priests demanded the passage of the law and threatened all who would not vote for it with revocation of the Catholic vote. Yes, even the Archbishop of Cincinnati, as reported in the "Christian Messenger", told a questioner (interviewers) with regard to those who voted against the adoption of the law, among other things, the following: "According to their own record we will judge them. From their own mouths we want to condemn them, if possible, to the seclusion of private life. They have attacked us in our most sacred and precious manhood and we will hold them punctually responsible for it. They have dug their political graves; it will certainly not be our fault if they do not fill them. If again one of them will appear in the political arena, we will mark him with a brand, which every Catholic citizen will recognize and understand. On the other hand, Catholics will never forget those who did not let themselves be driven away by sectarian madness, who boldly supported the justice of the Bill, who defied intimidation, who proved themselves valid against corruption of bigotry, who did not lose sight of the right and unswervingly stood by the same. In the face of danger, we will be their political friends." Who is not horrified by these machinations of Rome and its interference in the politics of our country! But there is also a "but" in this matter. As reprehensible as the interference of the Romans in politics is, it is certain that all prisoners and inmates of the institutions mentioned, including the Romans, must not be denied religious freedom. And when Puritan, Methodist papers call the adoption of the law par excellence a disgrace to the Ohio legislature, it shows us that religious liberty is not safe in the hands of the Roman, nor in the hands of the Puritan.

G.

**The Hon. Evangelical Lutheran Synod of Wisconsin** held its sessions this year at Milwaukee April 15 and the following days. The same voted to rebuild the burned wing of its institution at Watertown, Wis. for the sum of K12,600. At the same time the synod celebrated its 25th anniversary. In his speech, Praeses Bading referred, as reported in the congregational bulletin, to the "difficult struggles which the synod had gone through from the beginning, not only externally, but above all for the truth of the divine word; In these disputes, various wrong directions and opinions had come to light, but these had found contradiction and opposition; so God had brought it about that we were driven deeper and deeper into the teaching of the divine word, and that now both, law and gospel, were going on with us." The subject of the doctrinal discussions was: "the glory of the church".

G.

**One word of Wesley**, the founder of the Methodist community, seems to be completely overlooked by his followers. In his "Instruction for Confessors of Entire Sanctification," as given in the Apologist of May 3, he says: "Beware of censure; do not think those who in any way oppose you, in their judgment or action, dead, blind, gone from grace, or enemies of the work of God." - As is well known, in the eyes of the present Methodists, all Lutherans who punish their heresies from God's Word are "dead, blind, departed from grace, and enemies of the work of God."

G.

**General Synod.** Pastor Behm, a member of the synod, held a very interesting examination with his confirmands on the first day of Easter. After Behm had already

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After confirming two girls at their parents' house early in the morning, who did not want to be confirmed in front of the congregation, he went to the church to confirm the rest. An essential part of the examination was:

PastorBehm: How many main pieces does Christian doctrine have? - —

Confirmand: Five.-

Behm: Right, my child! But aren't there people who have more?

Confirmand: Yes! (Spoken by two children.) Behm: Who are they?

Confirmand: The Missourians.

Behm: Right, that's the Missourians, and how much do they have?

Confirmand: Six.

Behm: Right!

By the sixth principal, which the Missourians have more than the Uniate General Synod, Behm understands "the doctrine of the office of the keys. It has long been known to us, however, that the Uniate General Synod, like all enthusiasts and rationalists, also thinks and speaks contemptuously of this doctrine, which is so exceedingly comforting and so firmly established in God's Word, because it is not to the liking of most of its listeners; but here we have a new proof of this old truth.

M. Toewe.

## II. foreign countries.

**Impoverishment in Germany.** In his financial report for 1875, Finance Minister Camphausen stated that there are 6,447,631 persons in Prussia who must be exempt from the class tax because their income either does not reach 140 Thalers annually or, if it exceeds this sum even by a little, they are unable to pay the tax.

**Roman Tolerance.** The Prussian Lutheran Church Gazette of March 15 reports, as follows: "From Spain, too, one hears of violent proceedings by Roman Catholics against Protestants since King Alfonso came to power. While since 1870 the "civil marriage" existed there, now for all Roman Catholics the ecclesiastical conclusion of the marriage is put forward as the only valid one. For non-Catholics, on the other hand, there is no longer any marriage at all, but only a "union". The name of the spouses is thus denied to all who are not themselves Roman Catholics and are married as such by the Roman priest. Particularly sensitive, however, is the provision that those who were once Roman clergy, even if they have given up their offices and left the Roman Church, may still not marry. If such persons are already living in marriage, their marriages shall be annulled. Now there are quite a number of formerly Roman clergymen who now serve Protestant congregations: their marriages are now to be separated, and they are to be punished by their former ecclesiastical superiors, measures that can only be devised in the Roman Church, and which would hit the Protestant congregations hardest. - The heads of some Protestant missions and Bible societies have therefore appealed to the legations of the German Empire, England, Holland, Sweden, the United States and Switzerland for protection for the Spanish Protestants." - This is how the Roman Church acts where it has power; on the other hand, where the so-called Protestants have the power, as in the German Empire, they are only supposed to submit to the civil laws, and because they refuse to do so, they are reprimanded a little, they cry out about outrageous intolerance, even about the cruelest persecution. It is indeed truly ridiculous when the Roman Church cries foul over religious intolerance, it, which, wherever it can, does not tolerate anything that is not in its power. even by bloody force. Even recently, the Pope wrote in a decree issued to Professor Perln in Leuven: "Freedom of conscience, freedom of worship, freedom of press and the like were decided at the end of the last century by the revolutionaries and constantly rejected by the church".

## Warnings.

The undersigned community feels compelled to publicly announce that its former second teacher, I. F. W. Bunge, has been revealed as a shameless, lewd person and a clever liar and hypocrite, and has evaded the investigation initiated against him by fleeing.

Since he, in his impenitence and impudence, has already allowed himself to shamefully slander and blacken our congregation elsewhere, where his shameful deeds are not known, and has also already tried to lie to and ingratiate himself with members of our synod, all Lutheran congregations inside and outside our synodal association are hereby warned in all seriousness against him.

St. John's Lutheran Parish of Crete, Will Co, Ills.

On behalf of the same, the Kirchenrath signs:

I. F. Nuoffer. Christoph Scheiwe. Johann Scheiwe. John F. Meier. John D. Meyer. August Claus.

Crete, April 29, 1875.

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The evang.-luth. Gemeindeblatt warns of a certain Herrmann Degginger, who is roaming the country and seeking employment as a teacher.

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## Announcement.

No protest has been received against the candidates for the second professorship at the practical seminary listed in No. 8 of the "Lutheraner". The members of the electoral college have to send in their votes.

St. Louis, May 15, 1875. Th. Brohm "

d. Z. Secretary of the Electoral College.

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## Book Display.

The 27th and 28th volume of Luther's Volk's Bibliothek has just been published and is ready for dispatch! The following writings of Luther's are excluded from this double volume: 1. 2. against the murderous and predatory mobs of the peasants. 3. a sendbnef of the hard little book against the peasants. 4. about secular authorities, how far one owes them obedience. 5. interpretation of the 82nd Psalm. 6. on matrimonial matters. 7. sermon about Joh. 5, 39. 40. 43.

Price: in ordinary binding 50 CentS; in finer binding 75 CentS.

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## Communion - Hosts.

The undersigned always has communion wafers in stock for Lutheran congregations, procured promptly and cheaply to the farthest limits of the United States, postage prepaid by mail

1000 pieces for \$2.25

500 pieces for \$1.25.

Dubuque, Iowa. Ernst Wüst.

## Northern District Assembly.

The Northern District of the Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from the 16th to the 22nd of June within the congregation of the Rev. Jos. Schmidt at Saginaw City, Mich.

All who intend to attend the Synod and desire free lodging are asked to notify Pastor Schmidt at least 14 days before the Synod convenes.

I. H. P. Partenselder, d. Z. Secretär.

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To the doctrinal negotiations of this time at our Northern District Synod shall be added, I>. v., the theses of Hrn. Pastor Ahner

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which were already presented to the Synod at our last District! Synod in Milwaukee, but could not be discussed in detail due to lack of time. They deal with the subject: The necessary prudence and conscientiousness in banishing.

Anyone else who wishes to submit an item to the Synod for discussion is hereby requested to inform the undersigned immediately and to send in his or her possible work.

J. A. H li, District Pres.

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## To the message.

Regarding price discount for synod members traveling to Saginaw serve notice,

1. That all Synod members may travel by rail from Port Huron to Flint at half fare. The persons concerned, on their arrival at Port Huron, will go to the office of Mr. John C. Kaumrier (opposite the Post Office), who has kindly offered to bcsvr the tickets.

2. the Flint and Pere Marquette Railway will only grant half fare to pastors. Those pastors who are traveling on this railroad and do not yet have a half fare pass (e.g., you brothers from Canada), may contact me by June 1 with exact details of their address, and I will arrange for one.  
Saginaw City, dcn May 6, 1875. i os. Schmidt.

## The Western District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. holds its sessions this year at the congregation of the Rev. I. Biltz at Concordia, Lafayette County, Missouri, from the 2nd to the 8th of June.

C. S. Kleppisch, d. Z. Secret .

### Received at the Eastern District Treasurer's Office:

To the synod treasury: From Past. Brandt 21.00. Bon of the congregation in Tonawanda -26.46. Gem. in Paterson 4-8 86. Gem. in reserve 213.00. From Past. Schmidt -22.50. From d r Gem. in Wellsrvlle -26.85. Gem. in Allen Center -26.20. Gem. in Williamebueg 2'10-75. tower Past. Ernst in Canada >211.23. of the Treifaitigkeits-Gem. in Buffalo -213.25. (Aem. in Eden 29.00. Gem. in Neu Oder Hosen 28-00. Gem. of the Past. Eilgels 214.00. comm. in Menden -217.71. comm. in C. liege Polio 21150. comm. in Cumberland 211.26. Immanuel's tiem. in Baltimore 255.83. wem. in Olean 24.70. comm. in AUrganv 24.91. Gem. in Nordt East 29.75. St. Andrew's comm. in Buffalo 29.50. comm. in Williame b g 29 25. comm. in WellsviUc 210.25. of Past. Graves 22.29. past. Frey 25.00. From Wittwe Krull -21.00.

To the building fund: Von der Gern, in Martinville 227.00. Joh. Tegler 50 Ct? By Past. Ernst in Canada 26.37. By Mrs. Streiber 21.00. Gem. in Norbury -25l>.OO. Gem. in Al legheny City, Pa., 237.00. Gem. rn Port Richmond 2'32.00. Job. Rest 25 00. comm. in North East 214 50. comm. in Bergholz 225.00. I. Scherer srn. 22.00. comm. in College Point 2106.25. comm. in Boston 230.25.

For those affected by the locusts: Thank offering from Mrs. Pastor Level for happy inclusion of twins -25.00. From W. Gram 21.00. Immanuel's congreg. in Baltimore -243.66. Congreg. in llean and Allegany 27.46.

To the heathen mission: From the Tieifalligieits Gem. in Buffalo 223.65. Immanuel's-Gem. in Balumioie 215.00. Gemeinde "n Olean 23.47. Gem. rn New York 25.00. E. Felder for Leipzig 210.00. By Past. Ernlt rn Canada. trSgl. -26.00.

To the widow's fund: From Past. P. Brand 24.00.

For Past. Brunn's Institution: By E. Felder 210.00. On the Chinese Mission: By Past. Ernst in Canada 21.20.

For the congregation in Pembroke, Canada: From the GIM. in Martinsville 25 47.

Fre the commun. in Quincy, Ill: Of the comm. in MartinsviUe 2'4.05.

For the Upper Ottawa Community: By Heinr. Hardr 21.00.

For poor students: From Mrs. Puls 50 CtS. For H. Jungkuntz from Karl Gro?21.00. For A. Pechibotd from the Gem. in Porr Richmond 217.50. For Ackermann from the Gem. in Willianlsdurg 212.00. For Purznrr from the same Gem. 212.00. For F. W. Meyer from the Treisalligkens Gem. in Buffalo 211-00.

On the emigrant mission in Baltimore: By M. Eicherich, Jr. 25 CtS. By Cassirer Schuricht 296.2^.

For college maintenance: From New York comm. 213.04 & 216.40. St. Paul's comm. in Baltimore 235.35.

To the orphanage near Boston: From E. Felder 2'5.00. Hochzeits Collecte bei Hrn. Kunze 25.00. From Jak. Ar uolds children 21-25. From Frauenvenin der Treifaltigke'tSGem. in Buffalo 225.00. From the Gem. in New A "rk 25.00.

To the orphanage near St. Louis: By E. Felder 25.00.

Cure the church building in Philadelphia: By Karl Kromphardl 21 00.

For the Deaf and Dumb Institution: Dom Women's Association of the Treifalugkens Comm. in Buffalo 225.00.

For inner mission: from ImmanuelS-Gem. iu Baltimore 229.71.

New Village, April 1, 1875. I. Birkner, Cassirer.

For poor students received (already at the end of January) through pastor H li from the turn women's association of his parish rn Detion 2'15.00. Through Mr. Gkneratc ssier E. F. W. Meier 210.50. C. F. W. Walther.

### Report of the General Kafsirer of the Prediger- u. LehrerWittwen- und Waisen-Kasse. j

1. from January 1, 1873 to December 5, 1873.

#### Committee - Report.

We, the undersigned, having been appointed by the Ebiw. General Pre'feS of the Svioke of Missouri, Ohio and other States, Mr. Pro fessor C. F. W. Walther, to make a report of the Cinnabrm and Expenditures of the Preachers' and Teachers' - Widtwn and Masses Nasse for theJabr 1^73, have, because the books of the General KassircrS, the Blessed Rev. E. D. E. B e, contain his exact statement of all receipts and expenditures of the said treasury for the year 1873, we have taken to our aid the reports of the various district treasurers and of the general synod treasurer, and have attempted to compile from all these sources, to the best of our knowledge and belief, a correct statement of the receipts and expenditures of the above-named treasury for the year 1873. The result, which we have arrived at after a close examination of the books and documents in question, is shown in the following table

Report on the Income and Expenditure of the Preachers' and Teachers' Widows' and Orphans' Fund for the Year 1873:

#### Intake:

By the casstrer of the eastern district, Mr. I. Birkner 2 227.98 Through the casstrer of the northern D'str. Ei rldt 670.70 By the casstrer of the middle Drstr., Mr. Past. J.G.Kunz 354.56 By the casstrer of the western district, Mr. Gotsch, teacher 917.49 The number of members on the 1st of January 1873, according to the "Lutheran",

Year 29, p. 13, 345.50

Total revenue22516 .23

#### Issue.

Baar paid to widows 22530.00

Baar delivered to Mr. Past. Sapper be" dcssen er-

Acceptance of the cash 205.27

Credit balance with the AUG. Svnobalkassirr and from this to Mr. Pastor C. F. W. Sapper credit 2166.09 and 2'32.98, together 199.07

Summa drr output22934 .34

#### Recap:

Summa of the expenditure for the year 1873 22934.34

Sum of revenue " " " 22516.23

Remains guilt 2 418.11

Accordingly, the above sum of four hundred and eighteen dollars and eleven cents is owed to you by the Preacher's and Teacher's Widows' and Orphans' Fund of the widow of the blessed Mr. Pastor E. D. C. B e.

St. Louis, Mo, March 13, 1875.

August C. Burgdorf. Oskar E. Gotsch.

2nd Cathedral 5th Leeember 1873 to January 1, 1875.

>4th intake.

At the takeover of the cash office on 5 Der. 1873

by Mrs. Pastor Dorothea B e 2205.27

Bon of the same one according to the code of be. Past.

E. D. C. B e eingesandtr contribution of the pastor Suceop 4.00

For Mrs. Pastor Pallmer as support be-  
agrees gcweien, but by Hrn. pastor Prost zur erhalten 50.00

2 259.27

AuS to the Western District: Credit at

Leonhard: L Schuricctt from 1873 166.09

By Mr. Kasstrer O. Gotsch 1048.15

1214.24

From the Northern District: By Mr.

KasstrerC . Ei eldt 454.42454 .42

From the Middle District: By Mr.

KasstrerPast . Kunzvon1873 48.00

from1874 395.61

443.61

From the Eastern District: Credit at

Leonhard. Sc Schuricht 32.98

By Mr. Kasstrer I. Birkner 147.00

179.98

Total income 2'2551.52

U. Output.

Supports to 22 widows and 24 orphans of preachers and teachers who died within our synod 22406.00

Derseituog costs 2 .70

Gcsummary expense 2'2408.70

Compilation of the-revenue and expenditure:

/L. Revenue22551 .52

ir. Edition22408 .70

Cash on hand on January 1, 18752 142.82

Postscript. On this occasion, the Lower Chamber cannot fail to urge all pastors, teachers and parishioners of our Synod to support our preachers and teachers, widows and orphans. Our dear home-born confreres, whose surviving dependents we are talking about, held the goods of this world in low esteem and preferred to pine for the Lord in a mountain where it was not possible for them to leave much ridical goods to the young. Now it would be the special duty of the worshippers to provide for the widows and the masses of those who preached the Word of God to them. Since, however, many congregations are not in a position to do so, and others are not yet alive to their duty, a number of preachers and teachers of our synod have come together to form a society in order to provide support for the poor precarious and living widows and orphans, and to save them from the extreme hardship into which they would have fallen without such support. This is a pure, unadulterated

It is not a selfish act of love, but a work of mercy. We are therefore noticeably different from all the usual support associations and life insurances. One pays into these in order to secure one's own relatives for the future. Therefore, they only support those for whom they have paid in advance. This is a pure business matter, the root of which is unbelief, lack of trust in God, self-interest and selfishness.

We pay into our treasury to support the widows and orphans of our deceased confreres, also the widows and orphans of those who were not members of the Society. Of course, it follows from this, as has certainly been the case up to now, that only those widows should accept support who are in need of it, and that the relatives of widows and orphans have the first duty to support them, if they are in such a position that they can do so, according to the saying 1 Tim. 5:16: "But if a creditor has widows or orphans, let him provide for them, and let the community not be burdened, so that those who are right widows may have enough."

Therefore, everyone can contribute to this fund with a clear conscience. In particular, no pastor or teacher of our synod should be left behind unless he can contribute nothing at all; nevertheless, this must be left to the discretion of each individual. The annual contribution of each member is set at \$4.40, but this is not intended to be a constraint or a limit on anyone.

The dear communities are also cordially requested to remember this fund, because the Society alone is not in a position to raise what is necessary.

Last year 22 widows and 24 orphans were supported. Unfortunately, not even the small amount of support determined by the society could be given to them completely. Since then, the number of widows and orphans has increased even more; in addition, a sum of more than 400 Tellurs must be repaid, which the previous general treasurer, Pastor E. D. C. B e, who died in the Lord, had advanced to the treasury in 1873, as can be seen above from the report of the committee. Therefore help is needed. Contributions and gifts are accepted from the district treasurers.

South St. 2ouis, Mo. in April 1875.

C. Z. W. Sapper, d. Z. allgemein. Kassirer der Prediger u. 4'ehrer Wittwen- u. Waisen Kasse.

For the Lutheran orphanage zum Kindlein JESu near St. Louis

Received since March 7: From H. B ing through Past. Ackenback in Ber edn, III, 85.00. B. Hebe marin dcSgl. 82.00. From Pastor Sck irr's congregation: from Julius Busch 83.00, Mrs. Hornicker 82.00, ,4rau Gutcrmutn 81.00, Heinr. Lehr 82.00, Heinr. Klcin- sorge 82.00, Heinr. Niere 82.00, Jakob Wagner 81.00, Pastor Sckii cr 81.00, Mrs. Webr 0 pair scuuhc, 48 av. calico, mcbrrer pieces of other stuff, 4 dozen A ; Mrs. Vrspcr ! Syeckicire, 1 pccck dried fruit, 1 dozen eirr; from Rev. Schu er rinc Parthic tbst and cabbage; from Christ. Bockemcyer 1 pot of cabbage, 1 s' k of bacon, 1 sack of potatoes; Fr. Wagner 5 Tutzcnd eggs, 3 psd. butter; D. Reinke 2 shoulder pieces and W?stc; from H. Schmidt potatoes, turnips and meat; W. Lppermann potatoes, turnips, 4 Tutzcnd eggs, 1 pot of lard; Hin. Wagner 2 pots of apple cibutter, 1 bush. Potatoes; F. Wie- bagc 2 bush. Potatoes; Hrn. Orf 1 bush. Potatoes; Wilh. Keck 4 Tutzcnd eggs. From some members of dcr congregation at Neu Mclle, Mo. by Past. Malusckka 813.00. From the Concordia - Schriet in st. Louis by Slud. B tgr 84.75, by Teacher K ner 83 50. from the Drcicinigkeirs Tistnet there by A. Ahncr 83.00, by C. Brockwevcr 84.90. from Mr. Leu 81.00. from the Gemeindr in Bremen (si. Louis) and llwgcgend by Teacher Karau 812.60. from the JuimanuclS- D'slric in St. Louis by F. W. Springmeyer 82.75, by Joh. Heinz 83.50, by Past. B ger by Mrs. Luttmcr 82.50, Mrs. S. 81.00, Mr. Bo>cr 81.00, Pastor Brecht 85 M. From the laudable Jurgfraienvcrein of Ji "m.-Tistricis 8'12 00. From a poor woman clothes for girls. From Mrs. Senne tcsgl. along with shudcii. From 7 4 in Michigan by Prof. Walther 85 00. From the piggy bank of Mr. Tjartsr' children in Ef- fiugbam, III, 81.00. From an unnamed person in Past. GeyerS parish in Cailiuville, III, 85 00. from Prof. Chr. Sch er in Wbccling, W- Ba., 8'5.00. By C. M. Barthel 810.t>0. From your T rcicinigkeits - Tistric in St. Louis

trough A. Ahncr 81.00, by Jul. Schubarth 81-65, by Fr. Htinig 86.t>i>, by Mrs. W te 85 l>0. From the Immanucl's Tistrt in St. Louis by Hrn. Kranie 81.00, by Job. Heinz 81.50, by F. W. Sering- mocr 8- 7i>. From the Concoria tistnt by Lchrer K ncr 82.45, by Stud. B tgr 85 85th Bon Frau Hege 82.00. Past. v. Brandt 75 cts. Bon the laudable Jnngfraunvercin of the Immanucl's District 825.00. by Fr. Neusch 85.00. by Past. Bcegt in Paitzkoif, Mo., by Mrs. H. 81.00. By pupils of Lebrer Wukasch in Frohna, Mo., 82.50. By the werth sewing-ocrcin in Collineville, Ill., 18 knabcnbcmnden. From the werth sewing oercin in Genesco, Ill., 2 kintciklcidchcn, 3 shirts, 2 small lcknizcn, 3 pairs of stockings, 85.00 pair. Turch Past. Graves in St. Charles, Mo. from his confirmands 84.25. Turch Past. E. A. Sieving in Lincoln, Mo. found by school children, 50 cts. From Charles Wchking in St. Louis 810.00. Ferd. Wolf in Almon, Ill., 1 quill, 2 sheets, 2 klndcrhcmdcn, 5 towels, 2 lck zcn. From the werth women's club in st. Charles, Mo., 5 dresses, 5 hcmdchen, 3 Unterikc, 2 Schurzen, 2 pairs of Unterhosen, 5 Busenhemde", 2 pairs of pants, 5 Leibchen, 2 pairs of socks. From unnamed place; 6 dresses, 2 girls' pants, 1 marchenbemd, 14 knabcnb c.

Thanking you very much for your kind gesture on behalf of our dear orphans and wishing you God's blessing.

I. M. Estel, Cassirer.

Due to lack of space, several receipts had to be zulnckgcsteUt and follow in next number.  
Truckcrri ücr Synove vou Missouri, Ohio u. a. Slaulco.

## Volume 31.

### Dr. Jacob Heilbrunner.

Among the Lutheran theologians who faithfully and bravely fought for the pure doctrine and fought against Pabstism, Calvinism and other fanaticism, Dr. Heilbrunner occupies no small place. He was a hero in faith, purified in the Schmclztigce! of tribulation, a man who childlike humbly bowed under the word of God, and did not want to forgive even one iota of it, a man full of fervent zeal, who in God-pleasing self-denial regarded the honor of God and the welfare of the church as the goal of his work; a man whose memory we therefore hold in high honor, whose example we should often hold up to ourselves to follow.

He was born on August 15, 1548 in Eberdingen in Württemberg. His father was Hieronymus Heilbrunner, one of the first Lutheran preachers from the home of Johannes Brenz. After he had been diligently prepared at several Latin schools, he was admitted - only seventeen years old - to the theological seminary of the University of Tübingen. Here he first studied philosophy, and after becoming a master in 1568, especially theology until 1573. Aegidius Hunnius, Polykarp Leyser and others, with whom he later carried out the work of the Lord, were his fellow students here.

His first field of work was Austria. There was a great shortage of preachers among the scattered and depressed Lutherans of that country. They therefore turned to Württemberg with their request for preachers. Among those who were sent to Austria in the early year of 1573 at their urgent request was, along with Polycarp Leyser and three others, our Heilbrunnecr. Count Siegmund von Hardeck accepted him as his house preacher upon his arrival in Vienna. Heilbrunner immediately had to preach several times in Vienna, especially in the house of the Landmarschalk von Noggendorf, since the Lutherans had not yet been granted a church in the city. Then he moved to Riegersburg Castle and took up the ministry, but he did not hold it for long. In June, his patron took him to visit Mr. Landmarschalk von Roggendor's at Sitzendorf. During

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During his stay there, the local preacher, who was still half a papist, died suddenly in the pulpit and the land marshal now asked the count to let him have his castle preacher for a while. The count agreed. He was supposed to stay only three weeks, but it turned out to be almost two years. And he had a lot to do here with teaching, punishing, admonishing and comforting. He had listeners eager for salvation, he also had to take care of the youth, many who had been driven out of Bavaria for the sake of their faith sought refuge here. He had to negotiate many times with the Flacians, who taught that the original sin of man is substance itself. The count and the land marshal himself were inclined to the Flacians.

Therefore, when he was called to Zweibrücken in February 1575 as court preacher to Count Palatine John, he was dismissed by his masters without difficulty, but the pain of the other listeners was all the greater. In Zweibrücken he was exempted with joy and enjoyed much love. Here he also entered into holy matrimony. His bride was Katharine, the daughter of Dr. Weikersreuter, prelate at Hirschau. She became a faithful helpmate to him, sharing his joys and sorrows. She was soon to prove herself as his faithful companion in the tribulations. In 1580 he had to take up the walking stick again. The Count Palatine had allowed himself to be persuaded by the Superintendent and some other theologians, who were inclined towards Calvinism, to have misgivings about the Concordia Formula, had withdrawn his signature from this book, and had therefore dismissed his court preacher, who faithfully adhered to this confession and defended it.

In the Upper and Lower Palatinate, Prince Frederick III, a zealous advocate of Calvinism, was succeeded by his son Louis VI, a fervent Lutheran. He offered our Heilbrunner a professorship at the University of Heidelberg and the position of court preacher, but he preferred to work as a pastor in a congregation and took over the parish of Bensheim on the Bergstrasse. Here, however, he found much resistance among the people of the Lower Palatinate, since they had accepted Calvinism under Frederick III; while the Upper Palatinate, which Ludwig had already ruled as governor, remained faithful to the Lutheran doctrine. When the superintendency in Amberg became vacant, Prince Ludwig immediately thought of Heilbrunner. He recognized the calling there as a divine one. The citizens cheered him; they met him everywhere with open hearts, even when he came to the more distant places to visit church and school.

But even here his stay was not long. He had to suffer again for the sake of his Lutheran faith. The pious Lutheran Elector Ludwig died on October 12, 1583. We can well imagine how great the mourning was among the people of the Upper Palatinate, which Heilbrunner will have lamented in the funeral oration held for his Elector. The young prince was only 9 years old and so the brother of the Elector, Johann Casimir, took over the regency. He was a strict Calvinist. Lutheranism now had to give way to Calvinism - a sad consequence of the state-church nature. Heilbrunner was also expelled from office because of his Lutheran faith. The people of Amberg were quite indignant. When the commissioners of Johann Caesium appeared in Amberg and announced Heilbrunner's dismissal from his ministry, the town council and the citizens gathered and strongly contradicted the commissioners. They would not

let their superintendent be taken from them under any condition. Because they feared that he would be kidnapped secretly and by force, a crowd of armed citizens kept watch day and night in front of his house and also accompanied him to the church. The governor insisted on his departure and threatened him with force of arms. The citizens declared that they would not be intimidated by such threats. Heilbrunner was at a loss. If he stayed, a clash between the citizens and the governor's armed team was to be feared. If he left, he saddened a community loyal to him and had to reproach himself for the consequences. Amid hot prayers, he had the idea to travel to Count Palatine Philip Ludwig and consult with him about whether he should stay in Amberg or leave. The townspeople were satisfied with his plan and only demanded that he leave his wife and five children behind as a sign and pledge of his loyalty.

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She promised to take care of them faithfully even in the time of his absence.

As soon as Heilbrunner had left, the Calvinist preacher entered the pulpit; but except for the commissars and some officials, no one went into the church.

Count Palatine Philipp Ludwig, to whom he arrived after a long arduous journey, did not want to give advice on his own responsibility, but wanted him also to obtain the opinion of the Duke of Württemberg and the theologians of Tübingen. So he made this sacrifice and traveled to Stuttgart and Tübingen. The negotiations that were initiated with Johann Casimir dragged on and Heilbrunner was advised to stay in Sulzbach for the time being, where Ottheinrich II resided, who was married to a Württemberg princess. It was hoped that such compliance would soften Johann Casimir's mood.

When Heilbrunner returned from his journey and informed his Ambergers of the advice he had received, they initially did not want to know anything about it, but finally they agreed to let him go; after all, they could visit him diligently in Sulzbach, which was only two hours away, and get advice and comfort from him until he was allowed to live among them again. In Sulzbach, he received many heartfelt expressions of love from Count Palatine Ottheinrich and from the people of Amberg. The young wife of the Count Palatine loved Dr. Heilbrunner and his godly wife especially as compatriots and often visited them in their home. They spoke of their dear home and of their father, Duke Christoph, and when some friends came from Amberg, she liked to stay and sing spiritual songs with them.

Since Johann Casimir had promised the Ambergers not to harass them in their Lutheran religious practice if they agreed to remove Heilbrunner as proof of their compliance, a return of Heilbrunner was out of the question. He therefore accepted the appointment as court preacher in Neuburg offered to him earlier by Count Palatine Ludwig Philipp. On the day of his departure, a large crowd of his friends from Amberg and other Upper Palatinate communities came to bid him farewell and to escort him a long distance. There the song was sung: "Help, Helper, help from fear and distress, have mercy on me, O faithful God!" etc. Although Heilbrunner had to leave the people of Amberg and Upper Palatinate, he still had them on his heart, as we will see later. In Neuburg, because of his deep theological knowledge, because of his loyalty to the Lutheran confession, because of his godly way of life, he enjoyed the love and trust of his prince to such a high degree that he treated him like a dear friend and did nothing without his advice. Both were concerned about the welfare of their own regional church as well as the entire church; both therefore often talked to each other about the weal and woe of the Lutheran church; both were therefore also filled with pain about the things that were going on in Pfalzweibrücken and in the Electoral Palatinate, especially in the Upper Palatinate. His former patron, Count Palatine Johann von Zweibrücken, who had withdrawn his signature from the Concordia Formula, the brother of Count Palatine Ludwig Philipp von Neuburg, had allowed himself to be seduced into Calvinism, and so Lutheranism was gradually being suppressed in his land, despite the efforts made by Ludwig Philipp and Dr. Heilbrunner.

In the Electorate Palatinate, the administrator Johann Casimir repeatedly gave the assurance that no one should suffer any hardship for the sake of his faith, but nevertheless, contrary to his hypocritical pretensions, all Lutheran preachers and officials were deposed and reformed ones put in their place. He did not care about the ideas that the other guardians appointed over the young prince by his Lutheran father gave him. Their complaint against him to the Imperial Chamber Court remained unresolved. On their advice, the Upper Palatines and Ambergers repeated their request to be allowed to remain with their religion, but received the good Calvinist? answer, "if they were to remain in disarray any longer, they would not be allowed to do so. The answer was that "if they persisted longer in disobedience, such seriousness would be applied to them-which would be difficult for them and their children. These sad events in Palatinate-Zweibrücken and in the Upper Palatinate pained Dr. Heilbrunner very much. That the Lutherans of these countries, among whom many had been entrusted to his care, had to suffer oppression for the sake of their faith and were to be brought to apostasy, went deeply to his heart. He sent many "doctrinal, warning and consolation letters" to both countries; he also entered into a religious discussion with some theologians from Zweibrücken. The Reformed theologians were overcome, so that Count Palatine Johann suddenly left, but Calvinism still remained in his principality.

In addition to these worries about the church, our Heilbrunner was also hit by a heavy house cross. Six of his seven children were infected with measles. Three of them, two girls and one boy, died, the eldest little daughter Ursula recovered completely, the other two girls continued to suffer for a long time after overcoming measles and remained physically and mentally weak. Oh, that was a pain for the father's and mother's heart. For more than a year they had to watch this misery; then the Lord took these children to Himself. But the sorrow was followed by joy: soon after, they were given a healthy baby.

On January 6, 1592, the Calvinist administrator of the Churfalz, Johann Casimir, died. His ward, Frederick IV, the son of the Lutheran Elector Louis VI, now no longer wanted to remain under guardianship. Until the death of his father, he had enjoyed a strict Lutheran education. When he came under the guardianship of his reformed grandfather at the age of 9, he received reformed teachers. He rejected the claims to the regency and guardianship made by a Lutheran grand-orphan after the death of the latter. He did not want to know anything about Lutheran influence and did not want to allow Lutheranism to be tolerated freely. This made the people of the Upper Palatinate suspicious. Just at the time of the death of the administrator, there had been violent confrontations between the Electoral Vicedom and the Ambergers, who were not to allow the Lutheran preacher, whom they had sent to them, to enter the pulpit. The Lutherans had misgivings about paying homage to the young Elector unless they were assured of their faith. Thus the young Elector felt compelled to make concessions. He declared that he did not want to burden one of his subjects in his conscience, nor did he want to deprive him of the practice of his religion, but in such a way that the practice of his own religion remained free for him and his subjects; in addition, he had to demand that all church servants be presented to the regiment for examination.

This demand seemed questionable to the Lutherans. The Ambergers therefore turned to Count Palatine Philipp Ludwig of Neuburg with the question of whether or not they should pay hereditary homage under such circumstances. He discussed the important question with his councilors and his court preacher, Dr. Heilbrunner. They were advised to ask for a postponement until the committee of the estates would meet again, but incidentally to show themselves against the authorities, as it is due to faithful subjects.

The provincial committee decided that the hereditary homage should not be paid until the Elector in person, as is customary from time immemorial, had performed his duty and ensured it for the sake of religion. The committee also approved that the church servants should take the exam before being hired. At the same time, it requested that the suspicious church and school ministers be removed and their positions be filled with true Lutherans; for it was intolerable that because of one or two persons, entire congregations were burdened with Calvinist preachers.

The Vicedom repeatedly tried to win over the Lutheran knighthood. He often invited the most influential ones to the table. But all efforts were in vain. Once he shouted in anger that obedience would not follow until some of them had their heads cut off; to which the land marshal replied: "That would not be good, since such heads cannot be cut off like cabbage heads.

Clashes between Calvinists and Lutherans also occurred in other places. So the Elector thought it best to accept the conditions of the estates. The people of the Upper Palatinate paid their hereditary homage to him in good faith that he would keep his promise regarding the Lutheran religious practice.

But soon Calvinist preachers, books and catechisms were smuggled in again. Of course, the people did not accept them, the parents did not let their children be taught according to these books. The visitors took advantage of this and shouted that Lutheranism was leaving the people in ignorance. Heilbrunner could not remain silent about this. He published a paper in which he illuminated the new catechism and defended the Lutheran Upper Palatines. In this writing he first gives the reasons why he opposes this catechism. Because he was forcibly expelled from there, he does not consider the bond to be completely loosened, but recognizes himself to be obligated to help the people, as and where necessity requires, with Christian intercession as well as with comfort. He felt it to his heart to see that the well-established churches and schools were being so miserably misled by the establishment of Zwinglian doctrines and the introduction of a new catechism; even though he had never had a church ministry in the Palatinate, he nevertheless felt it his duty to counter the evil hovering before his eyes in the neighborhood with a faithful warning by the grace of God, because we are all members of one body. The Zwinglian visitors accused all Christian preachers of not having taught the 10 Commandments correctly until now, and of omitting a whole commandment to please the pope, and of not having taught the people to pray correctly, because they said: Our Father, instead of: Our Father, and: Deliver us from evil, instead of: Deliver us from evil; whoever thinks that such things, because they happen in another country, should be allowed to go unpunished, is showing that he has not taken the pure

He then shows what intentions Calvinists had when they introduced their catechism, namely, the magnificent treasure, the catechism of the good man of God, Dr. Luther. He then shows what intentions the Calvinists had when they introduced their catechism, namely, to snatch from the hands of the people the glorious treasure, the catechism of the great man of God, Dr. Luther, and to prepare it for the introduction of the Heidelberg catechism; and proves irrefutably that the Calvinist doctrine is contrary to God's Word. Besides this refutation of the Calvinist catechism, he wrote other writings against the Reformed, e.g. "Compilation and Refutation of the Calvinist Doctrine".

But it was not only Calvinism against which he had to fight, he also bravely attacked the papacy.

(Conclusion follows.)

## About the visit to the theater.

In 1770, the pious and learned senior of the Lutheran city ministry in Hamburg, 3. Melchior Göze, published a paper with the following title: "Theologische Untersuchung der heutigen deutschen Schaubühne. Since, as we have heard, even in Lutheran city congregations there are members, especially young people, who think that going to the theater is a free means, we herewith share some of that beautiful writing, which we hope will convince such young people otherwise.

To the objection that the plays that are now given in decent theaters are not as obscene as the plays of earlier times, especially at the time of the church fathers, who in any case would only have so seriously railed against attending the theater, Göze answers, among other things, the following:

"Even if the impure thoughts and words that the poet puts into the mouths of the characters are no longer as impolite, as coarse, and as rabble-rousing as they were in the days of our fathers, they are still no more innocent, and even more dangerous, because they are more subtle. Actual jokes do not do as much harm as witty ambiguities. Natural modesty and decency revolt against the latter. Spectators of standing and good breeding regard it as an immediate insult when actors dare to spit out obscenities in front of their faces: for they must conclude from this that they are regarded by them no differently than a bunch of common rabble, whom such things can amuse or who at least cannot take from them any sign of disrespect: only in the case of witty and bawdy ambiguities this reproach falls away. They still suffer a good explanation, and the spectator can find a secret pleasure in them, while always excusing himself by having looked at them from the innocent side. The author of a play, in which such a fine poison is mixed, is even safe from reproach. For he can always help himself with a good explanation of it, and say to those who want to confront him in this case: that they suck poison from flowers. One will give me the instance (the objection) that in this way also many poems, and indeed great and famous poets, would have to be rejected. I answer: Yes, they must be rejected and belong to the number of annoyances, which

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will be burned with unquenchable fire on that day. But the harm they do is less, because they are only read, not orally recited at a time and place when the senses are set in the strongest motion and the souls are fully opened to the impressions that are pleasing to the flesh. As long as the statements of the church fathers about the plays of that time are conclusions from the general principles found in the word of God, which are thus: Woe to the man through whom trouble cometh! Matth. 18, 7. -Do not conform yourselves



to this world.' Rom. 12, 2. -Have no fellowship with the unfruitful works of darkness, but rather punish them/ Ephes. 5, 11. "Love not the world, neither the things that are in the world: if any man love the world, he hath not the love of the Father in him: for all that is in the world (the lust of the flesh, and the lust of the eyes, and the pride of life) is not of the Father, but is of the world. 1 John 2:15,16; as long as today's plays are the substratum of these principles, we do not look to the fathers of the church and their reputation when we join their judgments on the stage, but also to the word of the living God. So long, then, as Our plays are similar to those of that time, so long as they produce the very unhappy effects of which those were such a fruitful source: so long will such be condemned, not by the sayings of the Church Fathers, but by the Word of God, which will judge us in that day, as irrefutably as those are condemned by it."

(To be continued.)

## **Theses on the necessary caution and conscientiousness in banning proceedings,**

Presented for consideration by the Rev. F. A. Ahner to the Northern District of our Synod, God willing, meeting at Saginaw City, Mich. on June 16 of this year. \*)

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1.

The banishment process is God's business, although it is done through human beings, that is, through a local church and its pastor.

Matth. 18,15-18. Matth. 16,19. 1 Cor. 4, 1.

2.

The banishment procedure is intended for the glory of God and the salvation of souls; therefore, as far as the latter is concerned, the intention of the preacher and the congregation must be primarily directed toward winning back the sinner.

Matth. 18, 15-18. 1 Cor. 10, 31.

Joh. 16, 2. Joh. 9, 22.

1 Cor. 5, 5. 2 Thess. 3,14. 1 Tim. 5, 20.

3.

By means of the ban, the terrible judgment is passed on the state of soul of a certain person that he is to be considered a heathen and a tax collector, by which judgment heaven is closed to him and fraternal fellowship with Christians and the latter with the former is forbidden.

Matth. 18, 15-17. Matth. 16, 19. 1 Cor. 5, 11.13.

4.

Therefore, only he can be excluded from a visible church who, by his impenitence, reveals that he has separated himself from the invisible church.

\*) The first nine theses have already been discussed and adopted by the Synod. and only in such a case can the banishment procedure be valid before God.

5.

The banishment procedure must therefore be free from all arbitrariness and be based solely on God's Word.

Matth. 18,15-18. 1 Cor. 5, 11.

6.

The preacher not only does not act conscientiously, but also ungodly, who presumes something that he is not entitled to according to God's word. 3 John 10.

7.

The public execution of the ban must be carried out by the appointed servants of Christ, but it is null and void if it has not been preceded by the recognition and judicial decision of the entire congregation.

Matth. 18, 15-20. 1 Cor. 5, 4. 3 Joh. 9.10.

8.

In the case of non-public sins, the ban can be imposed only if the application of the steps of exhortation prescribed by Christ has preceded it; in the case of public sins, this is not absolutely necessary.

Matth. 18,15-17. 1 Tim. 5, 20.

9.

The preacher and the congregation must be certain before initiating the banishment procedure that the sins of the person to be taken into church discipline are of such a nature that he himself could eventually be banished.

1 Cor. 5:11.

10.

In difficult cases of church discipline, prudence and conscientiousness demand that other experienced church servants be called in to evaluate the case.

11.

The proceedings of the congregation up to the execution of the ban must be conducted in such a way that every member of the congregation is given the opportunity to express his or her opinion.

12.

The sentence of excommunication may not be passed, much less carried out, as long as a member of the community is against it, whether rightly or wrongly.

Matth. 18,17.

Note: Anyone who is against this for sinful reasons must be disciplined, and if he does not want to agree with the decision of the Word of God that has been proven to him, he must be excluded as an unchristian who has become manifest.

13.

The person on whom the ban may be imposed must be one who:

- a) is still alive and sane, Ephes. 6,4. 5 Mos. 21,18-21..;
- b) to be called a brother (sister) or to be so called, 1 Cor. 5, 11...;

- c) is a communicating church member, 1 Cor. 5,13.;
- d) has committed a manifest, grievous sin against God's commandment, or has committed a basic error and is clearly convicted of it, 1 Cor. 5,11. Tit. 3,10. 11. Rom. 16,17. 2 Joh. 9-11...;
- e) in spite of all admonition or punishment, has hardened and hardened himself in his sin or in his error, and thus as an incorrigible

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- unchristian has been revealed, Match. 18, 17. Tit. 3,10.11.;
- O which the church unanimously declared worthy of the ban, 1 Cor.5,1-5. Match. 18,17. 14.

The church does not act conscientiously, and therefore unjustly, when it bans such people:

- 1. are already deceased or of unsound mind;
- 2. who are not members of the community;
- 3. those who, no longer wanting to be brothers, have left the church themselves and thus, depending on the circumstances, have put themselves under ban, 1 John 2:19;
- 4. whose sin or error is not evident, or is not so evident that it can be clearly shown to them and the church, Joh. 13, 21. ff. Tit. 3, 10. 11;
- 5. whose sin or error belongs only to the human frailty and weakness even of a Christian, Gal. 6, 2. Jac. 3, 2;
- 6. whose sin is not a transgression of divine law and whose error is not one that overturns the foundation of faith, Rom. 14:1 ff;
- 7. who have not yet been fruitlessly convinced of their sin or error, admonished and punished according to the divine order, and have not yet been revealed as stiff-necked and incorrigible sinners or false spirits, Match. 18, 15-17. 2 Thess. 3, 14. 15.; comp. Tit. 3, 10. 11.;
- 8. There is no perfect agreement on the banishment worthiness, 1 Cor. 5, 13.

(Submitted.)

## To my dear synod nephew, the dear "Lutheran"!

I have to write to you again, but this time it will be short. In front of me is the second number of a "Missionary Bulletin for the Evangelical Lutheran Church in America. Published by several Lutheran Pastors." On page 12 it says: "Therefore, a heartfelt request to all pastors to whom No. 2 of the Mission Bulletin is addressed: Dear brothers, recommend the Mission Bulletin to your congregations as the only Lutheran Mission Bulletin published in America. We know that there are some members of the congregation who would like to read the Missionsblatt if they only knew about it... We want to send every pastor 5-10-25 - and possibly even more - copies of the Missionsblatt free of charge for at least one year, if we may assume that they will be distributed in the congregation or among friends." Now I wanted to ask you, dear synod nephew, to call the attention of all our pastors and church members to this missionary journal. Not because we feel no urge for mission, not because the paper would not be worth reading under other circumstances; not because we have anything to reproach against the individual persons whose names adorn the paper, - but because this mission paper is in the same sense a mission paper for the Evangelical Lutheran Church in America, in which the *General Council* is the general church council for the Evangelical Lutheran Church in America. This paper is published in the interest of the mission which the *General Council* is carrying on, and therefore wanted to

I have asked all brothers (even on the accusation of doing something unnecessary) not to distribute this paper in our congregations at all, even if whole wagons full were sent to them. We do not want to be tempted, even by the beautiful name of the mission, to give even the slightest encouragement to the *Council*: the *Council* that invokes the confessional writings of our dear church before the courts of the Lar General Synod in order to gain church property there, and in turn swears before the courts before our brethren in Ohio that it has a different church regime than that which, as all right-believing Lutherans know, the symbolic books of our church demand, again in order to gain church property. We cannot and will not cooperate with such an ecclesiastical body in any ecclesiastical work, not even in missions among the heathen, not even in keeping and distributing missionary papers. But perhaps someone will say: "That is too hard! It is very simple, but I do not consider it hard, if I do not want to help those who trample me underfoot in my home country because of my confession, or do this to my brothers and sisters, to do good in a foreign country, and do not want to help that their magazines find entrance in any form and name among my brothers and sisters. To represent the Evangelical Lutheran Church of America among the heathens in the East Indies, and to wound and suspect the most faithful followers and servants of the Lutheran Church to the core in America, these are two cutting contrasts that no mission, no missionary journal will suppress. If the people in the *Council* think that this should not be applied to a peaceful missionary paper, we have nothing more to say than this: it is one and the same *Council* in America and the East Indies, whoever promotes the interests of the general church assembly in the East Indies promotes them also in America, and this missionary paper wants to promote the mission in the East Indies, which the *Council* has there, and thus actually promotes the *Council* here, and we should not, will not and must not do this, may it please the people or not.

So, now God keep you and keep in good memory your synodal cousin in New Orleans.

(Submitted.)

## Annual report

about the Lutheran hospital, orphanage and asylum in and near St. Louis.

In preparing to give a brief account of the past 1874th year of the Evangelical Lutheran Hospital in the City of St. Louis and the Evangelical Lutheran Orphanage "zum Kindlein JEsu" in St. Louis County and the asylum connected therewith, I am thinking of the great love and mercy of our God, who not only has mercy on the poor sick and orphans, but also on the Christians who have received His mercy. Louis and the asylum connected with it, I remember the great love and mercy of our God, who not only has

mercy on the poor sick and orphans, but has also worked a heartfelt, merciful charity through His Word and Holy Spirit in the Christians who are His dear children of grace in Christ Jesus. Commonly, people who do not believe in faith insist on their supposed love, which they want to have. The lodges especially want to practice the love that Christians should practice, but which is not found among them. They claim that they support the sick of their lodge, bury the deceased with pomp and give the widows they have left behind the best possible care.

even after the death of their husband, they give a sum of money - for which they usually have to thank in the newspapers and wish the lodges every success -, and also take care of the widows for a while after that. They present this as great love, whereas it is nothing other than the fulfillment of a contract, and is given only to those who have given to them before. According to 1 Cor. 13, the description of true love also includes this: "Love does not seek its own. So there is no mention of a contract, not even the thought that if one gives help, one must also receive help again. One serves and helps in true love without ever expecting the least thing in return.

Also, unfortunately, the Jesuit principle: "The end justifies the means", not only prevails in the world, but has also penetrated in many ways into the Protestant church congregations. Therefore, raffles, lotteries, and even drinking bouts are held, which are condemned at first, but if they are held for the purpose of obtaining money for charitable institutions, they are approved or at least looked after. That true love, which does not seek its own, is not practiced in this way is obvious to everyone. Our charitable institutions have so far been maintained, praise be to God, out of pure love for the poor sick and old people and orphans. And we hope to God that this love will continue to be shown in the faithful. That we have demanded payment from the sick who can pay, and that we have asked a father or a mother to pay for the care of the half-orphans, if they were able to do so, is something that everyone will find in order. Only those in real need should be supported in our institutions. It is already a blessing that the church has established and maintains such institutions under God's blessing.

We will now first report something about the hospital. The Evangelical Lutheran Hospital in the city of St. Louis, at 7th and Sidney Streets, has in the past year exempted 121 sick persons, whose illnesses are mentioned in the medical report. From the year 1873, 6 sick persons remained under treatment. This brings the total number of patients to 127. 85 of them were cured, 14 were discharged uncured, and 12 died. The rest remained in the hospital. The number of those who were treated and cared for free of charge, for a longer or shorter period of time, amounted to 46. Others, because of poverty, were only able to pay a portion of the stipulated food allowance of five dollars a week. Seventeen German doctors, including our family physician, Dr. C. Reiß, sent patients to the hospital and treated them in part. In particular, however, the tireless and blessed work of our family doctor is to be acknowledged with gratitude. Operations, some of them very difficult, were successfully performed on 20 persons. Usually, several physicians were invited to such operations, and Dr. Hammer, a celebrity in the art of opera, rendered great service. The majority of the patients belonged to the unchurched, but members of other confessions were also excluded. All of them were cared for by the pastor of the institution, Mr. Pastor Brauer, and by other pastors of the city, also by the students of *Collegii fratrum*, the latter of whom held a reading service in the hall of the Hos

The hospital was served with spiritual encouragement, and the daily house service was not missed. A cedar must know that it is an evangelical Lutheran hospital, founded, maintained and governed by Lutherans, although no one has to suffer any persecution because of his faith. Among the deceased were 6 Lutherans. Only one person received Holy Communion before his death. Others came to the hospital partly without understanding, partly they postponed Holy Communion and were precipitated by death.

II. In the orphanage "zum Kindlein JEsu" Mr. Friedrich Ude, who on April 7 of last year had taken up the office of caretaker and orphan father in place of the sick "Pastor A. Lehman", who on February 1 of this year had been called away by the Lord to heavenly rest after faithful work, found 70 children, namely 40 boys and 30 girls. Three children, 2 boys and a girl, had been taken away by the dear Pastor Lehmanns, who found it difficult to separate from the orphans. From April 7 until the end of the year, 24 children were taken away, so that the number came to 94. At Easter of last year, 6 children were confirmed in the Evangelical Lutheran Church, namely 3 boys and 3 girls. One boy returned to his mother, another came to a Christian saddler to learn this trade, and the third, because he wanted to become a farmer, was exempted by a farmer in the congregation of Mr. Pastor Gräbner. We hear they are all doing well. The 3 girls have remained in the orphanage to help in the economy and so to compensate for the love they have received. In addition, 15 children have been given partly to their fathers or mothers, partly to Christian families who wanted orphans and promised to raise them well. At the end of the year there were 76 children. They are distributed as follows: 17 orphans, namely 7 boys and 10 girls; 41 half-orphans, namely 25 boys and 16 girls; 18 orphans, namely 12 boys and 6 girls, from unhappy parents, most of whom live separately. Summa: 44 boys, 32 girls. According to nationality they are: 68 Germans, 3 Dutch, 2 English Americans, 2 Irish, 1 Australian. The school was attended by 54, namely 34 boys and 20 girls, of whom 22 went to the first grade and 32 to the second grade. The total number of children admitted to the school from the beginning is 133. Five children received Holy Baptism during the past year, after those who had already advanced in age had been instructed in the main points of Christian doctrine. A girl of 10 years, whose mother had been a Baptist and therefore had withheld baptism from her child as long as she lived, demanded holy baptism with great eagerness. However, she was to be taught better beforehand, according to the pastor's explanation. Suddenly she became ill and the illness increased so much that one had to fear that she would die. Still in the evening the now blessed pastor Lehmann had to come and baptize her. She shed tears of joy at the holy act and answered the questions of the baptismal vows with all fervor. Soon after, she began to feel better, so that she was able to leave her bed three days later. Although there were a few cases of illness and doctors had to be called, no child died. The children, who are not exactly pampered, are lively and cheerful and, as far as the main

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They are obedient and are brought up in discipline and admonition to the Lord. In spite of the difficult times, we have received abundant support from generous donors in the form of money, clothing and food, even from those we had not even thought of. It is obvious that God has moved the hearts of Christians to remember the orphans with heartfelt love. We express our heartfelt gratitude to all the dear donors, and we wish and ask God for a rich repayment.

III. The asylum for old, incapacitated members of the faith who can no longer support themselves is still not, although it is very much desired, a separate institution, because due to the debts that weigh on the orphanage, it has not yet been possible to erect a separate building. At present there are 8 persons in the asylum, 7 men, among them an 80-year-old old man, and an ailing widow. Of these, 3 men are in the hospital, the rest in the orphanage.

We further entrust these institutions to the faithful care of our God and the love of His children in Christ.

On behalf of the Board of Directors,

J F. Bünger.

## To the ecclesiastical chronicle.

### I. America.

**The Roman Mass - a play.** At the funeral of an actor in New York, Father Joung gave a speech after the funeral mass, in which he also spoke about what the Roman Church thinks of the theater. Among other things, he said: "It does not occur to the Catholic Church to condemn the dramatic profession. It is an honorable profession. If the theater would find such pleasure in the Church as the Church finds in the theater, everything would be fine. If the theater treated the priesthood with as much respect as the priesthood treats the theater, not a word would be said against it."

The great sacrifice of the holy mass, which has just been offered for the repose of the soul of the departed, is a play and certainly the most successful play ever performed. Yes, this play has enjoyed a furor of nineteen hundred years, beginning with the great divine tragedy of Golgotha, and it will continue to exert its attraction to the end of days. It is the great spectacle of the Passion of Jesus Christ, the constant repetition of that tragedy by which the world was redeemed. Yes, it is the Roman Catholic Church that takes its children under its wings at all times and spreads its arms towards them in all ways. Regardless of what desperate business they may sometimes be engaged in, this motherly love of the Church will always prove to be their guardian spirit, and will stand comfortably by their side at the moment of their death." - Who does not see from this that the Pabst Church is the church of the old Adam and the world, and that with it the riddle is solved how this church makes such rapid progress in this materialistic time. The principle: Do what you want, only be a Catholic! is what attracts so many. The Pabst Church is not concerned with converting souls to God, but only with converting souls to itself. G.

**Roman premiums for magazines.** It is now the general custom for publishers of newspapers, including church magazines, to give out premiums, books, pictures, etc., in order to better collect the money and to gain new subscribers. The "Katholische Volkszeitung" of Baltimore gives as a premium a work of art.

The title of the book is: "the star of the 19th century". The following is written about this premium: "The star of the 19th century is called St. Joseph, because Jesus is the sun of justice, Mary is compared to the moon, but Joseph is inseparably united with Jesus and Mary, shines with special splendor among all the saints who adorn the heavens of the Holy Church, and just now appears with special splendor before the eyes of the faithful, and devotion to St. Joseph in union with his most holy bride, according to the words of the Holy Father, will save our degenerate century. A Roman newspaper in Silesia promises a very peculiar bonus; it promises all present and future signers a special blessing from the pope! G-

**Roman convicts.** In the previous number, an announcement was made of a law that the Ohio State Legislature had passed regarding penal institutions, 2c. which the Romans had strongly agitated for. It was reported that one should not be particularly surprised about this, since the Pabst Church provides a significant contingent for the prisons. Recently a Roman service was held in the workhouse in Cleveland, Ohio, and it turned out that two-thirds of the convicts were Catholics. "This is not very flattering to the Holy Mother Church", but such proportions are found almost everywhere.

In the **Methodist papers** one now finds an unusually large number of articles on perfect sanctification. The way in which this doctrine is practiced is becoming too much for even some Methodists. Thus, the editor of the "Apologist" recently received an article from a certain Br. Kopp, in which he speaks out against many a fanaticism. The article, however, did not please the perfect Mr. Nast at all, and he took it up only with a rejoinder which he had had written by a comrade of his own. The Methodist leaders obviously harden their hearts against any testimony, even against a weak testimony from their own midst; for however wrong the views of Mr. Kopp may still be, he seems to be in agreement with the raging

The author does not want to leave the gushers and says many a fitting word to them. We want to share something with the reader. After he has complained that the editor has handed over his article to Jemandem for criticism apart from his office, that is, that he has had his article accompanied by a police beadle like a criminal, that the critic, who also belongs to the perfect, has taken permission to "read between the lines" 2c. Among other things, he says the following: "I am against a certain spiritism, against the breaking of the egg before the bird is dead, against a lawlessness and a sentimentalism, and against superficiality in this so important matter. Also that one calls Inskip or Pearsall Smith five times in the Apologist, until one once calls the name JEsu in connection with sanctification, cannot please me, and I must say with that Swabian: 'Es menschelt!...' Br. Krehbiel seems to assume that the old man becomes pious; for he says: 'In sanctification we are cleansed from innate sinfulness' - 'Unrighteousness here denotes our sinfulness, the inherent and inherent depravity of our nature' 'So sanctification is a cleansing from our innate inclination to evil'! So here we have three expressions which tell us that in sanctification the depravity of our nature, namely the old Adamic nature, or the 'flesh as Paul calls it, becomes wholly good and pious. How does this view agree with that of the apostle Paul when he says: 'So I fence, not as one who strokes lust. But I anesthetize my body and tame it, so that I do not preach to others."

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But perhaps our saints have come further than the apostle. They no longer need to fight with flesh and blood. But I hold with the apostle Paul and am glad when the Lord, through his grace and the power of his Holy Spirit, gives me so much courage and strength that I can always defeat all enemies, devils, the world, together with flesh and blood. ... When one says publicly to those who profess sanctification: They need not be better in their walk than those who are born again', then this exalted thing is belittled and life then gives the lie to the confession. Does not the editor remember what such shallow and raving people caused confusion in Western New York some years ago, especially in the Genesee Conference, and how a sect that considered itself holy separated from our church? And when you find people professing sanctification and at the same time after-talking and slandering, visibly serving self-love, their own honor, self-interest and the like, is it not time that souls were led into the depths, into the heart, and not always only to lofty heights? I would have preferred to speak more gently about this serious subject, but it is not given to me to speak very tenderly and gently.

As is well known, the **Methodist congregations do** not have the right to appoint their preachers. These are appointed for them by the bishops at the annual conferences. This system is arousing more and more discontent in the congregations. Recently, the officials of a Methodist congregation in Philadelphia closed the door to a preacher sent to them without and against their will. Influential and large congregations are protesting against this paternalism, but have not yet been heard. G.

**In the great fire at Oshkosh, Wisc.,** in April, not only did quite a number of members of our congregation there lose their homes, but the congregation itself lost its church, schoolhouse and parsonage. Neither bell, nor organ, nor anything else could be saved from the church and school. G.

### II. foreign countries.

**Bavarian State Church.** We were pleased to announce in number 6 of this year that the "Official Instruction", which so shamefully violated the conscience of the Bavarian preachers, had finally been repealed. But far from the consciences of the preachers of the regional church having been freed from all burden, only one stumbling block among many has been removed. Unfortunately, Pastor Hörger rightly remarks in a note to the preface, which Dr. Sihler wrote to the Epistelpostille of the same: "The pastor of the regional church remains obligated by his constitutional and official oath to unconditional obedience, as against all, so especially against the ungodly marriage laws, as well as to unconditional obedience to the constitutional church regime. The part of the official instruction, for example, which forbids Lutheran testimony against the papacy, has been renewed and maintained by the Oberconsistorialrath of June 22, 1864. Why, then, the elimination of the Instruction? In order to -make it easier for many anxious consciences to remain in the national church", says the Süddeutsche Reichspost 1874, No. 401; in other words: to whitewash a grave full of mold, so that it will be recognized all the less." - Thus reads the decree issued by the Oberconsistorium, which is still valid today: "In the name of His Majesty the King. In the revised Württemberg Summaries, the use of which has been permitted in the weekly services, there are the passages described in more detail on the reverse side, which are highly offensive to the Catholic Church. Since it appears to be necessary to answer any complaints on the part of the Catholic church authorities, we have decided to The more so as on the part of the Protestants complaints have been made about some hurtful remarks in the Catholic diocesan catechisms and their removal has been repeatedly urged; thus, according to the resolution of the Royal High Consistory on the 22nd of this month, the parish offices are instructed to omit the mentioned and similar hurtful remarks in the use of the Württemberg Summaries in the weekly services. Ansbach, June 29, 1864, Royal Protest. Consistory. Frh. v. Lindenfels. Schmidt. To all deaneries and parish offices of the Consistorial District of Ansbach. Subject: Use of the Württemberg Summaries." The "more closely designated passages" are now the following: "Page 488 (to Cap. 17 of the Off. Joh.): -so too, if those who want to be God's church and bride disregard God's word, commit idolatry and false worship, and serve idols, from this many other abominations arise-thereby enraging and casting such church as a devil's whore and bride finally into the abyss of the covers; Just as the Pabstacy, in which idolatry and false worship reign with heaps, has its punishment in prospect

here and will not fail; therefore we should flee and avoid the Pabstacy.' Those who persist in adhering to the Pabstacy, whose names are not written in the book of life from the foundation of the world, i.e., they are not of the number of the elect, but belong among those whom God has rejected, not by mere counsel, but through their own fault.' S. 490 (on Cap. 18): 'But those who love darkness more than light, as even today a large number close their eyes against the light of the gospel, and many remain stuck in the darkness of the papacy, have nothing to expect but temporal and eternal fall and destruction,' etc." And such a prohibition of Lutheran confession, as one should expect only from a Jesuit regime, but not in a country where the Book of Concord is constitutionally recognized - has the entire "clergy" of Bavaria, including Löhe and comrades, silently accepted! rightly remarks Pastor Hörger with astonishment and indignation. How a Harles, once such a fearless witness against the papacy, could have stooped to such a decree is hardly to be explained. What would a Luther have said to this? !

W.

**Koburg-Gotha.** The regional church of the Duchy of Koburg has now also become a model Protestant church. One of the many free-minded clergymen of the country, who "but was not endowed with the gift of rhetorical lecture", and "as a result of this (but certainly not for this reason alone) has always had only a small auditorium (few listeners)", was recently (according to a report in the "Allg. Ev.Luth. Kirchen Zeitung"), when he ascended the pulpit, was surprised by the perception that besides him there was no one in the church but an old, broken woman, the matron of the hospital, the well-known and so-called "LeneKätherl". Thinking that he had arrived too early, the priest waited a little while longer, until Lene Kätherl called out pityingly: he should not preach a sermon because of her; "she won't bear it, she wants to come back another time. The priest, however, called down to her to remain seated, he would give her a sermon; and he preached to her as if there had been two thousand devout Koburgers there besides the Lene-Kätherl. The Lene-Kätherl, however, went away proud and highly satisfied, telling everyone she met about the incident that honored her, and - whether out of gratitude or out of conviction, we do not know - assuring everyone that the pastor had given her a very beautiful sermon. (Freimund.)

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## Confession of an American Statesman.

Daniel Webster, the famous American statesman, had organized a large banquet one day and invited many guests. There were preachers, lawyers, physicians, statesmen, senators, representatives, merchants, literati, etc. present. They talked about this and that and finally came to talk about Christianity. Mr. Webster was prompted to express his opinion about it and he did not refrain from doing so. He stated clearly and firmly that he believed in the divinity of Christ and relied entirely on the death of the Lord Jesus on the cross as an all-sufficient and complete sacrifice for the salvation of his soul. A preacher of high literary reputation, who sat opposite Mr. Webster, now addressed the following question to him: "Mr. Webster, can you understand how it was possible that Jesus Christ could be both God and man? He immediately gave the following beautiful answer, which was worth taking to heart: "No, I cannot understand this. I would even be ashamed to acknowledge him as my Savior if I could understand it. If I were really able to form a clear and distinct idea of his nature, he could not be greater than I am. But so deep is my conviction of the infinity of God, so clear the feeling of my sinfulness before him, the holy and pure being, and so striking the realization of my own inability ever to save myself from my misery, that I fully and clearly see the necessity of a supernatural redeemer." What the preacher and the other learned and unlearned companions at the table said to this open confession of Webster, we are not able to "admit.

(Chr. Botsch.)

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## Inaugurations.

On Sunday Exaudi, Rev. I. L. Crämer was solemnly installed in his new congregation at Fort Dodge, Webster Co, Iowa, on behalf of our venerable District Praeses. Rev. 2, 25. Ephes. 3, 20. 21.

G. EndreS.

Address: Lov. 3. I-. Oraerver, Lox 215. h'ort DoäZs, Iorvn.

According to the received notice, on Sunday Exaudi, the Rev. H. Bauer was installed in his new office by the undersigned, assisted by the Rev. F. W. Spindler, in the midst of his congregation near Grand Haven, Michigan.

H. O. Schmidt.

Address: Lov. 8. Lauer,

Orauä Iluveu,

The Trinity Lutheran congregation at Good- land, Newton County, and St. Jacob's Lutheran congregation at Reynolds, White Co., Ind. having united into one parish, and Rev. H. Schlesselmann of Arcadia, Ind. having accepted the call of the same, I installed him in his office on Sunday Jubilate and the following Monday by order of our Reverend Mr. Praeses Schwan.

Logansport, Ind. April 21, 1875, I. H. I ox.

## Ordination and introduction.

Candidate E. H. Scheips, recently returned from a health trip to Germany, was ordained and inducted on Sunday Cantate, April 25, this year, in the midst of his principal congregation near Algona, Kossuth County, Iowa, by the undersigned on behalf of the Most Reverend Presidency of the Western District. I. L. Crämer.

Address: Lav. L. 8. Lebaips,

^IZoua, Lössutü Oo., Iorva.

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## Church dedications.

On Sunday Exaudi the new church of the Zion congregation in Town Maine, Marathon County, Wis. was dedicated to the service of the Triune God. It is a frame building, 40 feet long, 26 feet wide and 18 feet high.

W. Rehwinkel.

On February 14 of this year, the Lutheran congregation of St. Paul (my branch) in Morris, Ill, consecrated their church, which they had purchased, to the service of the Triune God. The preachers were Pastors H. Ernst, C. H. Rohe (in English) and the undersigned. I. H. Dörmann.

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## Laying of the foundation stone.

On Rogate Sunday, May 2, the cornerstone was laid for the German Lutheran Trinity Church in Indianapolis, Ind. The building will be of brick on the north side of the city, at the corner of East- and Ohio streets, and is to be 104 feet long and 72 feet wide at the cross. Pastors I. G. Kunz and H. Kühn joined in the celebration along with their congregations. Chr. Hochstetter.

## Announcement.

The members of the Northern Illinois Orphanage Society are hereby kindly reminded, in accordance with paragraph 6 of our Constitution, to "send a sufficiently certified representative" to the forthcoming General Meeting. This will take place on the afternoon of June 29 and 30 at the Orphanage in Addison.

In the morning of the above-mentioned days, there is an exam in the school teachers' seminar. F. M. Große, Secretary.

Received in the Western District treasury:

To the synodical treasury: by Rev. Trautmann and his congregation at Lyonsville, Ill, 418.50. G. Ainling by Rev. Große, Oak Park, Ill, 43.00. E. Hohmann at Avdison, 41.00. N. N. by T. Schuricht at St. Louis 431.00. Past. Gräbner's comm. at St. Charles, Mo. 4-36.25. Past. Besel at Cape Girar- deau, Mo., 41-00. whose Gem. 44.00. W. Kahle at Gutten- bcrgr, Iowa, 42.00. by Past. Mare in Shawano County, Wis., 49.25. Collecte of Immanuel's comm. of Past. Schöch in Perry County, Ill, 45.00. by Past. Wheels in Arlington Heights, Ill. by W. Täge and H. Weinrich, 41-00 each. by Past. Bremer's Gem. in Lake Creek, Benton Co, Mo, 47.60. By Past. Frank's St. John's Gem. in New Orleans 430.00. From the parish in Echester, Ill, by I. H. Allmeyer 46.65. From Past. Ottmann's Gem. in Collinsville, Ill, 410.60. From Trinity District in St. Louis 424.75. From Immanuel District there 4-33.10. From Teacher Köhnke in New Orleans 42.00. Past. Geyers Gem. in Carlinviue, Ill, 410.00. Rev. Brohm's Gem. in St. Louis 421.00. Half drr Mission Festival Collecte in Past. Zimmermann's Gem. in Rose Hill, Texas, 422.50. Pentecostal Collctr of the Gem. in Champaign, Ill, 4-5.17. From Teacher Erck in St. Louis 42.00. From Past. Walker's Gem. in California, Mo., 46.40. Collecte of Past. Ströhlein's Gem. in Glasgow, Mo., 45.10. Collecte of Past. Crämer's Gem. at Fort Dodge, Iowa, 426.50. Collecte of Past. Schürmann in

Home- stead, Iowa, 4-2.00. Past. Traub's Gem. in Trete, Ill, 426.16. Collecte of Past. Polack's congregation in Cape Girardeau, Mo., 4-8.00. From Mr. Nischwitz there, 41.00. From Rev. Pröhl and his parish in Darmstadt, Ill, 46.00. Collecte of Past. Ramelow's community in Prairie Town, Ill., 47.05. (In previous receipt read: From Past. Piffel's Gem. in Matteson, Ill., 430.54. By the same from N. N. 4-10.00.)

For college maintenance fund: from Rev. Riedel's congreg. in Homewood, Ill, from d. communion fund 422.00.

On the Synodal Missionary Fund: By Elise Harsch

By Past. Gieseke in Davcnport, Iowa, 45.00.

For inner mission: By Past. Riedel in Homc- wood, Ill, by Stege and Grünhagen each 41.00. Epiphany. Collecte by Past. Eirich's Gem. in Minden, Ill, 434.85. Collecte of Past. Crämer's St. Paul's Gem. in Bremer County, Iowa, 45.15. Past. Ottmann's Gem. in Collinsville, Ill, 47.20.

To the building fund: From Past. Polack's church in Cape Gir- ardeau, Mo., 426.50. By the same from G. S. there 4'1.00. By Past. Riedel in Homewood, Ill, by H. Richter 413.00, Benemann 410.00, Werfelmann 45.00, Gehle u. Horst- mann each 41-00. By Past. Frese at West Point, Nebr. 4-2.50, teacher Lutz at Cleveland, O., 50 cts. E. Hohmann in Addison, 42.00. Past. Besels Gem. at Cape Girardeau, Mo., 4-20.25. From Past. Löschrns St. Johannis-Gem. in Iowa County, Iowa, 430.50, Whose St. Martins - Gem. in Krokuk County, Iowa, 414.75. From an unnamed person there 4'10.00. From Pastor Löschen 45-00. Subsequently from Past. Pröhl's Gem. in Darmstadt, Ill, 48.00. Past. Schöchs Immanuel's > Gem. in Perry County, Ill., 414.60. Past. Crämers St. Paul's Gem. in Bremer County, Iowa, first mission, 422.20. By Past. Nuoffer's Gem. in Eagle Lake, Ill, 423.00. Past. Mueller's Gem. in Kan- kce, Ill, 413.00. By Past. Wheels in Arlington Heights, Ill. by P. Lorenz 42.00, H. Weinrich, F. Latwesen each 41.00, Ph. Meffert 46.00. by Aug. Baumann in Chicago 45.00. by Behrens in Glnrcoe, Ill., 41.00. by Past. Krämers Gem. in West Dayton, Iowa, 44.00. By Past. Schwensen's Gem. in New Bielefeld, Mo., 2nd sending, 440.00. Past. Wangerin's Gem. in Bethlehem, Ill, ltc consignment, 46.75. By Past. Willner in Chandlerville, Ill, by I. Eichenauer, Sr. 410.00, I. Kraft 45.00, Ev. Hcnkel, H. Miller each 4-2.00, F. Gotsch, I. Eichenauer, Jr. I. Ortwcin each 41.M. From Past. Linsenmann's Gem. in Haldimond County, Ont., 43j).28. Past. Geyer's Gem. in Car- linville, Ill, 412.85. Half of the Mission Festival Collecte in Past. Carpenter's commun. in Rose Hill, Texas, 422.50. Of Past. Reisinger's comm. in Danville, Ill, lte mission, 4100.W. Past. Ströhlein's Gem. in Glasgow, Mo. sending, 414.25. Past. Schürmann's Gem. in Homestead, Iowa, 421.50. Rev. Buehler's in San FranciSro, Cal. 450.00.

For Past. Brunn's institution: Coll. collected at I. Straub's wedding, by teacher Karau in Carlinville, Ill, 44.00. Whitsun- Loll. drr Gem. of Past. Köstering, Frohna, Mo., 416.40.

To the seminary household in St. Louis: From Martin and Gotthilf Weinhold in Frohna, Mo., 425.00. Collected at F. Sierp's wedding, by Past. Lohr iu Clarinda, Iowa, 43.80. From Past. Frank in New Orleans, 41.00. whose St. John's Gem. 420.00. past. Ottmann's Gem. in Collinsville, Ill, 413.00. Past. Traub's comm. in Crete, Ill, 48.12.

On the Hermannsburg Mission: By A. Naumann in St. Louis 41.00.

St. Louis, May 23, 1875, E. Roschke, Cassirer.

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### Received in the Middle District treasury:

To the synod treasury: From Past. Crämer's congregation in Zanesville 434.00. Past. Wichmann's congreg. in Farmers Retreat 417.88. Past. Hochstrtters Gem. in Indianapolis 441.38. Past. Mohr's in Holland 42.00. Dessen's Gem. 47.00. Past. Sauers Gem. in Dudleytown 4'25.20. Past. Schwan's Gem. in Cleveland 4114.08. Past. Fleischmann's Gem. in Kendallville 414.70. Past. Maack in Sugar Grove 42.00. whose Gem. 411.65. Past. Lothmann's Gem. in Akron 419.60. Of Past. Brackhage's Gem. 416.83. Past. Horst's Gem. in Hilliard 49.00. whose branch 42.75. Past. Sitzmann's Gem. in Terre Haute 416.10. Past. Stubnatzy's Gem. in Fort Wayne 480.00. Past. Heitmul- ler's congreg. on the Clifty 4'10.00. From the Women's Association in Liverpool 44.00. From G. Thä'mert there 41.00. Baptismal collectives by Past. Schmidt there 41.43. From Past. Husmann's Gem. in Elyria 410.00. By Past. Wynekens Gern, in Cleveland 474.10. By Past. Krafft's St. John's congregation, Communion Collecte, 42.60. Whose St. Jacob's congregation, desgl. 42.30. Whose St. Michael's congregation, desgl. 42.35. Whose Florida congregation, desgl. 41.25. Whose St. John's congregation, Easter Collecte, 43.70. Desten St. Jacob's congregation, desgl. 47.20. Past. Hillers Gem. at Pomeroy, 45.45. Past. Dautenbahn at Logansport 42.00.

To the building fund: Don Past. Schmidt's Gem. in Elyria 412.00. Past. Hochstettcr's Gem. in Indianapolis, 2nd payment, 4434.55. Bro. Otte in Holland 45.00. W. by Past. Schwan in Cleveland 42.00. Past. Lvthmann's Gem, in Akron 479.00. Wittwe Wismcr in Terre Haute 41.00. Mrs. W. Meise! there 42.50. Past. Rupprecht's Gem. in North Dover 443.50. Mr. I. v. d. A. in Past. Bode's Gem. 430.00. Past. Weyel's 2 ge- munities, 5th consignment, 419.50. Past. Querl's Gem. at Toledo 412.46. N. N. at Crown Point 45.00. Past. Horst's branch near Dublin 426.00. From Dr. Sihler's Gem. in Fort Wayne 448.75. Past. Hiller's congreg. at Pomeroy 437.50. St. John's congreg. at Berlin 4'9.00. From Past. Runkels Gem. in Aurora, lte Sendg. 430.00. Past. Sauer's Gem. in Dudleytown 4178.60. Rev. Horst's Gem. in Hilliard, lte Sendg., 415.00.

For poor college students in Fort Wayne: By Mr. Louis Grrke at Fort Wayne 4'2.50.

Znr deaf and dumb. An st alt: From N. N. in Darmstadt 41.00.

For poor students in St. Louis: Wedding Collecte at W. Schopmann near Fort Wayne 48.00. From Mrs. Past. Runkel in Aurora 45.00.

To the orphanage near St. Louis: From Pastor Mohr's parish in Holland 4'3-00. V. Rahe in Aurora 50 Cts. I. Bear there 25 Cts.

For inner mission: From Past. Zschoche's Gem. in Marion Township 48.20.

To the widow's fund: From Past. Stubnatzy's Gem. in Fort Wayne 4-34.75. Dr. "Sihler's Gem. there 456.12. Mr. S. in Fort Wayne 45.00. Teacher Hafner and Past. Krafft 44.00 each as regular contributors.

For the heathen mission: From Confirmand L. in Zanesville 41.00. From Past. Rupprecht's comm. in North Dover 414.50. N. N. by E. F. Brinker in Cleveland 455.00.

For poor seminarians in Addison: from Past. Bode's congreg. on Nidge Road 4'7.45. Past. Weyel's Trinity congreg. 413.60. Its St. Peter's congreg. 42.90.

To the orphanage in Addison: Bon Past. Kunz' Gem. in Julirtta 48.38. Wedding Collecte at H. Bahmcng in Dudcyltown 416.05.

On the Hermannsburg Mission: By Katharine Scheppmann in Holland 41.00. N. N. in North Dover 41.75.

On the Leipzig Mission: By Joh. Wolf in gort Wayne 41.25.

For Past. Brunn's institution: From Past. Mohr in Holland 4'2.00.

For the needy in the West: From N. N. through Past. Heitmüller 4'1-00.

Fort Wayne, d:n 30 Apr. 1875. c. Grahl, Cassirer.

Received in the cashier's office of the Baltimore Emigrants-.

### Commission:

From Mr. Weber in Lafayette 41.00. From Mr. Heuer in St. Louis 1.00. From Mr. P. Schaaf in Baltimore 5.00. From the Bible Society in Baltimore for 6 months 60.00. From Messrs. Gust. Doblcr and W. C. Nick there 50 Cts each. Mr. H. G. Wolter in Buffalo .500. Mr. Heinr. Harter through A. Einwäch- ter in Baltimore 1.00. Mrs. Auguste Klose in Buffalo 1.00. Past. A. Weisel Sr. in Williamsburg, N. N-, 10.00. Past. P. Brand in Washington 1.00. By Mr. W. Sallmann for shipping certificates, commission 32.00. By Mr. I. Birkner in New Zsork 121.98. By Past. St. Key! by Past. H. Stute in WISconsin 2.00. By the Belhleheims parish in Nichmond, La. 3.85.

In expressing our heartfelt thanks for the above support, we ask the dear congregations and pastors to remember us further in the best possible way, so that this work may be carried on with ever greater vigor. At the same time, it will not be unseemly to remark that justice and equity require that those who make use of the agent's services from our own midst and give him orders, which often require a great deal of time, work, travel and even money, should at the same time also put a small allowance in his letter; for this all flows into our treasury, since Mr. W. sallmann keeps absolutely nothing for himself, but delivers everything to the treasury, from which he draws his fixed salary. Finally, we would like to point out once again how important it is that those who send tickets to immigrants, or who wish to travel to Germany themselves, buy their tickets from our agent, since they cost no more with us than with foreigners, and yet, because they are given to us on commission, yield quite a few dollars (at the low fare of 4'2.00, which at present is only 424.00) for our treasury. We request any contributions to be sent to the address: Wm. Schaumlöffel, Kassirer p>. t.

219 Baric öulbinrro, Lick.

Address of the emigrant - agent:

21r. FVru. Äallruann,

166 4lust Brudt, Ütr, Baltimore, 246.

Annual account for the Lutheran orphanage "zum KindleinJESu" from Feb. 4, 1874 to Feb. 12, 1875.

Intake.

Gifts, Gratitude Offerings, Collections, Bequests and Other Charitable Gifts 44268 .57

Remuneration for catering 1058.40  
For sold items 56.55  
Borrowed funds 9760.00

415143.52 Issuance.

For food and feed 42417 .00  
For clothes and shoes together with bedding 573.03  
For home and kitchen appliances 119.65  
For farm equipment 71.95  
For buildings 177.69  
Salaries and wages 1240.25  
For school devicehr, rail road tickets, postal  
Stamps, Disconto, Medicin and Doctor-  
Costs, Christmas gifts 333.06

H 5032.63

Refunded bonds 49570.00  
Debt according to last annual invoice 9621.02

19191.02

The intake is

424223.65

415143.52

Remains debt 4 9080.13

Thus, our debt has decreased this year by 4540.89.

St. Louis, Feb. 15, 1875. I. M. Estel, Cassirer.

Annual - Account of the Lutheran Hospital in St. Louis from Feb. 17, 1874, to Feb. 15, 1875. revenue.

From the Virgins' Association in New Bremen 4 15.00

Regular monthly contributions

from Concordia District 495 .15

from Trinity District 218.90

from Immanuel's District 125.55

from Zion District 22.85

from New Bremen 79.25

541.70

Through revenue contributions has been received 180.30

From fed sick has been paid 2084.00

Total revenue 42821 .00

Issue. An old debt repaid 4100 .00

Borrowed funds 400.00

Jeuervers insurance policy, for white washing, wallpapering and other repairs 110.95

For utensils 129.75

Paid back to the sick 44.00

For the budget 1096.07

For operation 682.80

Remaining debt according to cash book 52.08

Sum of the output 42615.65

Remains in cash . 4205.35

F. W. Schuricht, Cassirer.

Overview of the cases of illnesses occurring in the hospital during the year 1874, together with the results.

On January 1, 1874, there were 6 sick people in medical treatment, 5 male, 1 female. Newly excluded were 121, 104 male, 17 female. Total number of patients 127, 109 male, 18 female. Cured were 85, 76 male, 9 female. Unhealed were discharged 14, 11 male, 3 female. Deaths: 12, 9 males, 3 females. On December 31, 1874, 16, 13 males, 3 females remained under treatment.

The following cases of illness occurred: Wchschl fever 7, 6 patients cured, 1 remained under treatment. Remittixenves and continuirendeS fever 15, 12 patients cured, 1 died, 2 remained under treatment. Diphtheritis 1, cured by death. Dysentery 2, cured. Smallpox 27, 20 cured, 2 died, 5 remained under treatment. Rheumatism 3, cured. Syphilis 2, 1 sick person cured, 1 exited uncured. Cancer :c. 3, 1 cured, 1 discharged uncured, 1 remained in treatment. Insanity :c. 5, 2 cured, 2 discharged uncured, 1 died. Brain, spinal cord 2c. - Inflammation 4, 1 discharged unhealed, 2 died, 1 remained in treatment. Nerve inflammation and nerve pain 1, discharged unhealed. Laryngeal inflammation 2, cured. Trachea inflammation 9, cured. Lung inflammation 4, 3 cured, 1 sick person died. Pleurisy inflammation 1, cured. Consumption 4, 3 discharged unhealed, 1 died. Pericarditis 1, discharged unhealed. Gastritis inflammation 3, remained under treatment. Splenic inflammation 1, cured. Urethral inflammation 5, cured. Jnvagi- nation of the intestine 1, died. Rectal fistula 2, cured. Eye disease 3, discharged unhealed. Skin diseases 1, cured. Anus ulcers 1, remained under treatment. Bone fractures 8, 7 healed, 1 died. Periosteum inflammation 3, 1 healed, 1 died, 1 remained in treatment. Wounds, bruises 2c. 5, 3 healed, 1 discharged unhealed, 1 remained in treatment. Burn 2, healed. Pregnancy 1, healed. I)---. Karl Reiß.

In the fund for needy children from Michigan were received: Collected on Chr. Priczel's infant baptism in Hadley 44.25. Collecte of the congregation in Sebawaing 47.00. Kirchweih - Collecte zu Frankcnlust 421.68. From I. C. Appolv 41.50. Jos. Schmidt, Kassirer.

Received from the worthy women's association of the parish of Mr. Past. Bünger in St. Louis 5 boys' shirts and to clothes and shoes for our dear orphans 450.00.

Sincerely thanking the kind gift in the name of the orphans

DrS Percs, Mo. F. W. Ude, orphan father.

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For the orphanage in Addison

the following funds have been received since February 3 of this year:

From Chicago, Ill; By Past. Engelbrecht wedding collecte Lei Rud. Saß 43.31, of Anna Andrä 1.50, of teacher Zutz's pupils 1.40, of teacher Kopitke's pupils 2.55; by Past. Lange from his congregation 200.00, from G. Waiß 4.00, from Lch- rer Müller's and teacher Nützel's pupils 6.40; by Rev. Wunder Christenlehr- Collecten 20.25 and 19.15, from L. Nitsch- kowsky and Mrs. Rvßner 1.00 each, from H. Timmermann 50 cts, from Dorenmühle jun 5.00, from F. Bramer 1.00, I. L. T. 3.00; from Rev. Wagner's parish by H. C. Zuttermeister 72.00 and by Past. W. 44.50; from Past. Döderlcikr's congregation 4.00 and from teacher Käppel's pupils 2.00; by Past. Bartling Christenlehr-Collecten 410.00 and 5.25, from G. Laitsch (on Con- firmationstagg) 2.75; by Past. T. I. Große from his congregation 13.55, Christenlehr-Collecten 20.00 u. 28.00; by Past. Neinke by Hulda Marquardt 1.00. From Addison, Ill: by H. Oeh- lerking by W. and H. Heuer 2.00 each, by Wittwe Preußner, F. Rittmüller, G. Rittmüller, F. Oehlerking, W. Grote 1.00 each, F. Tonne jun., Ch. Präthow, Fr. Precht, Wittwe Frömmelina, Jerd. Bartling, F. Lührßen each 50 Cts, Wittve Heuer, D. Lührs, H. Oehlerking each 5.00, F. Tonne srm. 75 Cts, H. Heidorn 3.00; by F. L. Krage from F. Rohmeyer 1.00; wedding collecte by F. Mesenbrink 24.39, by L. Blecke jun. 413.02, by W. Bunge 6.45, by W. Henrichs 15.20, by W. Asche 19.11; by W. Buchholz jun. 35 Cts, Emma Leesberg 50 Cts, H. Hachmeister 3.00; by John Harmcning from F. Mesenbrink 2.00. By Kasstrcr E. Roschke in St. Louis 79.30. By Past. Chr. Hochstetter in Indianapolis Collecte at the wedding of C. Kölling u. Emma Schiidmeier 10.00. By Past. Burfeind in El Paso, Ill, 1.80 and as a Kindtauf Collecte at W. Twiehaus 1.70. By Teacher Dill in Minncapolis, Minn. of whose pupils 2.00. Bon Past. Hieber's branch parish in Town Nick, Ill, 7.60. By Kassirer Eißfeldt in Milwaukee 21.15. By Minna and Elise Decker in Echester, Ill, 25 cts. From Past. Trautmann's parish in Lyonsville, Ill, 11.25. By Past. Sondhaus in Summit, Ill, wedding

collecte at F. Lausch 3.50. By Teacher Fathauer in Eagle Lake from his pupils 1.57. By Past. G. Brüggmann in Rodenberg, Ill, monthly collecte of his congregation 2.00. By Rev. Heid in Peoria, Ill, from his confirmands this year 15.00. By Teacher W. Gehrke in Akron, O., from his pupils 45 Cts. By Rev. Dvrmann of the congregation at Yorkville, Ill, 11.00. By Teacher Mueller at Vincennes, Ind, of Marie and Eddie Kuhlmeier 2.15, of Eilen and Willie Köster 50 Cts. By Past. Wünsch in Dwight, Ill, by his pupils 6.00. By Kassirer Grahl in Fort Wayne, Ind, 50.00 and 67.08. By Kassirer Birkner in New York 11.50. By Past. Große in Härlein, Ill, Christenlehr- Collecten 3.26, by Herm. Lührs 2.00, wedding collecte at W. Nadke 2.00. By G. Brauns of the congregation in Crcte, Ill, 46.85. By Teacher Tröller in Homewood, Ill, of his pupils 8.60. By Teacher W. Bock in Readfield, Wis. 1.00. By Martha Richter in Homewood, Ill, 5.00. By H. C. Zuttermeister in Chicago of Ernst Bollmann in Michigan 25.00. By Past. Holiday in Aurora, Ill. from Mrs. Justine Grupe 1.00. By John Harmening from Wittwe Wehrl in Milwaukee 3.00 and from Mrs. Werfelmann in Homewood, Ill. 1.00.

Addison, Ill, May 8, 1875. H. Bartling.

#### Received for seminary housekeeping in Addison:

From the community in Addison (Westbczirl): from Dietr. Kruse 1 sack of oats, 1 p. potatoes; Heinr. Hachmeister 1 p. potatoes, 1 roll of butter; F. Marquardt 1 p. flour, 1 p. potatoes; L. Kirbach 1 roll of butter; August Wolkenhauer 1 piece of meat, 1 pc. Bacon, 1 bush, red beets; Heinr. Firue 2 p. potatoes, 1 oat; W. Buchholz 2 p. potatoes; Heinr. Buchholz 2 p. oats, 1 p. potatoes; Heinrich Stünkel 2 p. potatoes, 2 p. oats; Wilh. Leesberg 1 p. potatoes, 1 ^>. Oats; von Wittwe liotermund 2 p. oats; Heinr. Rosenwinkel 2 p. potatoes, 2 l>. Oats, 2 p.grain; Louis Stünkel 1 loaf of cheese; Heinrich Winkelmann 2 p. potatoes; Wilh. Stünkel 1 p. wheat, 1 p. oats; Chr. Heinemann 50 lbs. flour; Louis Blecke 50 lbs. flour. From the northern district of the same parish: 8 p. Ha- ser, 3 p. potatoes, 2 p. grain, 2 pc. bacon; from Hein. Oehlcr- ting 8 p. Potatoes. From Hru. Past. Dorn's parish: 9 p. potatoes, 2 grain, 3 p. oats. From Mr. Past. Steege's parish in Dundee, Ill: 47.00. From the southwest district of the parish in Proviso, Ill: from Louis Ahrcns 1 p. oats, 1 p. potatoes; Ch. Ehrich 1 p. grain; H. Bergmann 1 pc. bacon; John Mariens 1 p. oats; Louis Meier 1 p. potatoes; H. Kicsling 1 pot cabbage, 1 pot cucumbers; Louis Graue 25 lbs. cheese; Bro. Graue 1 "L">. Potatoes, 50 lbs. flour; Fr. Wegen er 1 pc. Meat, 2 sausages; Bro. Volberding 1 p. oats, 1 p. potatoes, 1 pc. bacon; H. Volberding 1 v. Oats, 1 p. potatoes; Bro. Tegencr 1 p. oats, 1 p. potatoes; W. Winkelmann 1 l>. Oats; H. Pappenhausen 50 cts; H. Burdorf 35 cts; Fr. Koch 50 cts. From the Wcst district of the same parish: 5 sack potatoes, 12 S. oats, 1 S. grain. F. Büchele.

The following gifts of love have been collected by Mr. John Wagner on behalf of Zion Lutheran and St. Paul's congregations in Charlesiown, Rrdwood County, and Burnstown, Brown County, Minnesota, for the needy in said communities: In Past. Kolbe's parish in Grcen Jsle, Sibley Co, Minn, Bush. Wheat and 41.00. In its branch parish at Arling- ton 21^ Bush. Wheat and 44.50. In Past. KrumfiiegS Gcm. in Henderson, Sibley Co, Minn, 32Z Bush. Wheat. In Past. P. Rupprccht's parish in Hutchinson, McLeod County, Minn., 422.40. In Town Hutchinson, 414.85. In Past. Streckfoot's St. John's parish at Uvung America, Carvcr Co, Minn, 33j Bush. Wheat and 413.75. In Past. C. H. Sprengeler's parish at Norwood, Carvcr Co, Minn, 66 bush. Wheat and 415.70, further for Past. None 41-50, in Past. H. Fischer's parish at Carvcr, Mrnn. 457.70, and for Past. Kenter 48.50. In Past. W. Friedrich's township at Waconia, Carvcr county, Minn, 62 bush. Wheat and 431.30. In Past. Bösche's township 22Z Bush. Wheat and 421.90. In Past. W. Friedrich's parish at Watonia, 5 Bush. Wheat and 47.00. In Rev. H. Rädeke's congregation at Carvcr, Minn, 20Z Bush. Wheat and 412.25. In Past. Herzer's congregation at Minneapolis, Minn, 439.45. In Past. I. Keglers congregation at East Minneapolis, Minn, 419.40. In Past. I. Horst's parish at Red Wing, Minn, 485.30. In Past. Maurer's St. Peter's parish in Bel- videre, Goodhue Co, Minn, 410.00. In Past. Schaaf's congregation in Lewistvn, Winona Co. of, Minn, 48.50. In Past. A. Sippel's parish at Potsdam, Faribault Co, Minn, 13 bush. Wheat and, 47.24. In Past. Burger's parish at Hart, Winona Co, Minn, 430.80. In Past. Heilemann's parish at Wilson, Winona Co, Minn, 440.00. In Past. Ph. v. Rohr and brother in Winona, Minn, 42.00. In Past. Nädeke's parish at Carvcr, 414.50. In Past. Bösche's congreg. at Webbs- town, Carver Co, Minn, 46.60. By Past. Ahncr from his parish in Nicollet, Minn, 45.75. By Past. Schulze from his congregation in Cortland, Minn, 411.44. By Rev. H. Sprenglrer from his congregation in Elysian, Minn, 426.00. In Past. A. Sippel's congregation in Potsdam, Minn, 412.00. In Past. Stülpnagel's congregation in West Albany, Minn, 46.00.

In the name of both congregations we express our heartfelt thanks to all our dear fellow believers and benefactors who supported us with their gifts of love and wish them God's rich blessing, as he promised in his words. Ps. 41, 2. 3. Prov. Sal. 3.9.10. Matth. 25, 34-40.

Charlestown, Redwood Co, Minn, 27 Apr 1875.

A. Kenter, Pastor. John Wagner, Collector. W. Goehring, John Jäger, F. Winter, Vorsteher.

Received in support of Wisconsin sophomores: From Past. A. Rohrlack 43.50, Past. Allwardt 41.00, Past. Lauritzen 41.85 and 42.60, Teacher Bodemer 41.00. By Past. I. I. Hoffman" surplus of travel money from conference members 4,322. From the worthy women's association of the Dreieinigk. congregation of the undersigned 420.10). By Past. Aulich: collected on Mr. Aug. Prah's wedding 44.35, on W. Salzsteder's wedding 42.60, from Aug. Jahnke's wedding 43.25. By Past. Huddloff 48-00, through Past. C. Markworth for Joh. Beyer r from sr. Gem. in Calcdonia (quarterly collecte) 45.00, 42.82 and 43.32. By the same wedding collecte bet W. Tech in Caledonia 41.75, at Aug. Krüger 41.75, Kindtauf collecte at Mr. G. Metzkg 42.70, desgl. at Mr. Friedr. Poffelt 41.00. Wedding collecte at teacher W. Bock by Past. Damm in Town Bloomfield 48.74. -

May this fund, to which more and more demands are being made, continue to keep loving friends and find new ones. May the faithful God bless the dear givers in bodily, but mostly in spiritual goods through Christ, our one and only Lord and Savior! He will also do it, for He has promised that He will not leave even a cup of cold water, given to His own, without praise. Matth. 10.

1875, I. L. Darb, d. Z. Kassirer.

#### Freestyle the preacher and teacher wittwen and waiseu coffee

(Middle Districts).

The undersigned hereby acknowledges receipt of the following submissions:

1. contributions:

For 1874 by Past. H. Bauer, for 1875 from Pastors Biedermann, Jüngel, Wichmann, Wendt, Mertz, Gümmer, Sauer, Pohlmann, Runkel and from teachers Baumgart and Engelbrecht 44.00 each.

2. gifts:

From Past. Kunz' congregation 410.00. From Past. Wichmann's congregation 410.00. From the God's box of the same congregation 43.00. From Mr. Knote from Past. Jüngel's congregation and from Pastors Fischer and Hahn 41.00 each.

J^ G. Kunz, Cassirer.

#### Received for the Castle - Garden - Mission:

By P. Engelbrecht 50 Cts. G. Henning 41.50. A. Posner 42.00. G.Fchhner G1.00. Past. v. Brandt,41.00. F. Arnold 41.50. W. Karstner 50 Cts, N. N. 41.00. P. Meurer 41.00. Leitenburger 41.00. Past. Darmstädter 41.10. Kindtauf Collecte at Grimmenstein 25 Cts. From Jung 42.00. From Past. Siegers Gemeinde 410.00. Joh. Hertlein 41.00. Timpal 41.08.

Ncw York, April 1, 1875. I. Birkner, Cassirer.

Received with heartfelt thanks from the undersigned: From Past. Lothmann's congregation for H. Fetter 423.50. Past. Hoch- stettens Gem. for H. Jrincke 19.30. Chr. Wicser from Past. Stocks Gem. 20.00. From Past. I. Große's Jungfrauenverein 8.00, from the Frauenverein 5.60 for W. Lcverenz. From its Young Men's Club 8.00, from Women's Club 5.00 for Otte. From Wittwe Tuckborn for Droge 12.00. From the parish in La Porte for Fr. Brust 25.50. Past. F. Nützels Gem. for C. Günther 8.00. From Past. Heintz' congregation for Fr. Seitz 3.00. For the same from Past. Seiß' Frauen- und Jungfrauenverein 415.50. At the school scraping of Past. Hölter collected for Brüning 5.50. From Past. JäbkerS school children for Ph. Wambsganß 7.50. From Past. Strükens Frauenverein 25.00, from the Jungfrauenverein 5.00, on I. Becker's wedding collected 3.50 for K. Dorsch. For H. Grätzel 2.00, for poor students 5.00 from Mrs. Krauk. From Past. Pennekamp's women's association for F. P. 8.60. Past. Wunders Jung- frauverein for M. Albrecht 6.00 from Frauenverein for M. Lücke 10.00. From Mrs. Preinkert in Washington 6 quilts. Bon Past. KraffIS Frauenverein a box of washes. From Pastor Zuckers Frauenverein for Nauschrt and Büngrer personal linen, 2 shirts, 4 pairs of socks, 7 handkerchiefs. From Past. Wagner's congregation for Looks 10.00. Otto Hanser.

The following gifts of love have been received for the seminary household in St. Louis since April 23:

From some members of the congregation m CollinsviUe 6 sacks of flour. Wedding Collect by Mr. H. Esterlein there 45.05. From Past. H. A. Stub in Highlandville, Iowa, 47.00. From some members of the congregation in Caronbelet 13 chickens, vegetables and 41.00 b "U. From Wm. Kahle in Guttenberg, Iowa, 45.00. By Mr. I. G. Geringer from the church congregation of Mr. Past. Wolbrcht 5 boxes of baked goods, 1 box of meat, 1 box of Butter. From women's club in Lollinsville 410.00. By Hnr. Rev. H. I. Schwensrn in Bielefeld, Mo., from an unnamed woman 42.00. From parishioners" in St. Louis through Mr. I. Boy. 2 barrels of vegetables. From Messrs. Haas and Schenkel 2 boxes of soap. From Mr. Wm. Waltke 1 bag of soap. From Mr. F. W. Schuricht



45.00. From I. H. Succop in Woodville 4'5.00. From Mr. Kassirer C. Grahl 4166.35. From Mr. Kassirer E. Noschke 462.80. From Mr. Past. Reichmann's parish 43.75. From Mr. Past. Gräbner's parish in St. Charles, Mo. 6 hams, 26 shoulders, 19 sides of bacon. From Messrs. Niese L Tbul, 10 dozen stearin lights. By Mr. Past. F. Ebert 410.00, and from himself 43.00, from some confirmands 4'2.00, from Ernst Groß and Johanna Groß 41.00 each, from S. Käselitz 43.00. St. Louis, May 18, 1875. H. Jungkuntz.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of April:

1. contributions:

From teacher H. Bartling and pastors Dorn, Räder and Frank 44.00 each. From teacher Garbisch 4'5.00.

2. gifts:

Collecte of the congregation at Elk Grove, Cook Co, Ill, 47.75. Thank offering for happy delivery of the wife of Mr. Ludw. Busse from the congregation at Elk Grove by Mr. Past. Dorn 45.00. Collecte of the congregation of Mr. Past. Bergt in Paitzdorf, Mo., 44.60. Collected at W. Sperling's wedding by Mr. Past. Jungck at Jackson, Mo., 4'7.00. Collecte of the congregation of Mr. Past. Hieher at Matrrson, Ill, 45.67.

St. Louis, May 1, 1875, Oskar E. Gotsch.

To cover this year's church debt, which was to be paid off in December 1874 but could not be paid off because of the hay fever, my local Immanuel congregation in Sward County, Nebr. received in the month of December 1874 from the congregation of Past. Heinr. Lobers 471.25, also for me from himself and several members of his congregation 4'7.75. From the congregation of Past. F. Lochners for my congregation 440.25. From the congregation of Past. L. Winters in Hampton, Ill, 424.80, from some members of the same 420.00. From the congregation of Hrn. Past. Adelbergs 428.50.

May God abundantly bestow His love on the kind givers who remembered our need with love. Th. Grüber.

For poor students, seminarians and college students the undersigned has received: Through Hrn. Past. Jäbker tzßbO.OO. From Mr. Past. Lange's congregation in Valparaiso, Ind, K4.50. From Mr. Past. Sieger O4.00, from B. in his congregation \$1.00. From ?? H5.00. From my parish: from K. Sch. L1.00, collected at Rip- pe's wedding l>5.70, from F. B. P1.00, from H. O. P2.00.

' God's blessings to the dear givers!

Fort Wayne, Apr. 20, 1875, W. S. Stubnatzy.

For those homesteaded by locusts in northwestern Iowa.

Received: By Mr. L. Lange in St. Louis P450.00; from Past. Löschens St. Martins-Gemeinde H9.00, from his St. Johannis- Gem. 8.30; from the congregation in Fort Dodge O25.25; Pastor Hermanns Gemeinde H6.50; Past. F. Horn's St. Johannis- Gemeinde G8.30; Rev. G. Endres' Zions - congregation in Pilot Mount H38.50; from its congregation in Boone H21.55; by Mr. E. Roschke, lte consignment O52.55, 2nd consignment G10.10, 3rd consignment \$16.80, 4th consignment G25.40; from Past. G. HaarS congregation in Denison b3.00. Fried r. Justus Guenther.

From the funds received by our Missions Committee for the above purpose, 72 families have been supported in 11 counties at 13 preaching points, each of which has received from P3.00 to H20.00 according to need. Th. Mertens.

(Delayed.)

The St. Paul's Lutheran congregation at Farmington, Mo, hereby certifies receipt of the following love gifts for its church building: from the congregations of the Messrs. Pastors : H. Weis- brodt 432.80 (from himself 41.00), D. Kothe 49.00 (from himself 41.00), W. Heinemann 4'17.50, H. Flachsbar (congregation at Jron Mountain) 4'11.00 (from himself 42.00), G. Polack 460.75, F. Besei 424.75 (from himself 50 Cts.), H. F. Grupe 421.40 (from himself 41.00), F. I. Th. Jungck 435.25. From teacher P. Nickel 4'2.00. From some members of the Immanuel congregation at St. Louis 423.00. From Messrs; Rudolph 41.00, H. Kollmeper 44.00.

God abundantly bless the dear givers who have so factually demonstrated their Christian love to us!

Farmington, Mo. in May, 1875, C. F. I. Obermeyer.

To have received through Mr. Pastor Scholz in Corning, Missouri, from N. N. 45.00 for my poor congregation at West Point, sincerely certifies with thanksA . W. Fres e.

Correction.

In No. 8 of the "Lutheraner", p. 64 read in the receipt of Prof. Crämer as given by the Women's Association of the congregation of Rev. Günther, 8 pillowcases instead of "2 pillowcases".

## Changed addresses:

liov. 3. n. Dnuritk'.en, 1\*01-1, Huron, Lliou.

l'i-ioelrioli Dor^onoi-, Oolun>I-in, Dlonroo Oo., Ill.

L-Idors, Ooto, 4Vill Oo., Ill.

3. l'. Dlnäovrkoi-, 98 lliolivr 8tr. Glovolanä, Olrio.

Printing Office of the Synod of Missouri, Ohio, et al. states.

Volume 31.

(Submitted.)

## All respect to the blessed Louis Harms! Only no human idolatry, and no cultus of living or deceased saints in the Lutheran church!

If the Lord makes a great man out of an earthworm in his kingdom, he should be given all due honor, because God has honored him and placed him in a high position through the bestowal of great gifts, as well as through inner and outer leadership, from where he can now shine and work far into the land. But one should not make him an idol and put him above Christ and his word.

The reason for this remark is a most unpleasant essay in the February issue of the Hermannsburg Missionary Papers, entitled: "My blessed brother and his writings", which unfortunately came to my attention only a few days ago. In it, the brother of the deceased, who, as it seems, only privately \*) gave him ideas about some heresies in his blessed brother's writings, rejects them in a way that must grieve every Lutheran, and which he cannot leave unproved, however difficult it may become for him. To pronounce this rebuke against a man whom he not only loves and highly respects, but whom he has also been accustomed to look to as a military leader in the future departure of his fellow believers from the ruins of the national churches, if words should ever become deeds.

The director must consider it a sin, and no small one, if one draws attention to what in the blessed brother's writings does not agree with God's word, although one leaves the person in all the dignities with which God Himself has adorned him. In his disgruntlement, he sees it as a condemnation of his writings, if not of the dear man himself; for he considers it his duty to present his

dear brother once again to the reader in his greatness, and says: "The man is too great - forgive me, the brother, these words - to be remembered otherwise than with reverence and prayer.

Dr. Sihler's essays in the "Lutheraner" do not seem to have come to the Director's attention yet.

## St. Louis, Mo., June 15, 1875. No. 12.

should approach the condemnation of his writings". Who then condemns Augustine's or Luther's writings, if one rejects with these great men themselves what is not in accordance with God's Word, especially since they themselves call upon their readers to do so, even in what they have erred, even publicly stated? In such matters it is not about the great man at all, but this is the question: whether the great man with his scripture-contradicting speeches should be inferior to the Lord Christ and his all-salvific word, or vice versa. And no one who knows the first commandment can be in any doubt about the answer. And how this should be done in practice in the church, St. Paul has taught us long ago with his own example. Hopefully, the high apostle will not be denied Christian modesty and humility; and what does this great apostle do? He was still a blasphemer, persecutor and taunter when Peter had already preached worthy sermons and performed great deeds, and was considered a pillar in the church. Nevertheless, since Peter hypocritically pretended in matters of faith in Antioch, thereby promoting false doctrine and causing confusion in the congregation, Paul publicly resisted him before the congregation. Yes, he was not satisfied with this, but considered it his duty to also tell the story to his Galatians, who had allowed themselves to be seduced by the reputation of "great men", and to teach them, as well as all of Christendom, the important doctrine that God does not respect the reputation of men, and to exhort them, where doctrine was concerned, to also follow him in practice, who, with all Christian modesty and humility, nevertheless spoke regarding the high and great men: "But of those who had the reputation of what they once were, I care nothing." No man, then, should be so great and respected in the church that not the least Christian could, indeed would have to, confront him where he had the opportunity, when it is a matter of preserving the purity and unity of doctrine, for what is all the prestige of men, indeed what is the whole world, against God and His Word. And how should a Lutheran pastor, in particular, offer his hand to ensure that the wretched idolatry of man never again penetrates the Lutheran church,

which has already reached the point that it is almost over in Germany. For if someone has a name because of his scholarship or piety, calls himself a Lutheran and is zealous against the union, he must not be touched, everything bows down to "the great man", his authority is valid, the dear Lord Jesus and his small group must go back, while those with their contradictory teachings spread themselves, and ruin and betray the church. To whom does the word Deut. 33, 9.10. still apply today, if not especially to the Lutheran pastor: "He who says to his father and mother, I do not see him, and to his brother, I do not know him, and to his son, I do not know: I know not, they keep thy speech, and keep thy covenant; they shall teach thy statutes unto Jacob, and thy law unto Israel," etc.? Yes, the greater a man's reputation is, the wider his influence reaches, especially among the common Christian people, the more, the more seriously, the more forcefully he should be confronted and resisted, so that Christ alone may be our master and his word alone may remain on the scene. For the word of man and the word of Christ cannot coexist; one must give way to the other, and a little leaven leaveneth the whole dough.

But the director might object: How does the man come to heap such shameful accusations on me? Do I not admit in the essay itself that my blessed brother was not entirely correct in doctrine, indeed that he was a sinful man in general? Of course he does - and I am also certainly convinced that he had no thought of exhibiting the dear man, who has now already gone to his glory, as an idol in the Lutheran church - but we are not dealing with what he thought or did not think, but with what he wrote, and what is read in many thousands of congregations to great detriment. And there it will have to remain that in the eyes of the Lord Director it is a sin, or if it sounds less, an injustice, if one exposes as wrong and dangerous in the writings of the excellent man what is wrong and dangerous. The whole essay clearly testifies to this to every simple-minded reader.

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raner, however little such simplicity may be found in these sorrowful times. After the Lord Director has duly put his brother and his writings in the light, he continues: "My blessed brother, in spite of his high gifts, in spite of his powerful faith and prayer life, was a sinful man. In my description of the life of the blessed brother, I pointed out that he was not correct in some points of doctrine, and I still say so now. In the doctrine of Christ's ascension into hell, he did not teach what was correct. In the doctrine of the Sabbath, he failed to give the correct evidence. But I still say that these errors do not affect the basic doctrine of justification by faith, that they were not and are not dangerous errors, but I would like to say quirks that many an honest Christian man has, and yet is and remains a fundamentally faithful Christian. Thus, in my opinion, it is quirkiness when some Christians teach that it is a doctrine that the pope is the antichrist, since a doctrine can only be taken from clear words of Scripture; that it is a doctrine that any lending of money on interest is mortal sin 2c. - If Hermannsburg missionaries sent to America were able to send me a whole list of false doctrines from my brother's writings after a short time, I attribute this to their stupidity, which admittedly does Hermannsburg no honor, but neither does America, and if a pastor Hörger in Bavaria tries to expose my brother's heresies to me in such a way that I am not surprised that he appears as an abomination in the eyes of the Lutheran Christians in Germany, as he writes, I attribute this to him as a lack of humility, which is necessary for a Lutheran pastor above all: To say nothing worse." So far the director.

Well, I thought that was clear enough. What do these words say other than this: Only stupidity and arrogant self-conceit can take the liberty of wanting to see false doctrines in a man like the blessed Louis Harms, or even, if only privately, to expose them. This is indeed idolatry, even if Pastor Harms is not clearly aware of it. It prevents him from seeing clearly what is in "the great man" and to call him by the right name, which would not have been difficult for him in the case of a lesser man. It is natural, but therefore not right, and also very dangerous for the church, that one allows oneself to be so taken in by appearances, especially by great piety, that even if one sees something wrong, one closes oneself off against it from the start, in the opinion that such a thing cannot be possible with such a man. Pastor Harms also sees this or that in his beloved brother's writings that does not quite agree with the right Lutheran doctrine and way, but it must only be "incorrectnesses that do not touch the basic doctrine, no soul-dangerous errors, quirks that many an honest Christian man has and yet is and remains a fundamentally faithful Christian. The director should not let himself be misled by his false sensitivity to refer to the person of his blessed brother what is criticized in his writings, to whom certainly no Christian denies his merits here on earth and his glory in heaven, but leaves him in his dignities. Therefore continue in

the matter! It is a well-known fact that great men usually have great quirks, and on the whole they do no harm. But they should not be preached

For no servant of God is called to the word, but God's word alone is to be preached. Preached quirks are very dangerous, because the mass of superficial listeners, who do not like to penetrate the core of the gospel, get attached to them and use them as shibboleths of true Christianity and slogans in the "language of Ca- naan". Therefore they should not be preached. But as a spokesman among the right true Lutherans in Germany, who still in the January issue expresses: "One may call us reformed or catholic, we remain Lutheran in the true sense of the word, and want to hold fast to the confession of Concordia, which every independent Lutheran Christian should own in good faith," as such a man in the February issue can call it a quirk when some Christians teach that it is a doctrinal proposition that the pope is the antichrist, since a doctrinal proposition can only be taken from clear words of Scripture." This will be inexplicable to every simple-minded Lutheran, at least in this country. For me, at least, it is not only inexplicable, but I am horrified when a man who claims to be a Lutheran, i.e., a man in whose heart Christ and his Gospel live, and who also knows the Pabst (and at least the Lutheran pastor should), has even a doubt that the Pabst of Rome is the real Antichrist. I ask: Was it a doctrine in Christ's time that Jesus of Nazareth was the Christian? Every Christian will answer: that is a childish question, that was and is and remains such a doctrine, on which the whole salvation and damnation of a man hangs, because the Lord himself says to the Jews: If you do not believe that I am he, then you will die in your sins. But where are the clear words in the Scriptures of the Old Testament - for the Jews could only take it from them - that just this Jesus of Nazareth and no other is the promised Christ or Savior of the world? Nowhere But so it is: Throughout the Scriptures of the Old Testament the prophecies of the person, the office, the individual circumstances of his life, from the conception to the ascension of the future Messiah or Christ, so that everyone could not be mistaken by the enlightenment of the Holy Spirit, but had to recognize him as he appeared, unless he would wilfully close his eyes. When God sent his Son in the fullness of time, when Jesus came out publicly, he testified of himself as the light of the world and also referred to it. In addition, there were also the prophecies of the Scriptures from Moses on, which were only fulfilled in Him and in no other, so He Himself, as well as the holy apostles, always referred to the Scriptures and asked everyone to search in the Scriptures, because they testified of Him as the Savior of the world, and on this the faith of every Christian still exists until the last day, that this Jesus is the Christ and no other. Similarly, of course with the difference, which lies in the nature of the thing, it behaves with the Antichrist. Of course, it is not written in the same words: the Pope of Rome is the real Antichrist, but the Scriptures of the Old and New Testament testify that the Antichrist is to come, they also describe him so precisely, and M. as one who should sit and rule in the temple of God, and not in the pigsty of the godless, atheists and materialists, that when he is to be revealed in his time, everyone, who sees spiritual things in the divine light, will see him.

and can and should recognize in the one true light, Jesus. He, too, as a will-o'-the-wisp, emerged from the lake of hellish darkness, testifies to himself, as does every light, but in the light of the prophecies of Scripture he is drawn so clearly that he cannot be misjudged in this light. Our fathers knew this. Their struggle at the time of the Reformation, of this they were divinely convinced, was a struggle with the Antichrist, and indeed the real right Antichrist. Knowing this, they gladly gave away everything, even their lives. They laid this down as a precious legacy for their children in the Confessions. This confession lived in the whole church; even the little children sang it into the world in the song: "Keep us, O Lord, by thy word, and prevent the pope's and the Turk's murder," and became martyrs over it, as in the storming of Magdeburg. And now this battle, this hot divine battle, has been fought for a "quirk," the sacred martyr's blood has been shed only for a "quirk," the sacred confession itself is a "quirk" of which one must be ashamed, although in some backward countries one still takes an oath on it if one wants to become a pastor. How far has our dear Lutheran Church come, that not openly unbelieving professors and pastors, but people who are regarded as champions in the ranks of the Lutherans, who refer to the Concordia and demand that "every independent Lutheran Christian should possess it cheaply," can dare to strike the confessing church in the face in this way, without even feeling it, but as if it were a matter that had been settled long ago and that had nothing to do with anything at all! And this at a time when the Lord Himself is in the process, with great bitter earnestness, of beating back into the leaders in office, as well as into the entire people, who have been neglected and seduced by them, like careless schoolboys, the lesson which they have so carelessly forgotten.

As for the other "quirk", the question of usury, Mr. Director finds "clear words of Scripture" enough about it, and what "usury" means, any good German lexicon can tell him. However, let this be said for the comfort of all interest takers, that if charity, as it is described in Scripture, urges them to lend at interest, they not only do not commit a mortal sin, but also do a good deed. For love is the fulfillment of the law. But with an honest examination it would be hard enough for them.

However, the writings of the blessed Harms - I am only talking about the sermons on the gospels of the church year, which I alone know a little more closely - are not mere incorrectnesses and quirks, but certainly sayings that touch on the basic doctrine of justification and are in themselves dangerous to the soul, as basically everything is dangerous to the soul that is preached as God's word, and yet is not God's word, but is in conflict with it. How, for example, can a person be founded in his faith in the unbreakability, clarity and sole truth of Scripture, in which our salvation is based, if he reads Blessed Harms' sayings about the ban, in which he also refers to Luther in a strange way, since Scripture demands in the most definite way: "Put away from yourselves those who are evil! 1 Cor. 5, 13. and the Lord himself Match. 18. prescribes the whole order of how a Christian congregation is to act; or of the ecclesiastical blessing of marriage, of which there is not a single word.

Is there neither a word nor an example to be found in Scripture; or of the Sabbath, \*) since Col. 2, 16-23, Rom. 14, 5. 6. and above all the terrible words of Gal. 4,10.11. clearly teach the opposite? The poor man stands between the interpretation of the man who may have been God's instrument for his conversion and the scripture itself, and whoever has some experience in pastoral care knows only too well where the heart will lean. Thus a man becomes a wavering reed, exposed to every wind of false teaching, if he only starts from a great and holy man. Will such a man, if God does not take him into his special care, be able to stand in the right comfort of faith when it comes to the fold?

Of course, it becomes worse and most dangerous to the soul when the law is mixed into the gospel, as Dr. Sihler has shown in only one example, when even, often in a horrible way, a person - but also the Christian - is virtually denied Christianity because he does not perfectly fulfill the commandments of God, as, for example, in the sermon on the first holy day of Christmas, or in the sermon on Lätare †) (in earlier editions,

He says about the ban in the sermon on the fifth Sunday after Epiphany: "I myself have become doubtful whether one may banish them, which is also an extermination, whether one may exclude them from the church and must not rather expect that they exclude themselves, because the word becomes too difficult for them. ... Banishment, interdict, inquisition, etc. do not befit the Church of God and its servants..... Luther did not go into the ban, he went into the Baun." S. 215. 216.

In the sermon on the fourth Sunday in Lent, he says of the Sabbath: "God's word says: You shall hallow the holiday, for it is the Lord's day, and our beautiful church song says: The day that I have now accomplished was especially yours, therefore it should be holy to me until night. And whoever does not sanctify it until night, the song counts it as a sin in the following verse and commands to repent and ask for forgiveness. Now go and do this." (S. 353.) Further, in the sermon on the seventeenth Sunday after Trinity: "But this ancient institution" (Sabbath) "and this ancient commandment of God, just as all other commandments which God had originally written in the hearts of men, had been forgotten by sin, which after the fall of man pervaded all men's hearts, and therefore at the legislation of God at Sinai this commandment, like all other commandments, was written on the tables of stone and restored as the eternal and unbreakable will of God." (S. 905.)

In the sermon on the second Sunday after Epiphany, the following is said about church marriage: "Without church blessing, all cohabitation of men and women is vile, animalistic fornication. Only through church blessing does a marriage come into being, only through this does God's blessing and promise come upon the married couple, through this is love and faithfulness affirmed until death, through this is Christian child rearing made possible and Christianity, discipline and chastity preserved in homes and families. The church blessing encloses the spouses with a firm shield and screen, because God declares every adulterer to be a perjured wicked person at the same time. In such a marriage, which is blessed by the church, God still performs spiritual miracles. There he comforts in cross and tribulation, there he helps in distress and sorrow, there he creates love and faithfulness until death, there he unites the souls as well as the bodies. God has blessed their marriage, from God's hand they also accept everything joyfully and humbly, happiness and joy as a blessing from the Lord, affliction and temptation as a salutary chastisement from the Lord, the Lord is with them in life, the Lord is with them in death, and if they have faithfully kept their marriage oath by God's grace, they will not be separated even in eternity, so they will both stand at the right hand of the Lord JESU one day on the last day and both enter with him into eternal glory." (S. 163.)

Someone, of course, thought that Paul had said this only to maintain peace and unity between Jews and Gentiles. So, so that the blessed Harms is right, poor Paul must be made a Royal Prussian Union man.

†) In the sermon on Sunday Lätare it says: "God's word says: You shall keep the holiday holy. You shall not once use the name of God uselessly in your mouth, you shall not if I'm not mistaken, on Judica). And shouldn't the director himself see that? Why doesn't he say it openly and warn the readers against such dangerous statements? Should the Lord Christ, with His saving Gospel and the salvation of souls that have been dearly bought, stand back, so that dust and ashes may remain in honor among men? For his honor with God shall remain, and also his honor with the Christians.

They are not merely slight doctrinal inaccuracies or even quirks, but errors contrary to Scripture, which in themselves are always dangerous to the soul, and they should not be glossed over, all the less so when they are found in the writings of a truly great and very influential man.

At the same time, however, I will gladly confess that, according to my firm conviction, the reason of the heart, the state of faith and grace of the blessed Harms has not been touched in the least by all these things. On the other hand, his otherwise truly evangelical sermons testify to this, in which he pours out full consolation over the despondent hearts of sinners, in which he points with true evangelical earnestness to the sole reason for justification and blessedness, Christ and his substitutionary satisfaction in faith, As in his open confessions of himself and all Christians that sin always clings to them, and despite the best will and intention makes them sluggish to walk the path of the holy commandments in full fidelity, the whole man shows how he lives and breathes. His zeal against the country's customary muzzling Christianity drove him too far. He wanted to drive out the hypocrites; but they cannot be driven out by exaggeration, whereby the conscience is not caught by the word; but the saints of the law are strengthened by it, but the stupid consciences and shattered hearts are repelled, made fearful, and denied the comfort to which they have the closest claim; for what is more tender than the conscience of the awakened sinner, and more difficult to satisfy? How much more would the Lord Director have served the Church, if, instead of so flippantly rejecting those who addressed him in this matter, he had given them a hearing, and in the later editions of the sermons, by a short preface, warned the dear Christians not to take offense at the aforesaid sayings of his blessed brother! For truly rude he has rejected these, who are the spiritual children of Hermannsburg, as well as the pastor Hörger in Bavaria, so that one does not believe his eyes when one reads it.

Surely he has admonished the dear brethren who are sent from Hermannsburg to serve the church in America with great earnestness before their departure to be faithful and diligent in their service, and as Lutheran preachers to hold fast to the right every moment shamefully saying 'oh God', much less swearing, swearing, conjuring, lying or deceiving by God's holy name. Do not do that, your God has forbidden it! God's word says: Whoever hates his brother, is angry with him, scolds him, speaks evil of him, laughs at him, is a murderer and a killer. So let all this now remain, because your God does not want it. Thou shalt not, saith the word of God, speak a vain word, much less commit shameful and lewd whoredoms or foolish things. So do not do it anymore.

See, this is Christianity, and if you do this out of obedience and grateful love with all diligence, then the Lord gives you the glorious promise: You shall not taste death forever! But should and can we really do what is written in God's Word? Yes, dear, you should, for God did not write it into the Bible for fun and foolishness, but that it should be a guideline for our whole life. And so can you." (P. 353. 35L.)

doctrine, as they are laid down in our confessions. He has undoubtedly fervently called upon God the Lord for them and with them, without whom all our actions are less than nothing. And now that these prayers have been answered, that these brothers have complied with the exhortations and have proven themselves faithful to the Lutheran church, they are portrayed before the whole world as stupid tongues in the missionary journal that is widely read, even in the congregations they serve. For he writes: "If Hermannsburg missionaries, who are sent to America, were able to send me a whole list of false doctrines from my brother's writings after a short time, then I attribute this to their stupidity, which admittedly does Hermannsburg no honor, but America does not either. These are indeed harsh words from a spiritual father to his spiritual children, which can only bring to light the wretched idolatry of man that is common in Germany, as it is especially evident among theologians and scholars. Where is the stupidity here? If a man grows in the knowledge of truth, and this also penetrates into his heart and conscience, so that he must confess it and reject error, then this cannot be called stupidity by sober senses; strange confusion of concepts! And why should this - speaking humanly, of course - not do honor to America, if it makes people wise in the highest and most important matters? In this way, the dear brethren bear the strongest testimony that here in the church the slackening wind of union does not blow, which in Germany paralyzes even the best forces; for what is the meaning of all speaking and writing against the external union, if within the church one is not allowed to open one's mouth against errors, if they emanate only from a well-known man? In this country, that is called *humbug*. Yes, there must be a fresh, healthy, vigorous spirit here, despite all the deficiencies, when people like our Hermannsburg brethren, who are certainly filled with the deepest reverence for their spiritual fathers, especially for Blessed Louis Harms, come here, who are certainly very unpleasantly touched when they hear the full Lutheran doctrine here in sharp contrast to many things they have absorbed and regarded as holy. They will certainly be very unpleasantly touched when they find the full Lutheran doctrine expressed here in sharp contrast to much that they have imbibed and nurtured as a sanctuary, and they will be overcome and won over by the truth in the struggle that will certainly not be easy for them, so that even the deep reverence that they have for their former teachers and fathers cannot keep them from throwing overboard everything that is not in accord with the truth, no matter where it comes from. But they

may be embarrassed by the congregations they have called, which are attached to Blessed Louis Harms and his sermons, and expect them to preach in the same way as he did. Then they turn in their distress to their spiritual father, from whom they are sent, they certainly present their embarrassment to him in all reverence, they send him the points in which they no longer agree with blessed Harms, they ask for redress, which can so easily be granted to them, and what do they get to hear? You should be ashamed of yourselves; how dare you, in your stupidity, want to prove my great brother wrong! To make matters worse, it is also printed and sent around the world in many thousands of copies. How contemptuously the director must look down from his supposed height on these dear brothers, who are real pastors, as he is, even if only American ones, who are associated with the

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He is a man of the same high responsibility as he is in real communities, even if only American ones, and whose position he so carelessly ruins, as much as he cares for it. Truly, one's mind stands still at such things.

The poor pastor Hörger, who also, and as can be seen from the essay, only privately addressed the Director in the same matter, is almost worse off, although he will probably bear it a little easier, because he is probably not as closely connected with Hermannsburg as our dear Hermannsburg brethren here, and he is also already used to standing at the stake of shame for the sake of Christ, to which his own Bavarian regional church has tied him. After the dear brethren of Hermannsburg have been thus ordered to rest from above, the director continues in his leprosy: "And if a pastor Hörger in Baiem tries to expose my bmdr's heresies to me in such a way that I am not surprised that he appears as an abomination in the eyes of the Lutheran Christians in Germany, as he writes, I attribute this to him as a lack of humility, which a Lutheran pastor needs above all else: nothing worse to say."

Here, too, the same miserable arrogance as is found in the idolatry of man, against all who do not want to be drawn into the same circle. Why: "a pastor Hörger in Bavaria"? Why not the pastor Hörger? Should Pastor Hörger still have been such an unknown person in Hermannsburg in February 1875 that one could have written or spoken of him as of any highly indifferent person? That would be most strange for Lutheran Hermannsburg! The guards appointed for the Lord's hat must have been asleep there. For the trombone of Pastor Hörger has given such a bright, clear sound that it has reached us across the sea; a sound, frightening for all Lutheran parson bellies, to which it causes a cruel grimace, joyful and life-awakening for all faithful Lutheran hearts, which in the lament of despondency had almost spent all hope for a new emergence of the dear now so trampled Lutheran church. Of course, it is no wonder when a man, who once takes his duties seriously, throws off all ties and misgivings that unfortunately so often hinder a man on the path of duty, in order to serve his Lord alone according to his conscience caught in the Word, but who now also relentlessly - as in his "Pabstthum der Baierischen Landeskirche" - the whole shame and disgrace of the entire doctrine and regiment, the whole doctrinal and regimental abomination, under which the church sinks and perishes, makes itself an abomination in the eyes of all decent Christians and saints, so little is it to be wondered that Paul in his time was regarded as a curse of the world and a sweep-offering of all people 1 Cor. 4:13. was regarded. But it is very surprising that the Director is not surprised that he also appears as an abomination in the eyes of "the Lutheran Christians (should probably mean clergy) in Germany", that he therefore seems to agree in this judgment with these "Lutheran Christians in Germany". And why then is Mr. Pastor Hörger such an object of disgust in the eyes of Mr. Director? Because he has "tried to expose his brother's heresies to his eyes" in a way that must be counted against him as a lack of humility, which is especially necessary for a Lutheran pastor.

(Of course only to those outside Hermannsburg), nothing worse to say. The old story of the beam and the splinter! - Our dear HErggott must have whimsical boarders at these "Lutheran Christians in Germany". With words they have it important that one thinks every moment: now it must soon come to the deed; but if now at last an honest man comes on the scene who is serious about the matter, then the devil must be loose, and all the world - i.e. the "Lutheran Christians in Germany" cross themselves, turn away from him, or stand up against him. So now the brave man stands almost alone with his small congregation in Memmingen, suspended from his former office, resigned from the national church for the sake of his conscience, shunned by his former brethren like a leper, who nevertheless, as they must now confess themselves, received the fruits of his courage and his love of truth, in that now at least one, and probably the most serious of the pieces that horribly violate the conscience, has been lifted as a result of his unsparing exposure. So this faithful, brave witness of the truth, who has broken through with the deed, who has put everything he has into saving his conscience and proving himself to be a faithful, sincere fighter for his Lord and his church, is also being rejected by a fellow believer, who so loudly and repeatedly professes to want the same thing, and to count it a sin to have drawn attention to false doctrines, even if only privately, which have unfortunately crept into the otherwise blessed writings of a faithful servant of God. It is better that Christ's honor and the church suffer damage than a person who has the reputation; for even if God does not respect the reputation of men, his church should and must do so, so that the commandment may always prevail in it: I am the Lord thy God: thou shalt have no other gods beside me.

Finally, our Dr. Luther must also be mentioned. It says in the final sentence: "Luther remains Luther despite his statements in the scripture: *de servo arbitrio*, 'of the unfree will despite (the) statement about the letter of James 2c., Johann Arndt remains Arndt despite all hostility and Louis Harms remains Louis Harms with his writings" 2c. 2c. To allow myself to be more extensively involved in such statements against Luther would seem to me to be a dishonor to Luther. I will only briefly answer this little: Luther's accusation regarding his genuinely Lutheran statement about the Epistle of James, in which the director has the papists as his comrades, can be found in the "Luther Under Oath" by Dr. Johann Möller, namely in the eleventh chapter: "Whether Dr. Luther blasphemed and despised the Holy Scriptures" 2c.

With regard to Luther's writing: *de servo arbitrio*, I will only remark that I, certainly in the community of many truly humbled sinners, thank God from the bottom of my heart for this mighty writing of Luther, and the rich blessing that flowed to me from it through his grace for the fortification of my heart during the repeated reading of it. I also do not know of any orthodox theologian who would have proven in it teachings contrary to Scripture. It is, however, probable that some rant about the book who have not read it or, if they have read it, have not understood it.

I heartily agree with the conclusion of the essay. It reads: "May the Lord grant us all the right humility and faithfulness. Amen." At the same time

In conclusion, however, I call out to our dear congregations with a pleading and warning: "God does not respect the reputation of men. Gal. 2, 6. "You were bought with great price, do not become servants of men." 1 Cor. 7:23. F. Wyneken.

## Letters from Steeden by Pastor Brunn.

It has been on my heart for a long time to once again send news from here to my dear brothers and friends in America, but time has not wanted to suffer it until today. A year lies behind us since my last letter, which the Lutheran brought, and what a rich and variously eventful year! How much we have been moved and delighted by the joyful news that has come to us from America! The so glorious blossoming of our Lutheran Church over there, the victories which the faithful gracious God bestows upon our Missouri Synod from year to year, the ever more powerful rallying of all righteous Lutherans in America around the banner of pure Lutheran doctrine as upheld by the Missouri Synod: All this is a constant joy and delight to our hearts, a consolation in our so difficult and sad ecclesiastical conditions in Germany, a pledge that the Lord in these last evil times, in spite of all the gates of hell, nevertheless preserves and will preserve a right church until the last day. If it is so often said here in Germany that our firm, stiff insistence on pure doctrine in our time only serves to cause ever new divisions and disruptions in the church, how we must therefore praise the Lord twice over that He proves to us so clearly and gloriously through the experiences we are currently experiencing in America that it is not the fault of pure doctrine, No, but on the contrary, false doctrine drives us apart, each into his own, but pure doctrine binds us together as the firm God-given bond of unity of faith, as the foundation on which alone the building of the church can confidently and safely rise above the wild waves and billows of this time. - The negotiations of the Synod of Delegates in Fort Wayne filled us with lively participation, and we praised and thanked God with you dear brethren, who again gave your Synod such great blessings that all your teaching institutions, the planting places of the church, can and must once again be expanded so considerably.

I wish I could send you such joyful reports of victory from here, too! But when I compare the Lutheran church of America and Germany in our time, I often think of the words of St. John the Baptist, which he said of the Lord: He must increase, but I must decrease, over there in America the dawning time of grace and freshly blossoming church, here in Germany, as far as human eyes can see, the sinking sun of grace. We must be glad when, after the heat and work of a sultry day, the Lord gives us a little place where we can refresh ourselves a little in the fading rays of the evening sun. God is also praised and glorified for such grace. - —

Here in Steeden, the last year has continued in the old quiet way without any special events, as before. We have seen God's rich goodness and faithfulness here most of all in the fact that the Lord has not yet let it end with my little person, but has begun to strengthen my sunken strength again. I can almost call my sick chest healed again, but certainly not in such a way that my old strength has completely returned, the oil is gone that was once consumed in the lamp of life, but I am very happy that I can and may still work and create, even if not with the old strength, but with the old fresh courage, because Christian courage does not rely on the arm and strength of the flesh, but on the strength of the body.

"the sun that maketh me merry is my Lord Jesus Christ; that which maketh me glad is that which is in heaven."

May the Lord in mercy grant this until the end. Thus, with God's help, I have been able since August 1 of last year, at the beginning of our new teaching course, to take over my teaching position in our institution here myself and to give my lessons as before, so that my dear assistant, Pastor von Brandt, who in self-sacrificing faithfulness had represented my position here for a year, could continue his wandering staff from here and return to America, where he has already found office and congregation in Minnesota. The number of our students in the present course is smaller than usual, which is also a gracious guidance of God for me, that my newly strengthening power should not be put to too hard a test by a larger circle of students. With God's help, however, we intend to be able to send 12 students to America again in the coming summer, most of them to the high school in Fort Wayne. Some of those who have already attended the high school in Germany will also help to increase the number of our sendings this time. - Externally, the Lord also graciously gave us and our local institution in 1874 what our bodies needed for nourishment and need. It was a special joy for us last summer that we had six dear, dear visits from America, pastors, professors, and candidates of theology, here in Steeden, and more than before from Germany such a blessing of Christian brotherly fellowship was bestowed upon us.

In ecclesiastical terms, too, I know of nothing great to report this time. In spite of all the storms that move the church in Germany, we here in Steeden can enjoy the deepest ecclesiastical peace and undisturbed blessed edification in our small congregation of about 400 souls by God's grace. Our most joyful event is the growth of our small congregation in the Grand Duchy of Hesse, which is close to us. Admittedly, we had no hope that one of the Hessian pastors who are friends of ours and who have declared their opposition to the new Union Constitution introduced there last year, would join us and, in connection with us, gather a true-believing Lutheran congregation there. We had a prospect of this, since two of the Hessian pastors had approached us and assured us of their agreement with us (while the others were all of the Romanist persuasion).

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to accept such in the Immanuel Synod. Of course, it is more convenient to move into a house that is already built and furnished than to build one oneself. Nevertheless, we hope that it will not be in vain that a number of faithful, righteous Lutheran Christians, who were tired of the abominations of the state church in Hesse, have joined us and have grown so much that they may think of appointing their own Lutheran pastor.

May God send us the right man for this little Hessian congregation of ours, so that it may spread and multiply throughout all of Hesse! If God lends His grace to this, if He then also allows our dear Lutheran congregations in Saxony to grow and increase as before, and if He also helps us to unite completely with our separated brethren in Bavaria, then our heart's joy and longing to see a synodal community, even if only a small one, form among us should be fulfilled more and more.

The result of our doctrinal struggle with the Immanuel Synod in Prussia, which lasted several years, is above all the highly important fact that within the Lutheran Free Church of Germany our little group of so-called "Missourians" has clearly and decisively separated itself. The last year has shown completely how impossible it was for us to go together with the Immanuel Synod; our opponents show more and more the complete inability to grasp our whole doctrinal position; at the October conference in Eisenach (gathered from all Lutheran parties in Germany) the pastors of the Immanuel Synod clearly demonstrated the gulf that exists between us and them: they sought there union and communion with Breslauers, Vilmarians, and all sorts of others who were present in Eisenach, without mentioning any separating heresy, even asserting theses whose content was that "all the various associations and synods of the separated Lutherans in Germany belong to the One Lutheran Church for the sake of the One Lutheran Confession, Since only the confession makes the church, all those named must in *thesi* (in principle) hold church and communion, although in *practice* this cannot be done at present" (for the sake of the unresolved dispute and the quarrel it generated). Where one is able to so completely misjudge the nature of church-dividing false doctrine, as has happened here in these assertions also on the part of the vocal leaders of the Immanuel Synod, there is truly still heavenly lacking the spirit of witness with which the old Lutheran

church firmly held and preserved the confession of pure Lutheran doctrine, but there still prevails entirely the subjectively blurred unclear spirit of the newer theology, indifferent to doctrine, with which no fellowship is possible for us. - —

Thus we few Missourians in Germany stand apart from the whole Lutheran Free Church! But praise God that we are standing there! And that it is known everywhere that we are standing there as a witness against the doctrinal confusion and denial of our time! We may be scolded and accused of "un-Lutheran orthodoxy," but it is known everywhere what we and the Missourians in America want, namely, that we do not want to swim with the current of our time, that we want to break thoroughly with all the heresies of the new theology, that we want to remain completely and fully with the doctrine as it was taught by the Reformation and the ancient fathers from God's

We have brought the Word pure and clear to the light. That this alone is our goal and that there is now also here in Germany a solidly united community of so-called Missourian "Orthodox" is the fruit of our doctrinal dispute with the Immanuel Synod, and to maintain this ecclesiastical position of ours in Germany, to stand as witnesses against the false spirit of our time (be it ours now few or many) in Germany: this we must regard as our next high task, which the Lord has given us. May the Lord in grace give us strength and faithfulness for this! And may our brothers and fellow believers in America stand by us as faithful fellow fighters as before.

To the foregoing I add the statement that our position on Bavarian separation has changed since two years ago. The most important ecclesiastical events have taken place in Germany with surprising speed since two years ago; the striving of the liberal spirit of the times for complete rule in state and church is becoming ever clearer and more powerful; one Lutheran state church after the other (in both Hesse and the Saxon duchies) is completely falling away; the new Prussian state laws, the separation of the school from the church, the introduction of civil marriage, the civil status registers, The new Prussian state laws, the separation of the school from the church, the introduction of civil marriage, the civil status registers, and the new synodal constitutions, which are breaking through everywhere, are on the one hand increasingly dissolving the former old bond between state and church, while on the other hand the state continues to gag and imprison the church so that it cannot freely act according to God's word and defend itself against the ungodly, public despisers and unbelievers or exclude them from itself (the Prussian Minister of Culture himself recently rejected the so mild resolutions of the Hanoverian state synod in this regard! All these events are pushing our German regional churches with giant steps towards the last complete decision, the thought of separation is coming closer and closer everywhere, so that not only men like Professor Walther are leaving for the same, but even papers like the Stader Sonntagsblatt write: "already one hears from day to day in church circles, even where until recently the Free Church was regarded as a spectre of terror, more and more the slogan: .... Get rid of the state at any price. Who can want to resist any longer? Not as if we should or want to make the prevailing opinion of the time the guideline for our actions, but the matter is simply this: Time and experience confirm and corroborate more and more completely from year to year that a reformation of our German national churches, a return to the faith, a reassertion of the ecclesiastical confession, where it still rightly exists, is becoming more and more remote; the events of the last two years, however, have fully proven it, Who, then, can want to make it a sin for an oppressed conscience if it no longer wants to persist in such corrupt ecclesiastical communities deprived of all hope of help and improvement? - In Bavaria, according to a report in the Leipziger allgemeine lutherische Kirchenzeitung, one thing has improved that was previously the most unspeakable. The hitherto obviously sinful service instruction, to which the regional church pastors in Bavaria were committed, has been abolished. But how woefully deluded is the reporter in the Leipziger Kirchenzeitung, if he thinks that now the only really well-founded reproach has been lifted, which pastor Hör

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ger in Memminger! of the Bavarian regional church! Thus the two most serious infirmities of our German national churches, the public domination and toleration of false doctrine, as well as the bondage of the binding and loosening key, are no longer counted as sin at all. What shall we say to this? We think that the abolition of this one oppressive state of affairs in Bavaria is of little help; it concerns the entire state of our German national church; this state is contrary to God, full of sins and abuses, so everything is concentrated in the question: to what extent is abstinence from these sins, testimony and struggle against them, hope for healing and improvement of the entire church still possible in a national church on the basis of its ecclesiastical legal status for the individual? The legal status of a Lutheran national church cannot, of course, be the cover for sin and injustice, but only the means for fighting and removing them; the more this latter becomes hopeless and impossible due to the entire course of ecclesiastical and political development of our times, the more everything that is still said about the Lutheran name, confession and legal status of the church becomes a mere dead external form or an empty hypocritical appearance.

I have found it necessary to state my present position on the separation question in a little more detail, in order to convince our friends and brethren in America that there is absolutely no reason in it which could prevent us from complete union with our separated brethren in Bavaria, or which could keep us from cheerfully joining hands wherever only faithful and resolute witnesses and fighters against the ruin of the national church rise up and make a start on the building of a true Lutheran Zion.

Times of decision, times of great ecclesiastical developments have obviously broken in for Germany! Many will succumb in the hour of temptation, but may God graciously help that some may also be found faithful, so that on the ruins of our collapsing national churches a new building may rise everywhere on the right foundation to God's praise and our heart's joy. May God have mercy on us.

Steeden, February 1875. Fr. Brunn.

Post-Declaration. Still in the previous year, the undersigned wrote to Pastor Brunn that here in America "we do not stand in such a way that we consider it our duty to call upon all preachers of the Bavarian Landeskirche to resign from the same and to make their resignation a matter of conscience. In part, we were thinking of Pastor Hörger's earlier attempts to save his conscience without leaving the regional church; in part, it was not as obvious to us then as it is now that the ruin of the Bavarian regional church is such that not only entry into it, but also remaining in it cannot happen without violating conscience. \*) We must therefore express our regret that Pastor Brunn in the March and April issue of his newspaper ("Ev.-luth. Mission und Kirche") of this year, p. 50, referred to the above-mentioned epistolary statement. Deeper insight into the dreadful conditions of the Bavarian

That no one can enter the Bavarian regional church in the present time was already certain to us earlier.

The revelations of the National Church, which we owe among other things to the revelations of Pastor Hörger, have gradually convinced us that it must be "made a conscience" of everyone to leave the aforementioned National Church.

C. F. W. Walther.

(Submitted.)

## The synodical assembly in Chicago, Ills.

The first meeting of the Illinois District of our Synod took place from May 19 to 25 of this year in the Zion Church in Chicago. To the same 53 congregational deputies, 54 voting pastors, 43 consulting pastors and professors, and 77 teachers, had assembled, so that 227 members of the Synod were present. However, this number includes all the newly admitted members, namely 5 congregations, 9 pastors, 2 institutional teachers and 10 school teachers. In addition, many guests from the Middle, Northern, and Western District Synods, from the Honorable Wisconsin Synod, from the Chicago congregations, and also from the surrounding communities had gathered. Already this large number of fellow believers present must have pleased and refreshed hearts and minds.

The opening sermon was held by the Reverend General President, Prof. Walther. This sermon, which is as instructive and edifying as it is timely, will be published in the "Lutheraner" very soon.

As has long been the custom among us, we refreshed ourselves at the beginning of each session with a short liturgical service. And in addition to the Sunday services, the Word was also proclaimed on Fridays and Tuesdays in the evening assembly.

After the synod had been organized by its previous vice-president, Pastor Francke, it proceeded to the election of officials, who, however, were to serve only for the time of this session. Only when the deputies had become better acquainted with various persons who might be particularly suitable for the individual offices, did they intend to proceed to the election of permanent officials.

It was therefore p. t. Pastor Francke was elected president, Pastor Wunder vice-president, Pastors Burfeind and Joh. Große secretaries, and teacher Bartling councillor. When at the end of the synod the officials for the next four years were determined, Mr. Pastor Wunder was elected as president, Mr. Pastor Achenbach as vice-president, Mr. Pastor Francke as visitor for Northern Illinois, Mr. Pastor Burfeind as secretary and Mr. teacher Bartling as cassirer.

The most important discussion of the Synod concerned the doctrine of the benefits of Holy Communion, based on the theses presented by the Chicago Pastoral Conference through Pastor Lange and already reported in the "Lutheraner".

Once again, all present had the most glorious opportunity to become vividly aware of the grace of their God, the perfection of the work of salvation, the power of the gospel and the essence of true Christian faith. That all the goods of grace acquired through Christ are placed in the word of the gospel, and that in the public preaching of the same, in baptism, in absolution, in the Lord's Supper, and in the word of comfort spoken by one brother to another, the same goods of grace and always all of them are offered and given, was most clearly demonstrated and generally recognized and known with evident joy.

In particular, it was then demonstrated how the Lord, in His body and blood, gives us a pledge in Holy Communion to assure us in the most certain way that we will truly share in the inheritance that Christ has purchased.

Among other things, the synod also had before it a petition from the teachers' conference of St. Louis, Mo. in which it was pointed out how useful it would be not only to

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It would be a great help for preachers and teachers, but also for the whole church, if Prof. Walther would write a commentary on Dietrich's Catechism. At the same time, the Synod was asked to discuss whether Prof. Walther could be relieved of some other work, so that he would gain the necessary time to write this commentary.

After careful consideration, the Synod came to the conclusion that it would not be possible to release Prof. Walther from the functions he had been assigned, and that a complete commentary would not be necessary. However, it was decided:

1. that all pastors and teachers are requested to send in any questions about Dietrich's catechism that seem necessary to Prof. Walther, with the express condition, however, that the remark: "Catechism question" be written on each envelope concerned;
2. that Prof. Walther be asked to present the questions to the Pastoral Conference in St. Louis. The discussion of the questions should then be published in the school bulletin by Mr. Pastor Link;
3. that Pastor Kleppisch be requested to collect and publish everything that is already available about Dietrich's catechism, which is found scattered here and there in protocols.

The textbooks, which the General Synod had ordered to be published, were also discussed in detail at the synodal meetings and at a specially convened final meeting. It was desired and then also decided that those for the lower and middle classes should be published by next Easter at the latest, the others then a year later.

It is certainly an unspeakable blessing from God to be allowed to participate in such synodal meetings, in which the divine teaching is testified to, discussed and made known. Unspeakable eternal profit flows through them into the souls of all present. But only a few of the many congregations can be present and be directly strengthened in their knowledge and faith by the living oral discussions. However, they report back home in the churches what they have heard and make many others share in the same blessing. But there will certainly be only a few who will be able to give such a complete report of our delicious negotiations as the synodal report to be expected will do. Whoever, for the eternal salvation of his soul and for unspeakable consolation, wants to learn the benefits of Holy Communion at this time, should not neglect to acquire this synodal report and read it diligently. - May the Lord remain with us with his grace, as he has been with us until now. L.

**The Western District of our Synod** held its sessions this year from June 2 to 8 at the congregation of the Rev. Biltz at Concordia, Lafayette Co, Mo. Owing to the long distance 2c. a large number of synodical members were absent this time.

These were days of rich blessings that the Lord granted us. The paper on which the doctrinal discussions in the morning sessions were based was the one already discussed in two sessions, in 1873 and 1874: **"That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one".** The interest in these discussions was nevertheless extremely lively; after all, they were not dry expositions of doctrine, but everything that was presented served to strengthen the faith and to edification. Therefore, it was not surprising that the Synod was full of joy about all the good things that the Lord has shown us and is still showing us. This time it was the turn of the main article of the Christian religion "of the justification of the sinner by grace alone through faith in Jesus Christ without merit of works" and the "of the necessity of regeneration, the

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The Lutheran Church, by what it teaches about sanctification and good works, has been shown to give all glory to God alone, and thus its doctrine is the only true one.



For Thursday, June 3, the governor of the state of Missouri had proclaimed a day of repentance because of the plague of locusts. Therefore, the synod held a service on the afternoon of that day. On the other afternoons, current business was conducted. The resolutions of the Illinois District concerning German and English textbooks, as well as a commentary on Dietrich's Catechism, were acceded to by our District. Elected as delegates to the Synodal Conference were:

Substitute:

Prof. Walther, M. Günther,  
Pastor Link, Pastor Brauer,  
Pastor Köstering, Pastor Biltz,  
Karl Römer from St. Louis, Th. Estel from Altenburg, Odendahl from New Orleans, Carsten Koche, Uhlich from St. Louis, a parishioner from

St. Charles.

The synod would have been happy to re-elect its former dear president Büniger, but the circumstances of his congregation did not permit it. So it elected Pastor Biltz as its president. The other officials are: Pastor Link, Vicepräses; Pastor Lenk, Secretär; E. Roschke, Cassirer. Visitator for Iowa is Pastor Büniger, for Nebraska 2c. Rev. Frese, Sr; for the South, Rev. Tirmenstein. G.

(Submitted.)

### Explanation.

Soon after my appointment here in Saxony, I was put in the position of having to explain myself about the separation of Pastor A. Hörger and his congregation in Memminger! At that time and later, I could not reconcile it with the principles of separation expressed in the "Forty Theses". I had doubts as to whether the separation of Pastor Hörger and his congregation from the Bavarian State Church was in keeping with the times, - whether the formation of a congregation such as his was initially necessary, - whether Pastor Hörger's entire procedure was in keeping with fairness, and finally, whether his remaining in Memmingen was advisable. I have repeatedly expressed this opinion, which I have held until recent times, to Pastor Hörger in letters and orally. However, I confess that today I have come to a different and better conviction, and therefore take back as erroneous and unfounded everything that I wrote privately in the above manner against Pastor Hörger's separation matter. I realize that when I wrote those theses and later, both the anti-biblical and archpagan nature of the state church in general, as well as the unspeakable misery and abomination of it in its present state (as in Saxony, and according to the writings of Pastor Hörger, also in Bavaria), as well as finally the resulting right and duty to separate **at any time**, had not yet become so clear and certain to me, as this is now the case by God's grace, where in particular the doctrinal negotiations of the dear Synod of M. D. on "Right, Preferences and Duty of the Free Church" have offered me the key to a better understanding, especially of the first point. However, since my doubts and concerns, which I have just mentioned and which have now been abandoned, have found their public expression in an article by our dear Pastor Brunn in the "Lutheraner" No. 14, 1873, I consider it my duty to now also make this public declaration and therefore hereby publicly and wholeheartedly declare my support for the separation of Pastor A. Hörger and his congregation in Memmingen from the Bavarian State Church, which was carried out four ears ago, as one that was necessary and divinely justified from the beginning. I also recognize in

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Mr. Pastor Hörger the rightful pastor of a Lutheran sister congregation, as I have repeatedly conceded to him by letter and also verbally at the Wiesbaden Conference in the company of the dear brothers: Pastor Brunn, Hein and Eickmeier. I am sincerely sorry to have saddened Pastor Hörger and his dear congregation by my previous position and to have denied their faithfulness to the confession, but this was not done by me with evil, fratricidal intentions and deceit, nor out of any kind of love for the national church and its ungodly regime, but in ignorance and lack of understanding, which Pastor Hörger will now forgive me.

Planitz, May 1875.

Friedrich Ruhland, Lutheran pastor.

### The confident pilgrim from the Babel of the Saxon regional church to the Lutheran Free Church.

From

F. C. Th. Ruhland, Evangelical Lutheran, - Pastor zu Niederplanitz.

We have just received a booklet of VIII and 276 pages under this title. It is supposed to be "an emergency and help booklet for Lutherans in Saxony", "in which the apostasy of the Saxon church is clearly presented to them and the necessity of leaving the church is put to their hearts"; In this time of almost general, truly Babylonian confusion in the area of the church, wherever it may be, every Lutheran Christian receives with this booklet a bright light to recognize all the thousands of wrong ways on which one now wanders helplessly and aimlessly, and to find the one old, good, safe way that alone leads to the right goal. The booklet is a mature fruit of several years of experience, which our dear brother Ruhland, standing in the middle of the national church and yet outside its magic circle, has made under hot challenges from within and without. The writing is divided into four parts. It shows the apostasy of the Saxon regional church after 1. the abolition of the good old religious oaths and the introduction of the new formula of worship in Saxony, 2. the false, godless doctrine prevailing in Saxony, and finally 3. the false, godless practice prevailing in Saxony. In the fourth part, the most common objections against the separation from the national church are refuted. The form in which all this is presented is that of questions and answers, so that even the most simple-minded person is able to be thoroughly convinced. May God grant the delicious book many truth-seeking readers, then the blessing of the same will be a quite incalculable one. May God reward the author for his faithful, fearless, glorious testimony of truth. - Our general agent hopes to be able to report the arrival of a larger number of this publication in the next number, together with a price quotation. W. [Walther]

### Inaugurations.

On the Feast of Trinity, Pastor I. R. Lauritzen was installed in the Lutheran congregation at Port Huron, Michigan, by order of Mr. President Hügli by the undersigned with the assistance of Mr. Pastor Lohrmann. I. F. Nuff.

### Church consecration.

On the second Sunday after Easter - Misericordias Domini - the faithful God gave the newly founded congregation of Freistatt near Pierre City, Lawrence County, Missouri, the high joy of being able to consecrate their new church to His service. The festive sermon on the morning of the day was preached by Rev. Schüßler of St. Louis County, and, for the sake of many Americans, in English. H. F. C. Ch. Grupr.

### A most curious, interesting and instructive booklet

has just been published in a new edition. It bears the following title:

**The Lost and Found Sheep. By N. Christian Scriver. St. Louis, Mo. published by Fr. Dette. 1875.**

It contains the story of a soldier possessed by the devil and how the godly Scriver treated him in a pastoral way and the possessed man finally recovered from his terrible misery. has been freed. In addition to a preface rich in content, this story is preceded by three delicious sermons which Scriver held with reference to that case. The booklet contains XVI and 184 pages in paperback format and costs 50 cents per bound copy (including postage 55 cents). It can be obtained from the publisher at the following address:

IVlr. il?r. Dtzts,

## Announcement.

Pastor Heinrich Wyneken has been unanimously elected by the electoral college as the second professor at the practical seminary.  
ouis, June 12, 1875. Th. Brohm, d. Z. Secretary of the Electoral College.

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## Warning.

A man from Tonawanda, N. Y., Jak. Ackermann by name, out of work-shyness and pretending to be a member of my community, is carrying on the business of impudent begging. L. Frese.

## Northwest District Assembly.

The Northwest District of the Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its meetings this year from July 7<sup>th</sup> to July 13 within the congregation of the Rev. C.

Penalties at Watertown, Wisconsin. Standing members as well as guests who intend to attend the synod and wish free lodging are requested by the pastor loci to notify him at least 14 days before the synod convenes.

I. H. P. Partenfelder.

\* \* \*

For the return trip from the synod, the Northwestern railroad will waive two-thirds of the fare, and the Chicago-Milwaukee-St. Paul railroad will waive four-fifths of the fare. C. Penalties.

## The Evangelical Lutheran Synodal Conference

### from North - America

Will assemble, God willing, at the church of the Rev. Bro. Wyneken on the west side at Cleveland, Ohio, on Wednesday, July 14.

In accordance with 8 2 of the ancillary provisions to the Constitution (cf. Report of 1874, p. 46), the synods concerned are at the same time hereby requested to send a list of the elected delegates to the pastor loci **without delay**.

T. Johannes Große, Secretary.

\* » \*

All delegates and guests who wish to attend this year's Synodal Conference are hereby requested to notify the undersigned of this no **later than July 3**. Those who fail to do so must be assumed not to desire free lodging within our congregation.

Arrivals may proceed from the Union Depot to Superior Street, take the Pearl Street Cars (West Side, not Detroit Street Cars), get off at Loraine Street and walk to nearby Jersey Street. Immediately behind our church is our school building, from which guests are escorted to their lodging.

Whoever arrives here with the Atlantic & Great Western Bahn, please let me know in particular, along with the train with which he intends to arrive.

H. Wyneken.

53 l>enn 8br., tAovoluu" (Vost), ollio.

## Conference - Displays.

The Quincy Pastoral Conference, consisting of pastors of the chrw. Illinois and Missouri Synods in Quincy and vicinity, will meet, s. G. w>, at the residence of the Rev. Hallerberg, on the eighth and 24th of June. C. Mcyer.

The New England Conference meets, s. G. w., at East Boston on the Asten and ZOstcn June and July 1.

l? 'Gram.

The Northern Illinois Pastoral Confrenz will, s. G. w., hold its next meetings from the 6th to the 8th of July at the congregation of Mr. Pastor Rödr in Dunton, Ill.

CH. Raw.

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### Received in the Treasury of the Illinois - District:

To the synodical treasury: Pentecostal Collecte from the Addison congregation, Ill, H62.00. By Past. Wehrs of the congregation in Lake Zurich, Ill, H7.05. To annual contributions by Pastors Heid, H. Sicving, Strecksuß, Vomhof, Schöch, Mennicke, F. O. Lehmann, Prof. Selle, Ottmann, H. Ernst, G. S. Löber, I. M. Hahn, Strikter, Engclbrcht, Golsch each H2.00, Buszin Pl.OO, Früchtenicht H5.00; the teachers ListIO.OO, Fathaucr, Johnson, Ph. Müller, Trölier, Bünger, L. Jung, I. Brackmann, Aug. Aibcrs, W. F. Pott, F. Härtel, I. N. Haase, I. Jarm each

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42.00, L. Gütschow, F. Möller, L. Steinbach each 41.00. By Past. H. Sieving Pentecost -- Collecte of the Gem. in Maniteau 44.50. By Past. T. I. Great Pentecost -- Collecte of the St. Jv/- Hannis congreg. in Chicago 433.00. By Past. I. E. Nöder of the Gem. in Arlington Heights 416.65. By Past. E. Heid of the comm. in Peoria 455.05. By Past. I. G. Sireckfuß of the comm. in Okawville 48.65. By Rev. W. Hallerberg from the missionary treasury of St. John's congreg. in Quincy 410.00. By Rev. C. O. G. Schuricht's congregation in Vandalia 423.25. By Past. F. W. Schlechte in Strasburg from H. Lagerhausen Sr. and Aug. Lagerhausen 50 cts. each. By Past. I. Strikter of the comm. in Proviso 423.00. By John Sauermann of the comm. in Nock Island 439.60. By Past. C. Weber of Trinity - Gem. at Benson, Woodford Co. 412.00. By Past. F. W. Pennekamp Pentecost Festival-Collecte of the Gem. in Bremen 412.15. By Past. H. Wunder of his Gem. in Chicago 4'38.50. By Past. F. W. Nichmann of the congregation in Elgin 48.0i). By Past. A. Detzer in Des Plaines from his Gem. 48.15, by C. Senne 42.00. By Past. T. Pisse! in Matteson by his Gem. 414.85 and by H. Werner 410.00. By Past. H. Schmidt Pentecost Festival Collecte of the Gem. in Schaumburg 420.23. (Summa 4472.63.)

To the Synod Building Fund: From the congregation in Addison by L. Balgemann 424.00, by D. Kornhaaß 453.75 and by Ch. Heidemann 4137.20. (First sending.) From the congregation in Proviso by Past. I. Strikter 4118.00. From the congregation in Scorr by Past. Buszin 440.00. (First mission.) By teacher F. A. Reinhardt in Minonk 45.00. By teacher A. Gruhl v. d. Gem. in Niles 413.00. (Addison Seminary, first sndg.) By seminarian Kiehling 41.00 Silver. By Rev. W. Hallerberg in Quincy "from N. N. 43.00 and from N. N. 42.00. By Rev. W. Vomhof on the comm. in Mount Carrol 420.00. By Rev. F. A. H. Loßner of the comm. in Brecher 411.00. By Past. A. Traumann of the congregation at Lyonsville 4'38.00 (First broadcast). By Past. F. W. Pennekamp of dcrMem. in Bremen 445.00 (Second broadcast). By Rev. I. 8. Nuoffer of the Gem. in Eagle Lake 414.00. By Rev. E. Hieher of H. Blume in Matteson 45.00. By Past. C. Riedel in Homewood by Niefeld and Werfelmann 45.00 each. by Past. H. Schmidt of the Gem. in Schaumdurg 4192.00. (Summa 4732.05.)

For inner mission: Through Past. P. Heid of deio congreg. in Peoria 48.00. Through Past. C. Weber of the Trinity congregation at Benson 47.25. (Summa 415.25.)

On the mission to the Gentiles: By Past. P. Heid of the congregation in Peoria 48.32. By Past. E. A. Mennicke in Rock Island from Krug srm 42.00. By Past. E. Hieher in Matteson from his branch comm. 46.00 for Hermannsburg. (Summa 4'16.32.) H. Bartling, Kajsirer.

(Conclusion follows.)

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### Received in the Northern and Northwestern District treasury:

For poor students in Fort Wayne: From Past. A. Ch. Bauer's parish to Sandy Creek 48.00, in Blue Bush 41.10.  
To the college household in St. Louis: By Past. A. Cämmerer in Mountville 45.00. By Past. Schumann's Gem. in Freistadt 412.50. Past. Sievcrs' congregation in Frankenlust 410.30. Past. Trautmann's Gem. in Adrian, from the communion fund, 415.00.  
For teacher salaries: From Past. Daib 41.40, from its comm. in Oshkosh 417.00. Past. Hattstädt- Gem. in Monroe 415.00. G. Mohr 41.00.  
To the orphanage at Addison: Collected at a conference - service at Menomonee, Wis. 41.50. Hochzchts collccte at Karl Krause's at Waconia 46.00. From Mrs. C. Götz there 41.00. Thank offering from Mrs. Elisabeth Bauer at Milwaukee 45.00. From teacher Neigeufind 42.00.  
For the needy in Memphis: From Mr. F. K. 4'2.00. A. Friedrich in Grand Rapids 42.00.  
To the widow's fund: From Past. Koch's Gcm. in Grand Rapids, Mich. 46.00. From Past. Wambsganß' Gem. iu Adell 410.09. Past. Hattstädt- Gem. in Monroe 46.50. Past. Werfelmann 416.25. by Teacher Simon 43.00. teacher Neignfind 42.00. to Pastors A. Ch. Bauer, H. I. Müller, W. Hattstädt 44.00 each, G. Markworth 42.00.  
For Pastor Brunn's institution: From Past. Sievers' congregation in Frankenlust 411.59. From Past. List's Gcm. of several women 46.00 for Brunn's students, Communion - Collecte 46.50. Wedding - Collecte at H. Wcndorff in Oshkosh 45.75.  
For the heathen mission: For Hermannsburg from N. 4t. from Past. K. F. Schulze- Gem. 41.00. By Past. Penalties, collected in missionary hours, for Leipzig 45.24. From the Women's Association of the Immanuels-Gem. tü Milwaukee 412.00. From the missionary box of Bro. K. 41.00. From Mrs. Husel in St. Clair 45.00. From the bell-bag of the Gem. of the Past. K. F. Schulze 410.00. From the pupils of Teacher Simon in Monroe 46.31. From Teacher Gvldmann 45.00. Teacher Neignfind >42.00. Rev. G. Markworth's Gcm. m Wyandotte, Mrch., 45.75.  
For poor students in Addison: From Past. Koch's comm. in Grand Naplds, Mich., 46.35. Teacher Neignfind 42.00.  
For poor students in St. Louis: Tauf Loll. at H. Campo in Canville 50 Cts. For Friß Wambsganß of Past. Kellers Gcm. in Mcquon 4'4.00. For Georg Häfsner Hoch- zcitS-Collecte at H. Hackbarth 41.00.  
On the Chinese & Negro mission: Familien- Eollecte by L. E. in Milwaukee 44.00. By Past. Bading there 4'2.50.  
For inner mission: From the Immanuels congreg. in Milwaukee 42.25. From the missionary box of Bro. K. 41.00. From the Women's Association of the ImmanirclS congreg. in Milwaukee 412.00. From Mrs. Holzhay in Grand Rapids 41-00. From the collection box of the congreg. in Waconia 48.45. Dcsgl. from the congreg. in^ Courtland, Minn. 4'10.00. By Rev. A. Kaemmerer in Mountville 412.00. From Past. Clöier's Gem. in Aston 42.90.  
For the E m i g r a n t - M i s s i o n in NewZjork: From Past. Schumann's Gem. in Freistadt 41.61.

(Conclusion follows.)

Since January 1, I have received for poor students: From Rev. RöderS congregation in Dunton, Ill, 425.00. From Past. Strieters Gem. in Proviso 22.92 and 11.60. Through Past. Arendt by Bro. Eberlin, thank offering for recovery of his daughter, 2.00. By Past. Bremers Gem. 5.00. From teacher Krenning's school children 1.65. From the Women's Association in Past. Engelbrechts Gem. 15.00. By Past. Wagner, collected at K. Dallmann's wedding, 8.30. By Past. Wunder from I. L. T. in Chicago 4.00. From the Women's Club in Past. Wagner's Gcm. 14.00. By D. Kornhaas 5.20. W. Schaper 1.00. By Past. Jor from the Gem. in Goodland 14.00. From the Gem. in Addison 39.65. From Louis Richter 5.00. By Past. Schwan from Mr. W. 5.00. By Mr. Wagner from the Young People's Vercin in Grand Rapids 15.00. By Past. Nöder, collected at Mr. Militzer's wedding 5.00. By Past. Hugo Öfter - Collecte of his Gem. 16.00. By L. Bauer 3.00. By Past. Lange, Psingst-Collecte of his congregation in Valparaiso, 7.50. By Mr. Hagenow, collected at Mr. Wille's wedding, 10.00. By teacher Ehmann's school children 1.50. By Mrs. Clem. Glaser 2 bosom ends, 2 undershirts, 2 pr. stockings, 2 underpants. From the women's club in the parish of Mr. Past. Kühle in Milwaukee 1 dozen bust shirts, 6 sheets, 1 dozen pillow cases, 4 pairs of stockings.

In expressing my heartfelt thanks for these gifts and in wishing God's rich blessings to the givers, I must at the same time

### a heartfelt request

Add. As of today, our students owe over twelve hundred dollars to the budget, i.e. this sum has not yet been paid in, although it should already have been paid in. Perhaps at most two-thirds of them will be able to pay the arrears from their own (i.e. their parents') funds; but a good third of our students are unable to do so because they are completely poor and have no relatives who could help them. I would therefore like to ask you to remember these poor students with love. For them, the board money is paid from the "support fund"; but it is this fund that is completely empty and into which little has been paid in the course of this school year. May the Lord raise up some benefactors, especially in the wealthy rural communities, who will take this need to heart and help our poor students.

Addison, Ill, June 1, 1875. i. C. W. Lindemann.

Received with heartfelt thanks from the undersigned: By Past. Joh. Große for W. Steffen from the Jungfrauenverein and Jünglingsverein each 45.00. For F. Otte from Frau Dankrrt 42.00. On Hrn. G. F. Burkhardts jr. and Fräulein L. Meyers Hochzeit collected 49.00. From Past. M. Eirich- Frauenverein for E. Petersen u. C. Noack each 4'6.00. From Past. Jox and his congregation for F. Berg 413.00. From Past. I- G. Nützels Frauenverein for A. Biewend and H. Jüngel 45.00 each. From Rev. Dankworth's Frauenverein for W. Mall 410.00. From Praeses Büngr 410.00, from its Jungfrauenverein 410.00, from B. Weber 4'5.00, F. Uhlich 4'3.00 for H. Kunz. From Past. Ger- mann's congregation in Peru 415.20. By Past. H. Wyneken for F. Rabe, collected at Kokleimcr's wedding, 410.40; collected at Vogelfang's wedding, 44.90 for W. Lucas; from the latter's women's club for C. Günther 47.50. Through Past. Kanold Palm Sunday- Collecte 45.39; wedding- Collecte at C. Tiemke 41.36, at Ca- man in Bergholz 43.10 for A. Rehwald. By Past. F. W. Schmitt, collected at Ulrich's wedding 42.50, by Mrs. M. S. 41.00 for H. Jungkuntz. By Past. W. Bartlings Jungfrauen- verein for M. Albrecht 44.50. From his Frauenverein 410.00, from the Jungfrauenverein 45.50 for Th. Kohn.

Fort Wayne, Ind, May 4, 1875, O. Hanser.

### For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of March (late receipt through no fault of the undersigned):

#### 1. contributions:

From Mr. Past. S. Bergen and Mr. Lehrer Heider each 43.00. From Messrs. Pastors Holtermann, Achilles, John, Schwcnscn, Stegge and E. Brauer 44.E each.

#### 2. gifts:

Collecte d. Gemeinde d. Hrn. Past. Köstering in Altenburg, Mo., 410.15. Collecte der Gem. des Hrn. Past. H. Ph. Wille iu Concordia, Mo., 47.50.

#### 0. during the month of May:

Contributions: From the pastors Besel and Fackler each 42.00. From the pastors and teachers Brohm sen., A. G. G. Francke, Erck, Köhnke each 4'4.00. From President Büngr 45.00.

St. Louis, June 7, 1875, Oskar E. Gotsch.

Received for poor students: By Mr. Pastor Heiniger slllinois Synodj from his congregation 418.50 for barrels. By Mrs. Nothdurft from Mr. Past. Jungck's congregation 7 pairs of stockings. By Mr. Past. Bilß from the Young Men's Association of his parish 45.00 and from the Young Women's Association 45.00 for C. Schröder. By Mr. Past. Neisinger from his parish 415.75. By Mr. Past. Ramlow 47.45 from his parish for Grafclmann. By Mr. Past. Knies from M. Wolf 42.00, half of the wedding collecte at Py. Rupprccht 44.50. By Hrn. Past. K. L. Moll 414.43 for the proseminaristrn fireplace. By Hrn. Past. Hallerberg by G. Schachsiek 45.00, by himself 4'5.00, by H. Wilkening at Long Grove 45.00 for the Proscminaristcn Mertncr. By Hrn. Past. Lohr, collected at H. Sun- dermann's wedding, 47.50, by himself 50 Cts. Through Hrn. Past. Hofius from E. Lange thank-offering for recovery of his wife 42.65. By Hrn. Past. Lenk, collected from Cordes' wedding, 46.05 for Hansen. Through Mr. Past. Osterhus from >D. Schmalz 45.00 for poor students and from himself 42.W for Grumm. By Hrn. Past. Piffrl from his congregation 48.00 for Ch. Hoyer. By Mr. Teacher Karau part of a collection on I. Straub's wedding 43.75 for Lüdemann. By Mr., Past. Schwary from F. Iahn 45.00 and from the congregation in Nush Falls 4'3.50 for proseminarist Witte. By Mr. Past. Barth 42.00 for Mallen, from H. U. 45.00, of which 4'2.00 for Mähr. By Mr. Past. Pröhl, on C. A. Perßcn's wedding, 411.10 for Gülker. By Mr. Past. Georgii by F. Pasch 41.00 and by his wife as a thank offering H2.00. By Hrn. Past. H. Stute D9.25 for Barthcls. From the Women's Club in Cape Girardeau 2 buscn shirts, 2 undershirts, 2 pairs of stockings, 3 handkerchiefs. Through Mr. Past. Hertrich Confirmations-Col- lecte of his parish 47.25, from Wittve Marrzinke Pl.Oil, from himself 42.75. Through Mr. Past. Sapper from the Women's Association of his parish 410.00. Psingst-Collecte of my parish in Minerstown 410.10 for I. Krause. From the Women's Association in Cape Girardeau 4 shirts, 2 handkerchiefs, 1 pair of stockings. From Mr. H. Schoening in Manistee, Mich. 1 pair of boots for Kruger. Through Mr. Past. Gräbner Pentecost -- Collecte 47.15 for I. Krause. By Mr. Past. C. Seuel by C. Stargardt 45.00 for Wambsganß. A. Crämer.

#### Annual Report

The SupportS - Fund for English Students. Revenue.

Kassrnbestand at the end of the previous year ("Luthe-

raner" of June 15, 1874) §  
From Mr. Chr. G. through Past. Brammer  
From Mr. L. H. Succop in Pittsburgh  
From the Mission Fund of the English Lutheran Conference  
From Past.A.RaderS Parish in Webster County, Mo.  
15.45  
2.00  
5.00  
71.50  
19.80

\$113.75

Issue.  
For Stud. Goodman in November 1874P 5.00  
"" Wheels "" 15.00  
"" Davis" " 15.00  
"" Goodman "" 12.50  
  
Wheels " Januar1875 2 .00  
"" Goodman " February" 10.00  
"" Davis" " 10.00  
"" Wheels " March" 15.00  
"" Goodman " April" 12.00  
6.00  
"" Wheels " May" 2.50

P110.00

Remains stock -K 3.75  
To the household coffee, however, two of the students still owe something over P20.00. F.. A. Schmidt.  
For the synodal building fund, the undersigned has just received \$112.60 in gold through Pastor F. Ruhland from his three congregations in the Kingdom of Saxony, namely from the congregation in Dresden \$17.20, in Chemnitz \$14.65, in Planitz \$80.75. The undersigned cannot deny himself the declaration that this gift has given him a very special joy, and he is certain that the same will awaken an equally high joy in all members of our synod. Pastor Ruhland writes: "In view of your circular letter, we could not resist the desire to also show good will on our part and to assure the Synod in this form of our deepest love, gratitude and affiliation. Therefore, we hope that you will not take this little nugget unkindly. It has rS all so gladly given." Who does not remember here the joke of the widow? God bless the dear brethren on the other side of the ocean and their gift of love! 2 Cor. 8:1-4.

C. F. W. Walther.  
For poor students received through Rev. H. Katt in Stacers, Ind. from his congregation \$11.00. From "d. M." in Baltimore, Md., \$10.00. By Mr. Synodalrasfier Birkncr in C. F. W. Walther.  
New Nork \$10.00.  
Having received from the Treasurer of the Honorable Evangelical Lutheran Synod of Illinois, Rev. I. T. Botticder, \$125.00 for the Synod Treasury (Profccforen Budget) and \$25.00 for the "eminar Budget Treasury, hereby certifies  
s, June 4, 1875. E. F. W. Meier, Treasurer of the General Synod of Missouri, Ohio et al. St.  
With heartfelt thanks to God and the kind givers, the undersigned certifies, \$10.00 by Mr. Pastor L. I. Weisel, namely \$7.02 from the school children of Mr. Teacher Oerle and \$2.98 from the confirmands of Mr. Pastor C. I. Weisel, for his support.  
Grand Island, Nebr. Aug. Leuthä'user.  
Wcgen lack of space several receipts had to be put on hold for the next number.

Changed addresses:

K Lro^vn "ncl 17l,k 8tr., LllUvaulrse, >Vis.  
Rvv. Iloüus, l'iskvMs, Gravis vo., loxkls.  
^ollunnos (l. ^VUI-ker, l'rrii^oninutli, 8nFinrnv. 60th, Lliell.

The„Luthrranon" is published twice every month for the annual subscrip- lionsprel" of one dollar and five and twenty cents for the out-of-town unteischrcidders, who have to pay the same in advance and send in the" postage, which" amounts to lv L". - In St. Laut" each individual number is vcrkauil for ten cents".  
Only letters containing information for the journal are to be sent to the editorial office, but all other letters containing "business". Orders, cancellations, monies 2c. are to be sent to the address -L. 0. Lnr- tdel, before. ok Lllami 8tiDol L Inclinnn ^vcnnw, 8t. Louis, lilio. In Germany, this journal can be obtained through Jußus Raumanlt'S Buchhandl"" in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio, et al. Ctillttcn.

Volume 31.

(Sent in by Pastor Ruhland.)

News from Saxony.

A Christian embraces with righteous heartfelt brotherly love not only the native but also the distant and face unknown fellow believers. Admittedly, he first looks at what is going on within the boundaries of his own house and congregation, but not at this

alone, but also at the affairs of a whole synod. And even at their borders true love does not stand still. It makes open eyes and wide hearts for God's work and activity also in other parts of his vineyard. Just as faith constantly asks for the coming of the kingdom of God into one's own heart, so the love of Christ constantly urges the faithful request for this coming to others as well. With a truly holy interest in their hearts, Christians therefore also hear about the answer to their petition, about the coming of the kingdom of God, about the wonderful, inscrutable and yet so gracious workings, about the war and victory of the Lord in other parts of his holy dear church, and all this then only gives them new cause for "petition, prayer, intercession and thanksgiving. Christians always think: the cause of our fellow believers is our cause, because their spirit, faith and confession is also our spirit, faith and confession, their God and Savior is our God and Savior and we are all one in Him. Therefore, just as we are to be comrades, even helpers, in their joy, so we are also to be comrades in their struggles, tribulations and sufferings, and their distress concerns us as much as our own.

I may therefore hope, with the well-trying love of our dear brothers in faith in America, that once again a report on the weal and woe of our little Saxon Free Church will not be unwelcome to them, even if it only amounts to "little stories". - For today, one can no longer expect a large spiritual report from here. It is only a small gleanings. The glorious downpour of the pure sweet heavenly manna, the gospel, has just been in Germany and nowhere is it written that it will return. Gone is gone.

## St. Louis, Mon., July 1, 1875. No. 13.

Now America has it. A little hint for the interested reader.

We are still alive and God is with us; - this I ask the dear brethren to consider right away as the main news and to note with us as something great, yes, as a miracle of divine grace, love and faithfulness. It has now been four years since we said goodbye to the national church and formed two small free Lutheran congregations, and our God must always do great things if such young, poor, weak children of this kind are to remain alive under all the threatening dangers surrounding them, and even grow a little, flourish and be strengthened. Just keep in mind that it is "evil time" in all places, but especially here in the country. For, although everywhere, one must, it seems to me, complain especially in Germany today: Who believes our sermon? Who still asks about becoming blessed? Who takes religion seriously? The saints have diminished and there are few believers among the children of men. As is well known, the ecclesiastical situation in our dear German homeland is extremely sad. Our people (even those who are Lutheran in name) are more and more obviously committing a twofold, even a threefold sin. Not only does it forsake Christ and His Word, the living fountain, and makes for itself wells that are hewn out here and there, but they are also more and more blindly hostile to the Lord and His anointed, and cry out with the great multitude: Away with him! We do not want him to rule over us! It is really as if the Germans had lost the last vestige of a serious and resolute Christian sense and had been swept clean since the last decades. In town and country and in all ranks and strata of the people, nothing confronts one more and more insolently than barbarous unbelief, which, however it may express itself, whether as a vituperative and persecutory enmity against God's Word, or as haughty contempt for it and genteel indifference, or finally as crude materialism seeking satisfaction only in Jewish greed for gain, unrestrained carnality and pleasure-seeking, - is in harmony with the whole of Christendom.

to clean up the mess. Now, of course, our dear invincible King Christ must always reign in the midst of his enemies. In Germany, too, our God still has his people, his dear holy church. Here, too, there are still faithful Christians and dear children of God. But this is the great pity that these "believing Christians" in Germany (and here I mean those who call themselves Evangelical Lutherans) are on the average so leavened with the errors of the times preached to them, with Unionism, Pietism and other evil, that even among them the pure Christian, i.e. Lutheran, religion can no longer come into its own, neither in doctrine nor in life. They are children of the Lutheran church, who no longer know their own spiritual mother and her glorious treasures, goods, gifts and rights; Lutherans who no longer ask much or anything about the most precious jewel of the Lutheran church, about the pure, unadulterated, highly consoling and truly beatifying doctrine and the right freedom of a Christian man flowing from it; Lutherans who are not primarily concerned with the purity and unity of doctrine and the freedom of the Lutheran church, and who even poke at this core of Lutheran nature in a hostile manner and try to eliminate it. - One of the main causes of this spiritual disease of German Lutherans, which has become epidemic, is the unfortunate, worthless state church, this monstrosity of ecclesiasticism; a monkey's tail of the papacy, a stable maid of the state, a bogeyman of the spirit of the age, a hostel of rotten belly monkeys and hirelings, a stomping ground of all imaginable boggarts and lying spirits, a chaos of lies and truth, of blasphemy and confession, a heap of declared heathens and chained Christians kept in order by coppers and Gensdarmen, with a crowned generalissimo as head bishop at its head. Yes, truly, the dear Synod spoke a golden truth when it confessed to Cleveland in 1874: "When JESUS Christ, our only Lord and King, says, - My kingdom is not of this world, He teaches that His church should be free and independent and is from all worldly rule, power and authority. - It should become a people's church, but never a state church. - When church and state were

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When people mixed together what they did, they did not know what they were doing, but they joined together what God wanted to be separated. - Truly, our dearest Savior, who did not come to destroy the souls of men, but to preserve them, did not want such a monstrosity of a state or national church, especially in its present form, in which it has become almost only the caretaker of a, if not obviously anti-Christian, then at least dog-like servile, lukewarm, cross- and confession-shy spirit, a stupid salt and in the root rotten plant, to which the word of the Lord applies: "But I had planted thee for a sweet vine, a wholly righteous seed." (This was done by Luther.) "How then hast thou become unto me a bitter and wild vine?" (Jer. 2:21.) Ah yes, on it ripen the bitter, bilious fruits of unbelief, of vile indifference and enmity against the word of truth and life, the bilious fruits of hatred against the exuberant blessings of the Reformation, against the purity of doctrine and freedom of the church from all and every regiment of men. Behind this German

church lamentation stands, of course, the father of lies, the devil, who, the closer to the end, the more terribly "sparkles with the eyes", seizes the walls of the church with the battering rams of a thousandfold lies, and from God's righteous judgment on the despisers of the gracious visitation with the Gospel 350 years ago, shoots wide breaches and makes great spoils.

Do you now consider, my dear reader, that we separated little group with all our self-concerned great weakness, completely isolated and without being able to enjoy the glorious strengthening and manifold blessings of a far-reaching orthodox ecclesiastical union, have to stand here squeezed between the Sodom of a world that is so highly hostile, mocking and angry, and the Babel of such a rotten national church as the Saxon one is, which, after no longer being able to feed us with stones, now nevertheless throws stones of vituperation and the worst suspicions at us in return, you will certainly greet the news that we nevertheless still have life and prosperity with just as much heartfelt joy as heartfelt thanks to the faithful God. He has provided for us with more than motherly love, with great divine mercy, and has protected and preserved us so that the evil enemy has not become powerful over us. His precious, holy word was and still is our heart's joy and comfort, our wealth and our strength. In it he also gives us the promise: "Fear not, little worm Jacob, poor multitude of Israel. I will help you, says the Lord and your Redeemer, the Holy One in Israel" (Isa. 41, 14.). On this gracious promise we build all our hope for the future and draw from it the confidence that He will not abandon us, but will stand by us faithfully until we go through the cross into life.

Let us now take a look at the congregation in Dresden. Outwardly, it still looks much the same as it did at the time of its founding. Some new members have been added, some others, and indeed quite dear, faithful members, have been called home by the unsearchable God through a blessed death, and still others have been revealed before us all as unfaithful spirits and have fallen away. In the course of the last year, the Dresden congregation was provided with a fairly regular Sunday sermon service, in that the dear brethren Pastor A. Wagner and Candidate Joh. Große, at the request and with the consent of the congregation

represented me in turn. The dear Mr. Pastor Wagner, formerly in Ratibor, Silesia, and who left the Breslau Synod because of its papal doctrine and practice, is already known to the readers of the "Lutheran" by several of his excellent doctrinal and defensive writings against our Buffalo and Iowa, Breslau and Diedrich Synods. Candidate Joh. Große, convinced of the apostasy of the Saxon regional church, came to us from this church a year ago and proved himself to be an orthodox and well-versed young theologian in pure Lutheran doctrine at the colloquium held with him before a small pastoral conference in Planitz in the summer of 1874 and on the part of Pastor I. Hein. May the merciful God reward both dear brothers for their faithful and blessed labors of love. The sermons have so far been quite diligently attended by the parishioners, large and small. As a rule, a few strangers also attend; those who will not be seen again later, and others who desire to hear more and come more often. Recently, for example, a Greek, Mr. Olympios from the island of Paros, a philologist and private teacher in Dresden, who is in contact with Candidate Große and is studying Dietrich's catechism. May he not be driven by Athenian curiosity! The dear Dresden congregation needs two things: its own and quite suitable pastor and another more suitable place of worship. The church has been held in the hall of a private building on Johannisplatz (very close to the site of the old Bohemian church). This hall is actually used for giving dancing lessons and is decorated accordingly. The Sacristy has to give up a restoration room connected with it. Several times already we have been reminded of the end of our divine service in order to leave the field for the young dancers to serve vanity and sin. Nevertheless, the congregation must pay no less than 150 Thaler a year in rent for the Sunday use of the hall alone, and as long as it is not able to raise double or triple that amount, it cannot even think of renting a correspondingly large hall for exclusively church use. And yet, how much that would be desirable! For it cannot be denied that the Christian mind is most sensitively tortured by the appearance of such a place as the present one, and that the visit of the "dance hall" is in no small degree offensive, especially to unfortunate guests. Therefore, our dear fellow believers on the other side of the sea would like to remember with special love the really quite distressed situation of their brothers in Dresden, who are quite poor in temporal goods, and after they have considered the need of their own congregation and synodal house, in addition to faithful intercession, perhaps also offer a small remaining mite for the support of our Dresden mission. The success of the latter is in the hands of the Lord. It seems as if even more severe judgments of God's wrath would have to fall upon the Saxon church in order to awaken the "believing" sleepers and dreamers in it, to bring them to their senses and to a serious demand for the unadulterated Word of God. The betrayal of 1871 and Pastor Lenk's cry for help have long been forgotten, the new school law has been digested, and the closer the Union approaches, the more fear and dread it loses, the more tenderly it nestles and makes itself at home in Saxony. Thus, one is once again quite content, calm, quiet and full of confident hope, and one can put aside any thought of apostasy of the national church, of separation, etc., and of the new school law.

They reject the idea of separation far, far away, even as a "sin against the Holy Spirit. Everything is also done to thoroughly banish every dawning idea of separation and to remedy all discomfort in the national church, regardless of who feels it. Dresden in particular seems to have adopted Dr. Luthardt's program: "The national church at any price. Here, the most diverse and best forces have been concentrated in order to meet, as far as possible, the most diverse needs of the city's church members. A true scale of ecclesiastical, theological "directions and points of view" is represented here, from the extreme right of the national church to the extreme Protestant-unifying and light-friendly left, and one must say, by men who understand their task and can at least speak. Every taste, every "view" is taken into account here - and that always attracts (assuming the tolerance of the regional church in general) nowadays. Thus, for example, the "high church" Lutherans of Löhle's color make a pilgrimage to Pastor Fröhlich's Diaconissenkapelle; the lovers of elegantly positive speeches delight in Dr. Rüling's sermons and lectures; the Landeskirchler *par excellence*, as they say, go to Oberhofprediger Dr. Kohlschütter; the admirers of witty speeches find their man in Superintendent Dr. Meier, and those who can climb even higher listen to Dr. Löber. Unirt-minded people and those enthusiastic about unirt mission and popular means of church revival flock to Pastor Dibelius, whom the "Lutheran" Dresden has borrowed from unirt Berlin; more liberals stick to Franz or Claus, radicals to Peter and the reformist Steck. - Someone, however, must have a heart that is firmly held by God's precious spirit and word, if he is to find lasting joy and satisfaction in attending our service in the dance hall and in the unadorned, unfashionable and simple sermon, or if he is even to decide to join the despised "dissident" congregation. However, the almighty heart guide can also prepare and lead such souls, who hunger for God's word alone, and with joy I want to report here that the dear Dresdeners even today do not look hopelessly into the future, but with a confident heart. And certainly, the more earnestly and

faithfully each one of us strives to create his own blessedness, the more heartily God for Christ's sake can be pleased with the work of our hands and bless it through petition and understanding. It is gratifying that in regional church circles some truth testimonies from the Missouri Synod are still in demand, such as the incomparably splendid gospel postilion of Prof. Walther, various synodal reports, "Lutherans," "Lehre und Wehre," and others.

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(Conclusion follows.)

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## **Dr. Jacob Heilbrunner.**

(Continued.)

The small principality of Palatinate-Neuburg and its flourishing Lutheran church were a thorn in the side of the Jesuits in neighboring Bavaria. Duke Maximilian of Bavaria, a zealous papist, came to visit Neuburg once in 1599. The conversation also turned to matters of faith. The Catholic duke did not want to accept the Bible as the only source of knowledge, and the Lutheran duke did not want to accept the Bible as the only source of knowledge.

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Philip Louis could not let the pope and his traditions be placed above and beside the Bible. They decided to have a religious discussion held by their most distinguished theologians on the most important doctrines of distinction. When the decision was made known to the theologians concerned, they immediately began to exchange writings on the subject to be discussed.

Dr. Heilbrunner and his colleagues proposed the following points, among others:

whether the doctrine of the Augsburg Confession of the justification of the sinner before God is right, Christian, Catholic and apostolic, that man is justified and saved before God by the grace and mercy of God alone, for the sake of the unique merit of Jesus Christ, and therefore without previous or subsequent merit;

whether it is true that the evangelical teachers forbid good works;

Whether the Mass is truly a sacrifice of atonement for the sins of the living and the dead;

whether the invocation of the saints is founded in Scripture;

whether Christ has committed his Church to the Roman Pontiff, as and which he will be at any time, so that he is to be followed in all matters of faith without further inquiry;

whether the Roman Church is the true Catholic Apostolic Church of Christ, which has never erred and cannot err.

However, the Bavarian theologians did not want to get involved in these matters, but only wanted to discuss the rule and guideline of faith and doctrine and the judge in doctrinal and faith disputes. They confessed that they could not justify their teachings on the above points from the Holy Scriptures alone and therefore wanted to bring the discussion to the broad area of tradition. On the advice of Duke Philipp Ludwig, however, Heilbrunner agreed. Thereupon rules were drawn up according to which the disputation was to be held. The princes agreed that the religious discussion should be a public one and that also external theologians should be consulted. The Jesuits did not want to get involved, but their duke insisted on it.

The colloquium was set for November 18, 1601, and was to be held in Regensburg. The Dukes Maximilian and Albrecht of Bavaria and Duke Philipp Ludwig of Palatinate-Neuburg with his son Wolfgang Wilhelm attended. The spokesmen on the Lutheran side were Dr. Heilbrunner and Dr. Aegidius Hunnius, on the papist side the Jesuits Jacob Gretser and Adam Tanner. The discussion was held with open doors, but everything was negotiated in Latin. Notaries were appointed by both sides, who had to keep the minutes.

Dr. Hunger, Pro-Chancellor of the Catholic University of Ingolstadt, opened the discussion with an address to the princes, without prayer, Dr. Heilbrunner attached a heartfelt prayer to his address. This drew the Jesuits' attention to the fact that they should also pray, and the Jesuit Gretser therefore added a prayer afterwards. But while Heilbrunner began every session with prayer, the Jesuits of the later sessions began only one with prayer. And if the Jesuits said of our Heilbrunner that he could do nothing but pray, then they revealed only what children of the spirit they were.

The main sentence of the Jesuits was: "The holy scripture is not the judge of all disputes of faith and the Christian religion." Dr. Heilbrunner and Dr. Hunnius insisted that they should say who the judge was; but they would not see their way to it, they turned, they tried everything to avoid the answer. But it was of no use to them. The Lutherans insisted on their demand. Finally, the princes put themselves in the way and consulted privately with their theologians. Thereupon Gretser made the following statement: "Because it is now

our most gracious prince      so graciously

If it pleases you that we should name our judge, we will do so.      And let the lords

recognize that we are not ashamed or discolored when we call our judge.      The general,

right and proper judge of all and any disputes that may arise in matters of religion and faith is the Roman Pontiff, he decides something with or without a general concilium. The same judge is at all times infallible and can neither lack nor err in polluting or deciding anything as a pope from the apostolic see." Since the popes had not yet dared to declare themselves infallible at that time, and many papists still believed that the concilium was above the popes, they offended many of their own co-religionists.

He wanted to prove that the Holy Spirit could not be a judge through the Scriptures: "I and my colleagues, as well as the opponents, stand here in the presence of this judge, namely the Bible or Holy Scriptures, and argue with each other whether it is the right judge of all disputes. Now the aforementioned judge shall render a verdict, which we may expressly understand and recognize on both sides. We are all here in the presence of the Holy Scripture and the Holy Spirit: let him pass judgment, and when he says: You, Jacob Gretser, are wrong in this, you have lost your case; you, Jacob Heilbrunner, have won and overcome, then I will immediately go over to you on your bench. Come he hither, come he hither, and condemn me. The Holy Spirit come forth now, now

he judges, now he condemns me." Such were the proofs with which the Jesuits sought to refute the truth that was held up to them: Insolence, presumption, blasphemy. - To give another example, the Jesuit Tanner, when asked if it was an article of faith that Tobias had carried a dog wagging its tail, answered, "Certainly, in all ways, in all ways, in all ways"; he also made the beautiful conclusion:

"Whoever denies an article of faith, he alone is a heretic;

But he is a heretic who denies that Tobias had a dog;

Therefore it follows that this is an article of faith that Tobias had a dog."

Once upon a time, the Jesuits were cornered. They felt extremely uncomfortable. Their courage left them already when they saw that the colloquium would become serious, they would have liked to undo the thing. Dr. Balduin writes: "When the supposed heretics arrived at Neuburg, help God! what fear and terror seized these great speakers; that is why they delayed the Colloquium almost 14 days before they could meet at Regensburg. How reluctant they were to see that everyone should listen! That is why it was not possible to obtain that it was held in German. How they would have liked to see that nothing was left out!

had been written! How they sought opportunity and broke cause from the fence, that the colloquium, so hardly begun, would be broken off!"

Fourteen meetings were held. Nevertheless, a post-colloquium took place between Heilbrunner and his brother Philipp on the one hand and the Jesuits Vetter and Hybrus on the other. Vetter had published a paper under a fictitious name: "der christliche Luther, der unschuldige Luther 2c.", a compilation of twisted, distorted and out of context passages from Luther's writings. The passages were compared and the Jesuit proved his shameful deed. As much as the Jesuits had now become disgraced, they knew how to boast, as is their way, as if they had won the victory.

Our Heilbrunner suffered no small pain in the spring of 1603 with the news of the death of his beloved childhood friend and comrade-in-arms at the Colloquium, Aegidius Hunnius. At the same time it also pleased the dear God to let the Holy Cross enter his house. His faithful wife had been ill for a long time and had to stay in bed for the most part. Yet he had the joy that his eldest daughter Ursula was able to preside over the household and provide for her mother in the best possible way. The younger Sarah, only twelve years old, also knew how to offer her services of love, and the youngest, Maria, also tried to please her mother with Bible verses and hymns. Five children remained alive to our Heilbrunner out of ten born to him by his wife. The eldest son, Georg, had been a master's student since 1601, and the youngest, Ludwig, was currently a high school student in Lauingen. Here, too, the death of Aegidius Hunnius caused great grief. The professor G. Zeßmann had been a long-time student of the same. The mourning prevented him from carrying out an intention that he intended to carry out in the near future, namely to propose to the eldest daughter of Heilbrunner, Ursula. In 1604 he had been appointed professor of theology at the University of Tübingen. Now he brought his request to Dr. Heilbrunner. His request was accepted with joy, but also with no small concern. The ailing mother still required the most attentive care. But the mother allowed her child to be happy and did not want to admit that consideration would be given to her sickness. The wedding was to take place in the spring of 1605. The wedding was to be preceded by the ordination of George, as vicarius of the father. Both ceremonies took place in their own time.



(Submitted.)

## Unchristian practice by a preacher associated with the General Council.

The hope which Dr. Ruperti of New York expressed the other day in Luthardt's Kirchenzeitung, "that the last fine lines which separate the two great ecclesiastical corporations, the General Council and the Synodal Conference, now standing in the foreground, would soon melt away into nothing," has, according to his own admission, been dashed. "On the contrary, the lines seem to be becoming alarmingly stronger." To the famous "four points" which have hitherto separated the two aforementioned church bodies, a fifth, no less significant one, has suddenly appeared. In the "Lutheran

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- No. 2 of the current year - the same has already been reported. "The infamous Lima affair has clearly shown how the congregations are subjugated in the *General Council*. The principle of the *Council* that emerged from the same: "The decisions of the Synod are decisions of the Church" - this is the fifth point. The English District of Ohio, which had fallen away from the Ohio Synod, deserves the very dubious honor of having put it before the eyes of the world in an easily recognizable form. However, the same was not completely unknown earlier, as the mentioned "Lutheran" article proves. Especially in the famous English Synod of Districts it had long since become very familiar. Because this synod had decided to turn its back on the General Synod of Ohio and other states associated with us, the congregations had to go along *par ordre du Mufti*. Thus we are told by quite credible men that among others in the congregation of the president of the apostate district, Pastor G. W. Mechling's in Lancaster, O., some members claimed stiffly and firmly until recently that the congregation still belonged to the old Ohio Synod up to this day. Of course; the "synod" had effected the move, the congregational council said yes; so it did no harm that the "people" still thought they were still in the old connection! A neat practice, isn't it? And samples of similar practices of Mr. "*presiding bishop*" Mechling are known to us in abundance, among others from an essay in the "Lutherische Kirchenzeitung" of Columbus, in which our now college, Mr. Pastor C. Spielmann, shares his "sad experiences with the secret societies" in his former congregation, now pastored by Mr. Mechling - an essay that throws a particularly bright spotlight on the attitude and conduct of the said "*bishop*" and his church council. We also know from experience a little song about the "Lutheran" practice of these rulers, especially of the "strict Lutheran" Pastor M.. We enjoy the honor of being called "Lutheran" together with two other pastors of the good city of Lancaster, among them Mr. Mechling. However, we owe it to the Lord Christ and His dear Church to publicly relate here our recent experience which we have made with the practice of the aforementioned member of the *Council*, and only mention that the foregoing and the following have been written down at the same time in the name of our honorable colleague and father in Christ, Herm Pastor Spielmann's, and are jointly represented by him. - —

Inspired by its own cloudy experiences, and having in mind the lodge spirit in Pastor Mechling's congregation, which was spreading and threatening even its own young members, our congregation had already made the timely decision before we took office that no member of secret societies should be accepted and tolerated in the long run. Then, about six months ago, we received written notice from a young man who had already been nothing less than church-minded that he intended to leave our congregation, but was prepared to give sufficient reasons for this step. We were shocked to hear from his own mouth that he had joined the *Odd Fellows* and had therefore declared his departure from the congregation in order not to run the risk of being "thrown out". Of course, nothing was left undone to punish the poor man with Ge

He was instructed to learn patience and love from God's word, to show him the sinfulness of his step and to prove the ungodly nature of the lodge to him from its own writings. Also, the fourth commandment was especially impressed upon him, since his aged parents, harboring just abhorrence of the Lodge, had strictly commanded and with great earnestness adjured him to give glory to God and to dissolve again the already concluded connection with the *Odd Fellows*. After repeated private admonitions with and without witnesses, the young man was finally taken into the required discipline by the congregation, especially reminded with tears of his dear oath taken at the confirmation and made aware of how irresponsibly ungodly he was acting towards his parents, since his deeply bowed father had been thrown into a sickbed out of grief over him. Enough, he asked the congregation to grant him three months to think it over, during which time he would not only consider himself a member of the congregation, but also attend the church services regularly, be instructed about the lodge system and seriously examine whether it was really against God. This request was readily granted - a clear proof of how disgraceful it is when one, as so often happens, reproaches Missouri congregations that as soon as one of their members joins the lodge, they banish him head over heels. But who can describe our horror when shortly afterwards we heard that this person had applied to Pastor Mechling for admission to his congregation. We had been told that Mr. Mechling, at the time of one of our blessedly deceased predecessors in office, had already exempted a drunkard in our congregation, in spite of a serious presentation about it: - but we believed that we owed it to our conscience to confer with Mr. M. about the matter at hand.

Therefore, accompanied by one of our leaders, we visited the aforementioned in his apartment, thus clearly indicating that we did not intend to put him in the same line as the sect preachers, but wanted to regard him as a Lutheran preacher. Of course, the conversation with him was nothing less than edifying. Not only did the honorable gentleman repeatedly accuse us of lying and hypocrisy, but miraculously declared us to be Christians and "good Lutherans": - but he also thundered with noticeable indignation against the whole Missouri Synod and its new symbols, which he wanted to have discovered in the essays of Prof. Walther.

Walther's essays, and when we did not let him get away with it, against the Ohio Synod, namely against Professor Loy, whom he called a liar and the paper edited by the same, the "*Lutheran Standard*," a "very unchristian" one. But, keeping our purpose in mind, we calmly let the waves of the bishop's wrath pass over us and asked Mr. Mechling conclusively to please stick to his guns and to negotiate with us in a Christian manner about the case that had driven us to him. First of all, he confirmed to us that the man in our custody had indeed applied to him and his church council for admission to the congregation, and that he had done so - oh, the shameful hypocrisy and dishonesty! As it turned out, it was on the same day that he had asked for the three-month deferment from our congregation and had made the above-mentioned promise. That gave

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This gave us the best opportunity to irrefutably prove to Mr. Mechling into which abyss of hypocrisy and frightening darkness this unfortunate man had already fallen, and to show him how he was not allowed to accept him for three reasons. Once it was known that Mr. Mechling, as he himself repeatedly confirmed to us in strong terms, was definitely against the unchurched secret societies. After all, not long ago, in fellowship with Prof. Worley and the "*head leader*" of his congregation, Hm. Beck, with profound earnestness, had cried out to the world, stating it as the standpoint of his synod: *Occupying as we believe we do, the same confessional and churchly position in the General Council, which we did in the Joint Synod (of Ohio), and which it now holds, and being one with it in conviction on the question of unchurched societies, though disposed to deal with it in what we conceive a more effective and Scriptural mode than is made manifest by the Joint Synod's organs at Columbus, etc.*" and further below: *"These men both know, that we receive no new members of unchurched societies in our Ministerium, while our influence is exerted even more and more effectively against them in our churches. (!,!??) \** (See "*Lutheran and Missionary*" of March 19, 1874.) Prof. Lehmann had publicly testified, without M. ever having protested against it, that this before

The Lutheran Church Journal of 1874 states that Mechling had declared to the congregation of the Lancaster congregation in the former's house that "he would oppose the lodges there (in Lancaster) in accordance with the position of our synod", and that there should be "no lack of decisive testimony and activity on his part in harmony with our synod". ("*Lutherische Kirchenzeitung*" of June 1, 1874.) Now, of course, we knew from the "*Lutüorau 8taudard*" that the lodge brothers in Mechling's ministry had in the meantime become five out of two, and from the mouths of our own members of M.'s congregation that the number of the "secret ones" in it had almost quintupled; - but we could take him at his own words and did so without fear. Mr. Mechling explained to us that he only accepts members of secret societies into his congregation in order to "preserve them for the Lutheran church"; but when we pointed out to him the nonsensical and unscriptural nature of such a practice and the great difference between temporary toleration and the acceptance of new lodge members, he had nothing to say in reply but the exclamation, uttered with great vehemence and deep indignation, which sighs at our terrible stupidity: "What logic! "What logic!" Well, in spite of our homespun logic, we marched on to the second and third point, which had to prove to Mr. M. how sinful it would be to accept the person in question into his congregation. Not only would one - we argued - violate the peace of a Christian fa-

\*) That is, as we believe ourselves to occupy the same confessional and ecclesiastical position in the General Council which we occupied in the General Synod (of Ohio), and which it now occupies, and as we are at one with it in conviction concerning unchurched societies, though inclined to treat the matter in what we believe to be a more effectual and scriptural manner than is shown by the organs of the General Synod at Columbus. 2c.... These two men know that we do not admit new members of unchurched societies into our ministry, while our influence against them is even being more and more insistently exerted in our churches.

The church would not disturb the faith and confession of a member of the same family by picking up a member of the same family to become of one faith and confession with his own again and to go to the Lord's table with them again, if he repentantly recognizes his sin; but, what would be even worse, - one would strengthen that man, who has so obviously fallen into the path of ruin, in his sin by accepting him into a congregation that wants to be Christian and Lutheran, thereby making him more and more obstinate, driving him to greater and greater indifference to God's word and contempt for the fourth commandment, and, far from thereby preserving him in the true church of Christ, rather alienating him from it more and more. And what concept would the poor man then have of church discipline? Would he not have to regard it as a vain mummery? Not to mention the terrible example that would be set for other young people.

What did Mr. Mechling do now? Of course, he fell in with our memories, made with due modesty, and did he thank us for having warned him at the right time? - Oh no! Among vain rocking and swinging he promised to inform his church council about what he had heard; but he added that in his congregation it was the order that the pastor only made his remarks and gave advice, but that the church council had to decide about the admission of an apprentice without him. Isn't that an exceedingly wonderful order? And, moreover, nothing but a wretched *Yankee trick*. Mr. Mechling knows exactly as well as we do, and should know even better, since he has been in the Lutheran church longer than we have, as he has tried to incense us, that it is only a blatant denial of the divine office of preaching that a church council can accept a person as a member of the congregation without the pastor's consent. Who is the shepherd who is commanded to feed God's congregation - the church council or the appointed church servant? And if the former accepts new members a thousand times over, it is still unlawful if it happens without the pastor's consent. That a Lutheran pastor, who is also a "*presiding bishop*," does not take the liberty of saying such outrageous things as if they were self-evident, and therefore really speaks the word of mob rule, is so horrible that a Christian might well be appalled by it. - Well, Mr. Mechling fed us with it and may have been pleased that he had given us stupid illogical Germans a proper dose of *Yankee logic* for once. But it gets even better.

What we foresaw came to pass. The chastened man was deaf from the beginning to all exhortations that were continued against him because of his obvious falsehood and hypocrisy. As often as we came to him with law and gospel, he insisted that he could find the same elsewhere as with us; other pastors were just as "learned" as we and they did not make as much of the Lodge as we did. Pastor Mechling - so he explained to Pastor Spielmann and us - had asked him about this and that, but not whether he belonged to the Lodge or not. When we reminded him on one occasion of the ban that, according to Christ's express command, he was to be

treated like a heathen and a tax collector who did not want to hear the congregation, he said that this was all man's work and vain foolishness. He became more and more entangled in self-contradiction and lies, so that at last the whole congregation was convinced that it was

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Here we had to deal with a quite obvious un-Christian. And when the latter finally declared that he would never comply with the written invitation to appear before the former, the congregation finally had to decide with a heavy heart, after having avoided all too rapid proceedings with the greatest caution and scrupulous conscientiousness, to no longer regard that person as their own, but rather as one who, despising the discipline of the congregation, had wantonly excluded himself and therefore put himself under ban.

Mr. Mechling gave us an answer that left nothing to be desired in terms of clarity. Eight days after our congregational meeting, Mr. Mechling's church council publicly excluded him from the congregation and on the following Sunday Mr. M. admitted him to communion. - Thus the latter declared before all the world: 1. that it was nothing but lies and deceit when he declared verbally and in writing that he wanted to testify seriously against the secret societies; - 2. that against his better knowledge and conscience he was admitting quite openly un-Christians to Holy Communion and was thus mocking and disgracing the sanctuary of the Lord; 3. that he was making himself the protector of the church and its members. 3. that he arises to protect and defend wanton sinners, despises the fourth commandment and thus all commandments of the holy God, and rejects all church discipline; and 4. that he furthermore does not regard us and our entire congregation as Christians and Lutherans, but that he regards our ban as an unholy and unlawful one.

Why have we reported all this in such detail? - Because, as I said, we owe it to the Lord Christ and his church. Or shall we remain silent when we see what unheard-of sacrilege is being committed in a holy place? When, under the Lutheran signboard, action is being taken against our confession, yes, against the whole Word of God, what do I say, against all shame and discipline? May the whole church hear what clean things are going on in the *Council*, how they flaunt Lutheranism and confessionalism and boldly trample Scripture and confession underfoot. That we and our congregation, under such circumstances, must regard Mr. Mechling as a wolf without sheep's clothing, and his congregation as an avowedly un-Lutheran one, with whom we can have no fellowship whatsoever, as long as they do not repent, is proof enough of the facts described above. What will the *Council* do now? Silence the matter to death, or look Mr. Mechling over the knuckles, as this should be done in a fair way? We shall see!

Lancaster, Ohio, May 1875.

E. W. Kähler.

To the ecclesiastical chronicle.

America.

**State schools.** A synod of Episcopalians from Long Island, held in Brooklyn, declared itself firmly against the public schools, as "unchristian," and recommended founding as many parochial schools as possible.

**A new hoax in pious attire.** For some days now the daily papers of our city have been carrying an advertisement emanating from the Second Presbyterian congregation, which, to their credit, publicizes the following mischief: "The ladies of the *Second Presbyterian Church* will meet on Thursday evening, May 6, in

The chapel of the church will host a "*Pound Party*". Everyone, if he wants to be admitted, must appear with a small package weighing just one pound. This package may contain anything, a pound of feathers or a pound of pebbles, but it must not weigh more or less than one pound. At the conclusion of the evening's entertainment, these pounds will be sold by auction for the great pleasure of those present and for the benefit of the church." This is roughly what the advertisement reads. At first one must really be astonished at the inexhaustible inventiveness of the people to combine the useful with the amusing, to appear generous, even for church purposes, and yet at the same time to indulge only in pleasure; but then one must certainly also be quite annoyed at this wretched swindling, which carries on its unholy business under sacred garb.-This "Pound-Wreathing", as we have just read, is said to have been quite productive in money and other pleasures. *What next!*

(Luth. Kz.)

**Mean Mockery of Holy Baptism by a Roman Priest.** As is well known, a few weeks ago the "German Roman Catholic Central Association" met in Cincinnati. On this occasion, of course, a banquet was held, at which there was no lack of "liberally served Rhine wine". Whether it was only due to the consumption of the latter that the mouth of an outstanding priest, Schwenninger, overflowed with that of which his heart was full? Answering a toast "about the future of the Catholic Church in America", "he seized" as the "*Cincinnati Volksblatt*" and after the same even the "*Katholischer Glaubensbote*" reported, an empty wine bottle, and let the 'sordid remainder' of it run over the honorable head of his neighbor Spaunhorst (the president of the assembly). He then said: "Since the church begins with baptism, I believe that I can do nothing better than to baptize this 'baby' of the church, our beloved President Spaunhorst, with wine, because he hates water with all the seriousness of a German. Since I know nothing about the future, I will keep my mouth shut about the future, and prefer to speak about the present of the church; and I will proceed along the path of the sheet metal that the previous speaker has trodden. If the Catholic Church is to endure here in America, it must have 'Pillars', and this amiable baby (pats Spaunhorst) is a worthy Pillar of the Church. However, he

does not have the donkey's jaws - there are no donkeys among us - but he does have the President's gavel in his hand, and with that he thunders away like Samson with the donkey's jaws." N. H. B.

**Testimony against Freemasonry.** Edmund Roynann, formerly Master of Keystone Lodge 639 of Chicago, is now crisscrossing the state of Illinois to warn against Freemasonry. "I am fighting," he recently declared before a large gathering at Crystal Lake, "I am fighting against Freemasonry because Freemasonry is waging dangerous, tireless war against JEsuM Christ."

**JEsuwider's cat music.** While the new "Illinois District" of our Synod held its first blessed sessions from May 19 on in the Evangelical Lutheran Zion Church in Chicago, the dear Synod members had the opportunity to get an idea of what our dear fellow believers of the said congregation have to experience every Sunday from their mischievous neighbors. Just opposite their church stands that large building, which is built in honor of the God of Jesus, and of whose laying of the foundation stone the "Lutheraner" (Year 29, page 159) reported. On May 23 (Trinity Sunday) was also the celebration of Holy Communion, which the pastors had long longed for. Before 9 o'clock the confessors were gathered, the bells were silent, the organ could be heard and the penitent believing hearts talked with the

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gracious God of the true Christians. But no sooner was the beautiful song of confession, "To thee alone, O Lord Jesus Christ! 2c. was intoned, when tones of a music penetrated the ear, which - especially in the approach and repetition cases - can soften stones, make people furious. As on almost every Sunday, a band of young uniformed musicians passed by with diligence, close to the open windows of the church, who, if not yet at the peak of the loud years, are nevertheless in the best striving towards it and are also otherwise well versed in stones and other instruments. They worship Saint (?) Patrick as their patron saint. Think of about 40-50 drummers and pipers and nothing but pipers and drummers - without the tumult, accompanied with appropriate vocal music according to natural arrangement! - Truly, if these Jesuits had only a little decency left, they would spare the inhabitants of the surrounding area with their horrible drumming and whistling, even if they had to make the heavy sacrifice of not disturbing the Lutheran service! But they are in the service of the adversary. Fortunately, the confession song was just enough for the gang to enter the gate after a short stop in front of it. After the confession, to the delight of all, the main service began in beautiful order. But no sooner had the festival preacher begun the introduction to the sermon than the same eerie sounds resounded again, to the horror of all the guests to whom this boys' game was new. Again they moved along the church until, as always, they disappeared a block away into the old dwelling and fell silent. The whole introduction to the sermon was outrageously disrupted. Under such circumstances, no one would have blamed the (foreign) preacher if he had paused and announced the Lutheran hymn to be sung: "Keep us, O Lord, by thy word, and prevent the murder of the pope and the Turk, who want to overthrow Jesus Christ, thy Son, from thy throne. Prove thy power, O Lord Jesus Christ, who art Lord of lords, protect thy poor Christianity, that it may praise thee for ever. God, Holy Spirit, worthy Comforter, give your people one mind on earth; stand by us in our last need, guide us into life out of death. Make their plot, O Lord, futile; let them strike the evil thing, and plunge them into the pit which they make thine for the Christians. So they will know that you, our Lord God, still live, and help your multitude mightily who rely on you. A precious song, which even now should be sung diligently in faith by all Lutherans. - These are the lamblike, persecuted JEsuwider. Thus they play to the Lutherans to dear and their God to the joy in unbloody way, if it does not go differently. God be the sun and shield of his Christianity!

**Union work.** In Chicago, too, a great (?) work has just been accomplished, namely the founding of an association that wants to be recognized and judged according to the "Constitution of the Central Association of the Christian Young Men's Association of the various Protestant churches of Chicago" adopted on May 10. Whether the "officials" also pay their dues to the young men is in itself irrelevant. - As early as April 25, they assembled at the home of Methodist Pastor Löber, who was chosen as secretary. Pastor Severinghaus, the strict (?) Lutheran, was elected chairman. Because, as one heard, there was still much room in the locale, it was decided "to invite all Protestant preachers of this city once again to be present, in order to do justice to all views in a free exchange of ideas." That may be called Weitherzigkett, which is a much worse disease than natural heart enlargement. What is this association and what is its purpose? According to § 1 it is: "The Central Association of the German-Protestant Young Men's Associations of Chicago. That therefore Methodists,

The fact that the Unitarians and Reformed form the main body is of course entirely in disorder; but that Swedenborgians, Universalists, Socinians (Unitarians), etc., can also belong to it, cannot be denied; for the former and the latter protest against the divine Scriptures, which cannot be broken, as Christ, who is the Truth Himself, says. They all protest: some strongly, others more strongly, the third most strongly. Why should the latter be excluded? They would make the best members of that "Protestant association. Section 9 only says: "The association can exclude members who are guilty of immoral behavior. More must not be allowed, it does not want to rhyme with "Christian". Misbelief, false doctrine, heresies must not be considered in such a Christian enterprise; dogmas must be completely excluded, a "Christian youth" told me. A motley fraternity, then, in which, for example, the Missourians are not recognized as "members" according to § 3, because they do not "join", these wicked people! Again they did not follow the invitation, again they did not want to play along, they must always be against the stream, in which one swims nevertheless gently and drinks, until one does not know any more that and how one showers. - "The purpose of the association" according to § 2 is: 1. "to strengthen the bond of the local associations more and more". That one has not thought here of "the bond of peace, by which unity in the spirit is to be diligently kept" (Ephes. 4, 3.), will be believed. There are, after all, other bands and ties, even loose ones. 2. "To promote the interest of the individual associations in belonging together to the great whole" (of all Adam's descendants?). "I don't know whether the creators of this great work had the 23rd chapter of the prophet Jeremiah in mind and used it as a basis: "A false prophet who has dreams always preaches dreams, but he who has my word preaches my word correctly. How do straw and wheat rhyme together? saith the Lord." You speak of "belonging together to the great whole". 3. to have a building effect on the local associations through consultation." The Babylonians have not yet forgotten how to build. But since the "foundation of the apostles and prophets" (Ephes. 2, 20.) is disregarded in this building, it is edifying to read Ezk. 13, 10. ff. and chap. 22, 28. 4. "To stand against antichristianity as a united power through this union." What the founders understand by "antichristianity" they have omitted to say; in any case, there is the well-known Babylonian clarity among them. If one wanted to say that they are confederates of "antichristianity" by their work driving, their easily astonished love would fall into convulsive indignation. Perhaps the president, Pastor Severinghaus, will give some clarification about this; he does so gladly, especially when the Missourians, the whole synod or only individual members of it are considered by him. - The officials of that association are the pastors: Severinghaus (member of the notorious General Synod), Vetter (Methodist), Löber (Methodist), Lamprecht (member of the Synod of the West - "Hartmann Synod"). A. W.

**The plight of deluded Adventists.** These enthusiasts famously expected the end of the world on April 19. From an account of the celebration and the end of that day we learn the following: "They had retired that evening to Svea Hall, at the corner of Wells and Superior streets in Chicago, and there remained unmolested. Long tables had been set up and on them the supposed last love feast had been served, consisting of mutton, fruit, red wine and unleavened bread. At

At the upper end of the hall, a peculiar sofa was set up, surrounded by evergreens and other leafy plants, and Thurman sat on this improvised throne. About 150 people, including many children, were present in the hall, the men sitting on the left, the women on Thurman's right. Within the empty space enclosed by the tables, washbasins and towels were set up for the washing of the feet, and this proceeded first, then people sat down to eat. However, the clock moved closer and closer to midnight, but there was no sign of the upcoming event. Anxious doubts, fearful uncertainty spoke from the faces of the waiting ones, and even Thurman began to become anxiously restless. When midnight approached, he stood up and addressed his followers, asking their forgiveness for having deceived them without his will. However, he could not bear this reproach and therefore took leave of them. Now followed a strangely agitated scene. Women

wringed their hands in bitter deception, strong men buried their faces helplessly, desperately in their hands. The abrupt transition from rapturous joy to terrible disappointment had a numbing and paralyzing effect. For a long time, the poor had focused their thoughts exclusively on this day, preparing with all their fervor for the event it was to bring them, and now the ground had been torn from under their feet, every foothold taken away. Thurman said another prayer and the blessing over the assembly, then he seemed to sink into a dull brooding, but around him everything wept and sobbed and the whole celebration was thoroughly disturbed. Many of those who had been deceived had very material reasons for lamenting the failure of their hopes; they had given away all their possessions, even their homes, in the firm confidence that the end of the world was imminent, and now they did not know where to lay their heads with their wives and children. An old white-haired man named Miller, who had given away his property worth over \$6000, asked a brother in faith, who had only given away his furniture, for permission to at least sleep on the floor in his house. In between, the children cried, the babies whimpered, the wives lamented, and finally they parted in the most depressed mood imaginable, and everyone sought shelter wherever he could find it, thinking with horror of the misery that the next days would bring." - How often have these enthusiasts been bitterly deceived, who thought they could predict the great day of the end of the world, despite the warning of the Lord! May everyone be warned by this against all the folly of brooding in the hidden secrets of the Holy Scriptures. Dear Christian, stick to your catechism! You have enough there, it will not deceive you. G.

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## Church consecration and introduction.

With God's help, my small branch congregation in Osnabrück, Clinton County, Illinois, succeeded in consecrating its newly built frame church with tower to the service of the Triune God on the second Sunday after Trinity last year. After the congregation had been served by me for several months and the parsonage had been completed, the Lord of the Harvest found a worker for this mission field in Pastor Julius Dunsing, and he was inaugurated by me on behalf of the honorable District President on the Feast of the Epiphany in the midst of his congregation. O. Katthain.

Address: Rsv. ^ul. vuns!n\$,

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Oollins k. O., Olintoll 60th, III. -

## Mission Feast.

On the third Sunday uach Trinitatis, the congregation of Mr. Pastor Schumm near Willshire, Van Wert County, Ohio, celebrated its first mission feast in fellowship with my two congregations. I preached in the morning, Mr. Rev. Schumm in the afternoon. The Collecte was K67.10, of which \$50.00 is to be used for Gentile, the rest for inner mission. G. Grüber.

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## Notice to admit new students to Concordia - Collegium at Fort Wayne for the 1875 - 76 school year.

Wednesday, September 1, God willing, a new school year will begin. Parents, pastors and guardians who intend to send boys to the institution are asked to notify the undersigned as soon as possible. This is all the more necessary because, due to the limited space in the institution, for the expansion of which nothing has yet been done, pupils arriving too late or unannounced may not be able to be accommodated at all.

The conditions of the recording are as follows:

1. a written certificate about the moral character and school knowledge of the person to be admitted, if possible from the pastor or teacher whose school the boy has attended. This certificate must be sent with the application.

For admission to Sexta, the elementary knowledge of a good community school is necessary. Since we often receive quite immature students who are unable to solve the tasks of the Sexta even in the second year, and since the large number of students in this class (over 60) makes it extremely difficult to provide satisfactory instruction, even for students who are "evenly prepared". Since the large number of students in this class (over 60) makes it extremely difficult to provide satisfactory instruction, we consider it our duty to state that such immature students may have to be sent back, especially in view of the limited space available. - For admission to Quinta, a secure knowledge of all regular declensions and conjugations in Latin is necessary, as well as some practice in translating simple sentences into Latin; in German and English, security in reading and spelling the most common words.

Each student must be provided with a suitcase, necessary body and bed linen, pillow, quilt, woolen blanket and towels (everything, where possible, marked with the name). Mattress (\$2.75), chair (75 cts.), lamp, oil jug, sink are probably best bought here.

4. the annual cost is for a student, as

follows:

Board and lodging per quarter	from 10 weeks	\$15.00
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Heating and lighting	per Year	\$10.00
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Doctor and medicines (allopathic or homoeo-

pathic)      \$ 2.50

Student Library    \$ 1.00

The boarding fee is paid quarterly, all other fees are paid in advance at the beginning of the school year for the entire year and are to be sent directly to Dr. Dümmling. Pupils whose parents are not members of the Synod pay \$20.00 per quarter for board. All students who do not intend to study theology must pay tuition in quarterly installments according to the Synod's resolution \$100.00; however, the Synod has allowed a reduction in certain cases. The students of the lower classes are not to administer their money themselves, but through one of the professors.

On behalf of the supervisory authority and the teaching staff C. J. Otto Hanser, Director.

Note. In case of emergency, we would like to try to accommodate boys who arrive here and are not ready for Sexta, for cheap board money in our community here, until they become ready for college by attending our good community schools.

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## Calendar.

I ask you to notify me as soon as possible of any changes of addresses, unless they are already included in the "Lutheraner" or in the "Synodalberichte! The same applies to all new addresses and to every justified wish that could be raised and observed concerning our calendar. Every hint is welcome. J. C. W. Lindemann.

## The Evangelical Lutheran Synodal Conference

### from North - America

Will assemble, God willing, at the church of the Rev. Bro. Wyneken on the west side at Cleveland, Ohio, on Wednesday, July 14.

In accordance with § 2 of the ancillary provisions of the Constitution (cf. Report of 1874, p. 46), the synods concerned are hereby requested to send a list of the elected delegates to the ku8tor loci without delay.

T. Johannes Große, Secretary.

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All delegates and guests who wish to attend this year's Synodal Conference are hereby requested to notify the undersigned of this no later than July 3. Those who fail to do so must be assumed not to desire free lodging within our congregation.

Arrivals may proceed from the Union Depot to Superior Street, take the Pearl Street Cars (West Side, not Detroit Street Cars) there, at Loraine Street

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and walk to the nearby Jersey Street. Immediately behind our church is our school building, from which guests are led to their lodgings.

Whoever arrives here with the Atlantic "L Great Western Bahn, please let me know in particular, together with the train with which he intends to arrive.

H. Wyneken.

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## Message concerning the trip to the Synodal Conference.

Through the efforts of Mr. I. H. Welcher here, the following price reductions have been granted by the relevant railroad companies:

1. on the Lake Shore and Michigan Southern Rail Road: from Chicago to Cleveland and back 814.00

from Toledo to Cleveland and back 8 5.00

Tickets available in Chicago and Toledo at the depot. All who board at the intermediate stations and pay full fare get a ticket back here at 1 cent per mile. The same is true for the Buffalo to Cleveland route.

2. on the Cleveland, Columbus, Cincinnati and Indianapolis Rail Roadr 'All who pay full fare to Cleveland will receive a ticket back here, charged at 1 cent per mile. H. Wyneken.

## Northwest District Assembly.

The Northwestern District of the Synod of Missouri, Ohio and other states will hold its meetings this year from the 7th to the 13th of July in the congregation of Pastor C. Strafen at Watertown, Wisconsin. Standing members as well as guests, who intend to attend the synod and wish free lodging, are requested by the pastor to notify him at least 11 days before the synod convenes.

3- H. P. Partenfelder.

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For the return trip from the synod, the Northwestern railroad will waive two-thirds of the fare, and the Chicago-Milwaukee-St. Paul railroad will waive four-fifths. C. Penalties.

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## To the message.

In accordance with the order received, the undersigned hereby brings to your attention that at Evansville, Ind. during the days of May 25 to 28 of this year, the "South Indian" District Conference of the Ohio Synod and the Southwest Indiana District Conference of the Missouri Synod have entered into a Conference Union, which shall henceforth be known as the "South Indiana Concordia Conference". E. Sitzmann.

## For your kind attention.

All those who intend to attend the General Teachers' Conference in Milwaukee are hereby requested to notify Teachers' I'.

814 L'ontouire 8tr.,

or 6th Kasi-lin,

915 North 8tr, ^lil vaulroo, "Wis. display. H. Nehring.

## Conference - Display.

The annual conference of the teachers of St. Louis and vicinity will be held at the home of Mr. Wente at Cape Girardeau, Missouri, from the 14th to the 16th of July. - It will be possible to depart from St. Louis by steamboat on both the 12th and 13th of July. The fare is 81.50 for the outward trip and the same for the return trip. H. Erck.

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Received in the Aaffe of the Western District:

To the synod treasury: from the communion treasury of St. Paul's congregation of the Rev. Crämer in Bremer County, Iowa, 813.70. From Past. Döderlein's Gem. in Chicago 89.00. Past. Roeder's Gem. in Arlington Heights, Ill., 815.00. Past. Muller in Kankakee, Ill., 84.00. F. L. White by Past. Great in Oak Park, Ill., 85.00. Past. Heinemann's Gem. in Neu-Gehlenbeck, Ill., \$11.50. Past. Nützel's Gem. in West Ely, Mo., \$85.35. Past. Hunziker's Gem. in Dissen, Mo., \$86.90. H. Puntmann there 81.00. By Past. Ruhland in Planitz, Saxony, 85.00. Past. Leßmann's Gem. in Sherrills Mount, Iowa, 89.00. Past. Modinger's Gem. in New Orleans 825.00. Of Past. Gräbner's Gem. in St. Charles, Mo. 818.25. Past. Köstering's Gem. in Altenburg, Mo., 825.00. N. F. in Frohna, Mo., 85.00. Past. Mießler's parish in Palmyra, Mo., 86.50. From Past. Lehmann's Gem. in New Wells, Mo., 810.10. Prof. Crämer's Gem. in Minertown, Mo., 89.25. Past. Matuschka's Gem. in Neu-Melle, Mo., 811.60. Past. Michels Gem. in Gasconade County, Mo., 83.00. By Past. Biltz's Gem. in Concordia, Mo., 820.00. Past. Extinguisher's Gem. in Iowa County, Iowa, 85.08. By same of 9k. N. there, 85.00. From the Drneinigkeit's District in St. Louis, 823.05. From the Gem. in Des Peres, Mo., 87.70. Collecte from Past. Brammers Gem. at Lowden, Iowa, 89.00. From Past. Janzow's Gem. at Farley, Mo., 83.40. Past. Eirich's Gem. at Minden, Ill, 830.80. Chr. Krieger and wife at Baltimore 83.00. Past. Schwensens Gem. in Neu-Bielefeld, Mo., 816.55. Collecte of Past. Scholz's Gem. in Holt County, Mo,

82.80. From Ch. A. Walter in Delavan, Ill, 86.00. N. N. from St. Louis 810.00. From the Zion District there 820.00. From the pastors: Hunziker 82.10, F. W. Lange and Weseloh 85.00 each, Mertens, Brck, Lohr, Michels, Gräbner, I. G. F. Nützel, Löschen, Oetjen, Ströhlehn, Brohm, Kretzmann, Niemann, F. Walther 82.00 each. Teacher Krenning 82.00.

.Aur Synodal Mission Fund: from E. Lange in Weimar, Texas, 82 Cts. Past. Lehmann's Gem. in New Wells, Mo., 86.25. From Trinity District in St. Louis, 26 Cts. From C. R. at Belleville, Ill, 85.00.

For the Chinese mission: From C. R. in Belle-ville, Ill, 82.00.

To the building fund: by Past. Polacks Gem. in Cape Girardeau, Mo., 826.50. G. S. there 81.00. H. Jensenberg by Past. Heinemann in New Geblenbeck, Ill, 85.00. Past. Hunziker's Filialgemeinde in Sudheim, Mo., 818.50. By himself 81.50. Past. Nachtigall's Immanuel's Gem. at Waterloo, Ill, 84.50. From the Gem. at Dwight, Ill, by Fr. Groll 824.25. Thanksgiving offering of Jakob Theis to Cypress Creek, Texas, 88.00. From Past. Lange's Gem. in Cooper County, Mo. by 853.00. by Past. Köstering's Gem. in Frohna and Altenburg, Mo., 3rd dispatch, 8225.00. From Past. Wesche's Gem. at Humboldt, Kansas, 86.20. Whose branch congregation at Owl Creek, Kansas, 83.15. H. Stüwe by Past. Lohr at Clarinda, Iowa, 815.00. Rev. Brandt's Gem. at Baden, Mo. 85.00. Rev. Lehmann's Gem. in New Wells, Mo., 811.00. N. N. by Past. Bergt's Gem. in Paitz-dorf, Mo., 810.00. Past. Weseloh's Gem. in Gasconade County, Mo., 83.00. by himself 84.00. by Past. Meyers Gem. in Leavenworth, Kansas, 832.25. N. N. by Past. Sapper in South St. Louis 817.00. by Past. Mießler's Gem. in Cole Camp, Mo. 81.00. Past. Drmetrius' Gem. in Perryville, Mo., 830.00. Past. Fackler's Gem. in Columbia Bottom, Mo., 89.00. Rev. Kanning and his Gem. in Warfield Township, Iowa, 816.00. Past. Wille's Gem. in Lafayette County, Mo., 819.00. Of some members from Past. Wyneken's Gem. at Fort Smith, Ark, 825.00. collecte from Past. Scholz's Gem. in Holt County, Mo., 83.10. From Grünwald by Past. Johanne- in Pekin, Ill, 82.00. Joh. Pörich by Past. Lüker in Dickinson County, Kansas, 85.00.

For Past. Brunn-Anstalt: From Past. Mertens at Fort Dodge, Iowa, 84.00. C. R. at Belleville, Ill, 82.00.

On the Hermannsburg Mission: From Fehrer through Past. Weseloh in Gasconade County, Mo., 81.00. From Chr. Krieger and wife in Baltimore 82.00.

To the seminary household in St. Louis: From Past. Leßmann's congregation at Sherrills Mount, Iowa, Collecte 811.70. From Past. Mießler's Gem. in Cole Camp, Mo., 84.50. Past. Kretzmann's gcm. in Cape Girardeau County, Wo., 87.00.

For poor students: From the Zion District in St. Louis 86.00. From M. S. there 85.00.

For the needy in northwest I. Iowa: from L. N. in Bellville, Ill, 83.00. Home. Dankrs by Past. Scholz in Holt County, Mo., 85.00.

St. Louis, June 21, 1875, E. Roschke, Cassirer.

#### Received in the Treasury of the Illinois - District: (Closing.)

To the seminary budget in St. Louis: Through Past. W. Vomhof of the Mount Carroll congregation 810.00. By Rev. A. Trautmann of the congregation in Lyonsville 812.75. By Rev. F. W. Pennekamp in Bremen WeddingS-Collerte at Louis Gremmel 83.65. (Summa 826.40.)

For poor students in St. Louis: Through Past. Engelbrecht in Chicago from Mrs. Köritz as a thank offering for a happy recovery from childbed 85.00. By Rev. Dör- mann in Yorkville from his congregation 87.50 and from the Women's Association 85.00. By Past. H. Wunder in Chicago from M. Bernhardt 81.50. By Past. I. Holiday in Aurora as a thank offering by Marie Muschler 82.00. (Summa 821.00.)

For college maintenance in St. Louis: By Past. E. Riede! in Homewood, communion collections of his congregation 814.00.

For poor seminarians inAddison: Through Past. E. G. W. Bruegmann in Roselle Station, wedding'collccte at Wm. Tyler 814.00. Through Past. W. Hallerbrg from the mission fund of the Gem. in Quincy 85.00. By Teacher I. Brase in Bloomington Wedding - Collecte at Heinr. Wartens 89.00. By Past. R. Lange's church in Chirago for W. Gierke 815.00. (Summa 843.00.)

On the emigrant mission: By Past. I. Strikter in Proviso, Collecte of his congregation on the first day of Pentecost, 814.25. By the same Collecte of the congregation in Lyons on the ith day of Pentecost 8'6.25. By Past. E. Riede! in Homewood Collecte bet the wedding of Eiskamp 815.45. By Past. E. Hieber from his Gem. at Mattcson 82.60. (Summa 838.55.)

For Past. Brunn's institution: By Past. E. HieberS Gem. at Matteson 86.60.

For the congregation in Memphis: Through Pastor H. Schmidt from the poor fund of the congregation in Schaumburg 8'15.00.

For the congregation in Topeka, Kansas: Through Past. H. Schmidt from the poor fund of the congregation in Schanmburg 815.00.

For Past. L. Traub: By Rev. Bruegmann in Roselle Station, Pentecostal Collecte of his Gcm., 810.00. By Rev. C. F. Liebe of his Gem. in Wine Hill 814.40. By Rev. I. M. Hahn of his congreg. in Staunten 810.00. By Rev. H. F. Frückenicht 81.00. By Past. W. Bartling in Chicago from his Gem. 810.00, from individual members 83.00. By Past. H. Wunder of sciner Gem. in Chicago 8'28.00. By Past. N. Lange's Gem. in Chicago 825.00. (Summa 8101.40.)

For the Deaf and Dumb Institution near Detroit: By Past. Nuoffer in Eagle Lake by Heinr. Ohlendorf 85.00.

For the Hospital in St. Louis: Through Pastor Dörmann in Yorkvillr, Thank Offering by N. N., 85.00.

To the orphanage near St. Louis: By Past. I. Ä. Streckfuß in Okawville by Mrs. A. HöhlS as a thank offering for recovery from illness 8'5.00 and by Mrs. Heinr. Jakobs as a thank offering for happy delivery 8'3.00. (Summa 8'8-00.)

Addison, Ill, May 29, 1875, H. Bartling, neuter.

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#### Received in the Northern and Northwestern District treasury:

(Conclusion.)

On the emigrant mission in Baltimore: Collected at the wedding of the Past. Rrhwinkel 45.25.

To the synodical treasury: From Past. Löbrr's St. Stephen's congreg. in Milwaukee 435.05. From Trinity's congreg. in Town Herman, Wis. 410.31. Don Past. G. Markworth 41.00. Whose congreg. in Wyandotte 47.60. Of ImmanuelS congreg. in Milwaukee '416.15. Of TrinityS congreg. there 439.76. Past. I. W. Friedrich's St. John's congregation 425.40. Its Trinity congregation 411.54. Pon Past. Strasens Gem. in Watertown 4-30.67. Past. Lauritzen's St. John's comm. in New London 41.54. Whose Trinity comm. in Bear Creek 43.60. Whose Immanurls comm. in Maple Creek 41.20. Whose St. John's comm. in New London 45.46. Past. Koch's comm. in Grand Rapids, Mich. 421.90. Past. O. Schmidt's Gem. in Town Ehester 48.75. Past. Nohrlack 42.00. whose Gem. in Reedsburgh 46.00. Past. E. G. C. Markworth's Gem. on Fre- mont Road 41.45, on Rat River 41.30, in Caledonia (2 collects) 46.75. Past. Hörnicke 41.00. of whose comm. 46.38. Past. Rehwinkel's Gem. in Jenny 42.25. Past. Grothe's Gem. in Town Lowell 411.75. Past. Werfelmannn's Gem. in Milwaukee 44.00. Past. Sievers' Gem. in Frankenlnt 420.90. Rev. Schumann's Gem. in Freistadt 428.59. Rev. Schaass Gem. in Lewiston 413.50. Of Past. Stechers Gem. in Nantoul 47.00. Past. G. E. AhnrrS Gem. in Nicolett 46.00. Past. Partenfclders Gem. in Bay City 411.00. By Past. F. A. Ahners Gem. in Frankrntröst 49.50. Past. Hahn's Gem. at Sebewaing



410.10. Fr. Leyrer 25 Cts. Kindtauf- Collecte bei A. Werschke 43.00. Desgl. bei F. Uhl 41.00. From Past. Hügli's Gem. in Detroit 424.40. Past. Rolf's Gem. in St. Paul 413.80. G. Mohr 41.00. Past. Hattstädt 42.00. Dessen's Gem. in Monroe 416.85. Past. Wcsemann's Gem. in Grafton 44.42. Past. Wambsganß's gem. in Adell 422.55. Past. Molls Gem. in Detroit 421.05. Past. Rathjens Gem. in Mayville 47.13. Past. A. E. Winter 41.70. whose Gem. 44.30. Past. Keller's Trinity Gem. 43.58. whose St. John's Gem. 42.47. past. Horst 25 cts. Dessen Gem. an Hay Creek 44.15. Past. A. Ch. Bauer 41.00. Past. W. Friedrich's Gem. at Waconia 46.00. Past. Schulze's Gem. in Courtland 414.00. Don Past. Huddloff 41.50. whose Gem. 414.00. baptismal collect at Krenz 44.50. Easter collect of Gem. in Franknmuth 431.60. Past. Clöters Gem. in Aston 413.35. Past. Partenselder's Gem. in Bay City 420.00. Rev. Strasen's Gem. in Watertown 426.40. Past. Präger's St. Peter's parish in Granville 47.34, of G. Buettner in Town Milwaukee 42.50, of several others 40 Cts. Coiner 43.1X). Pastor Keller's Trinity Gem. 43.57. whose St. John's Gem. 42.73. past. Witte's congreg. easter coll. 43.00, Pentecost coll. 43.50. Past. Hoffmann's Gem. in Plymouth 49.50, in Sheboygan Falls 45.73. Past. Koch's Gem. in Grand Rapids, Mich. 415.04. Past. Schaaf's Gem. in Lewiston 413.00. Past. Sie- vers' Gem. in Frankcnlust, Pentecost Collectc, 423.59. Rev. C. Seuels lte Immanuels Gem. 472.00, 2nd Jmm. Gem. 413.00. Rev. Werfelmann's Gem. in Milwaukee, Pentecost Collectctc 45.10.

To the Synodal - Building Fund: Don Past. Rohrlacks Gem., 2te Sendung, 442.00. From Past. G. Markworth 42.50. Joh. Nevermann 41.00. Chr. Marquardt 50 Cts. Teacher Walt 42.50. Past. Prägers St. Petri-Grm. 412.25. Past. Spehr's Gem. in Sheboygan, 2nd sending 421.30, 3rd sending. 418.50. Past. I. Friedrich's St. John's Gem. 416.80. Past. Koch's congreg. in Grand Rapids, Mich. 4257.00. From the Young Men's Association there 410.00. From Past. E. G. C. Markworth's congreg. on Fremont Road 42.00. From Past. Dicke 45.00. whose Gem. in Belle Plaine 46.55. Past. Sievers' Gem. at Frankenlust 43.25. Past. Schumann's Gem. in Freistadt 4127.00. Past. 'Krauß' Gem. in Cedarburgh 430.00. Of the Gem. in Frankenmuch 4150.00. Past. Hoffman' 41.00. whose Gem. in Plymouth 444.00. Taus-Lollrcte at F. Saurrbier's in St. Joseph, Mich. 45.75. don Past. Roesch and his St. Peter's Gem. in Granville 46.00. Of Past. Wesemann's Gem. in Grafton 420.00. Past. Wambsganß' congregation in Adell, 2nd mission, 464.00. Past. K. L. Moll's Gem. in Detroit 432.69. Past. Börneke 42.03. whose 3 congregations 417.37. Past. H. I. Müller 41.00. Whose Gem. in Willow Creek 42.30. Past. A. E. Winter's congregation, 3rd Sendg. 415.00. Past. Keller's St. John's comm. 47.75. C. Fink 45.00. F. Thirfeld 41.00. Aug. Fink 45.00. Don some members from Past. Daib's Gem. in Oshkosh 415.00. F. Wille and A. Plötz for 2 shares 450.00. Past. Plehn's Gem. in Chip- pewa Falls 410.53, in Dutch Srttlement 44.60. Mrs. L. Dumke 25 Lts. D. Krenz, I. Rheingans 41.00 each, Past. Stut's Gem. 410.00. Past. Ruffs Gem. in St. Clair 410.66. Mrs. Husel 45.00. Past. Wuggazcr's Gem. in Big Rapids, 2nd Sen- thin, 412.00. Past. Dicke's Gem. 43.70. Past. C. Mark- worch's Gem. in Manteufel 45.00. Past. Huddloff 410.00. Fr. Kran, 42.00. Georg Schmidt, C. Ruphel each 41.00. Past. A. Ch. Bauer's Gem. at Tandy Creek 47.50, at Swan Creek 43.40. Past. Strasen's Gem. at Watertown 437.75. Past. Hoffmann's Gem. at Sheboygan Falls 420.75. Past. Clöter's gem. in Aston 41.25. Past. Müller's gem. in Lake Crystal 42.35. Friedrike Schwarz's gem. in Granville 42.00. Past. Rösch and his gem. at East Granville 45.00. Past. Koch's Gem. at Grand Rapids, Mich. subsequently 47.00. Past. E. G. C. Markworth's Gem. at Weyauwcga 410.00. From Frankcnlust by I. G. Wein, I. G. Schwab and N. N. each 45.00. By Past. Hattstädt by G. Matches 42.00. By Past. F. A. Ahners Gem. in Trostville, Mich. 430.00.

Milwaukee, May 25, 1875. E. Eißfeldt, Cassirer.

For poor students received by pastor Achenbach at Venedy, Ill, from Mr. W. Hülskötter 410.00. Don Mrs. N. N. 412.00. By pastor Wünsch of his congregation at Dwight, Ill, 416.00. By pastor Hritmueller of his congregation at drr Cltsty, Ind, 46.10. C. F. W. Walther.

For poor students I received through Mr. Pastor C. G. Schuricht: collected on Mr. Knecht's wedding, 44.71, from the women's association of his congregation 46.45, together 411.06.

St. Louis, June 24, '75, E. F. W. M eicr, Allg. Cassirer.

#### For the Lutheran orphanage zum Kindlein JEsu near St. Louis

received since May 7: From Mrs. Strübing b dresses, 2 girls' pants, 1 shirt. Mr. Goettler 14 boys' hats. From the Young Women's Association of the Trinity District in St. Louis 442.35. From the Immanuel District there through I. Heinz ? From the Trinity District through A. Ahner 50 Cts, through C. Brockmeyer 10.10, through F. W. Heinig 2.10. From the Zion District through Mr. Dickmeyrr 17.45. From the Concordia District through teacher Körner 2.75. From Friedr. Holschen in the Immanuels District 5.00. From an unnamed person through Past. Bünger 10.00. From an unnamed person in Past. Schwensens Gemeinde 5.00. Don A. I. Hallstrom stuff for 18 pairs of leggings and 20 girls' dresses along with 4 aprons, which garments were all made by the worthy women Trimm and Bange. Don Mr. Krannagel through Past. Brauer 2.00. From the Concordia-Distr. by Stud. Böttcher 5.25. Wedding-Collecte bel Hrn. Brede in Collinsville by Lehrer Jung 6.07. From H. Pritzlaff in Milwaukee 11.20. Ueberschuß der Schulfest-Committee des Drei- einigk.-Distr. in St. Louis 1.00. From I. Böge in Venedy, Ill, 5.00. W. Hülskötter there 10.00. Dom werthen Frauenverein in Past. Love'S congregation in Randolph County, Ill, 12.00. Thanksgiving offering by Joh. Thies in Cypress Creek, TeraS, 2.00. By Mrs. Auf der Heide in Minerstown, Mo., 1.00. Ad. Vollrath scn. by Past. Knies 1.00. Dankovfer from Mrs. Rodefeld in Bremen bet St. Louis 3.00. By PaK Kanning wedding collecte at Mr. Joh. Kahns in Warfield, Iowa, 13.50. From Concordia District in St. Louis by Stud. Bottger 13.75, by teacher Körner 2.00. From the Dreieinigk. district there by F. W. Heinig '1.80. Don school children of Mr. Pastor Braun in Houston, Texas, 4.60. From the Immanuels-Distr. in St. Louis by Mr. Springmeyer 6.05.

Many thanks to the kind donors!

I. M. Estel, Cassirer.

For the Lutheran Orphanage and "Deaf and Dumb" Institution at NorriS Station, Wayne County, Michigan, the following gifts have been received since the month of October 1874:

From H. Braunrük in Chicago, cost money, 46.00. Fr. Klage in Winona, desgl. 10.00. H. Neinwald 5.00. From the Women's Association in Past. Hiller's congreg. in Pomeroy, O., 10.00. From "some members of the congregation" there 4.00. By Past. Sauer in Dudleytown, Ind, 5.15. Collecte at Thanksgiving in Roseville, Mich, 37.13. By N. N. in Roseville 5.00. Desgl. 1.00. Collecte at Thanksgiving in Frazer, Mich, 27.13. Collected by Mr. Deinzer from Mr. Maurer 10.00. Collected by Collector Bergcr: in drr parish at Amelith: from Fritz Burlte 1.00, Dollkopf 0.50, Georg Frank 1.00, L.Haag, Andr. Hammerbachrr each 2.00, Johann Dott, L^ Kirchhofs, M. Kraunzlein, M. Kraus each 1.00, F. Krausen 0.50, H. Langlath 1.00, Georg Luty 0.50, Joh. McDott 1.00, Fritz Müller, Matth. Neichard each 0.75, H. Bünger, A. Schmidt each 1.00, Joh. Dott 0.25, Mich. Schröppel, Joh. Schnell, Mich. Stephan each 1.00, Georg Weber 0.25, Joh. Becker 2.00, Joh. Kloher 0.35, Fr. Augustin 1.00, Mrs. Schmidt, Marie Schmidt each 0.25, Anna Förster, Mich. Krauß, O. L. Kloher, A. Quasch each 0.50. Collectirt in Saginaw City by Mr. Ehrhardt and teacher Grauer each 1.00. Collectirt in Dearborn: by Hermann Keuth 2.00, Joh. Vogt 3.00, F. Dicterich 2.00, W. Hebestreit 1.00, H. Thiel, Chr. Thiel each 0.50, G. Hebestreit, I. Hebestreit, L. Nechlin, W. Wölke each 1.00, I. Lange, H. Fritz each 0.50, L. Krüger 0.25, C. Perjanski, H. Schmideknecht, H. Schönschäck each 0.50, Past. Lange 2.00. Collected at Martin Hammel's aoldncr wedding 6.20. By teacher Riede! as thank offering for happy delivery 5.00. By Peter Steinhagen in Detroit 0.50. Collected by Collector Bergcr: by Haltinner 2.00, Wilh. Behmer in Norris 4'6.25, Frank Behmer 4.00, by Deinzer as contribution 10.00, Knopf 5.00, Römer 3.00, Scheeler 5.00, Casch 6.00. In Waldenburg collectirt : by C. Püugel, G. Reh each 2.00, C. Schulz 1.00, Fr. Fink 1.50, F. Becker, I. F. Großer, M. Pump each 0.50, A. Weber, F. Kraatz, H. Westendors each 1.00, C. Poorth 0.50, L. Kath 1.25, H. Küchenmeister, F. Oehler, G. Küchenmeister each 1.00, Chr. Uplrger 1.50, Fr. Hebel, I. Rube each 0.50, I. Pingel 1.00, G. Schott 2.00, H. Harder, H. Heidenreich each 0.50, Chr. Saß, Joach. Matthers each 0.75, John Zander 1.00, Ludw. Pöhl 0.50, John Schock 2'50, Gottl. Peters, F. Jaßmund each 1.00, Gottl. Klokow 1.50, John Klokow, Jul.Poßner

each 1.00, Fz.Fechel 0.25, Fr. Grnz 1.00, Aug. Stern 0.50, Ludw. Krieger 1.00, John Schaff 0.50, Karl Schade 1.00, Wilh. Meitz 0.50, Ambrosius Lyer 0.25, W. Liebig, Joh. Chr. Klokow, H. Lobzien, L. Stier, H. Liebig each 0.50, A. Eckhardt 1.00, Joachim HarmS, Joachim Krüger each 0.50, Louis Kruth 1.00, H. Ziwiesso, John Stark each 0.50, C. Weißkirch 0.65, Joh. Stark, Peter Luchmann each 0.50, Chr. Engelbrecht, Heinr. Benzin, Joh. Engelbrcht each 1.00, Chr. Albert 0.50, H. Bacho 0.75, Joachim Range 0.25, Joh. Peters 1.00, Fr. Küchenmeister 0.50, H. Engel- brecht 1.00, John Roos 0.25, John Wendt 0.50, Joh. Benzin 1.00, Joh. Range, C. Schwartz each 0.50, Aug. Poßnrr 1.00, C. Kluge 0.50, H. Stier 1.00, L. Hammann 0.50, Fr. Devantier, Joach. Sommer, Aug. Kade each 1.00, Aug. Böhm 2.00, Wilh. Fiebelkorn, Fr. Fiebelkorn each 0.50, Wilh. Glöde 1.00, Fr. Pingel 0.25, Joh. Morris 0.10, Joh. Trßien 1.00, Fr. Zinz, Joachim Bredow each 0.50, Franz Duckwitz 1.00, Gustav Streßmann 0.50, Joh. Pingel, Wilh. Jaßmund each 1.00. At the wedding of Mr. Pager in Past. Arendts Gem. collected 3.65. By Mr. Walz of Gottl. Siegle u. Ferd. Pfefferkorn 2.00 each, Tapert <L Comp. 5.00. Collecte for the deaf-mute G. Gatzke 10.00. Kostgeld from Leonhardt Schmidt in Chicago 18.00. From Mart. Keck desgl. 29.M. Joh. Trrso in Pomeroy, O., desgl. 20.00. By Rev. Althoff in Menomonee, Wis. of three churches 6.17. By Mrs. Rev. Dörfler in Bridgewater 2.00. Cost money from H. Engel- brecht 10.00. From Chr. Kühn desgl. 25.00. By Teacher Nüch- terlein wedding collecte in Frankenmuth 21.00. By F. Buschmann of K. 10.00. By Teacher Nüchterlein, wedding collecte at Martin Hagenauer 13.25. By Past. Quer. 3.45. By Mr. Joh. Hagen 3.95. By Kassirer Eißfeldt 78.11. By Collector Brrger in Detroit collectirt: by L. Herbst 3.00, G. Huser, K. Klinge each 5.00, M. Sichert 2.W. Coll. in Norris by H. Lingemann 25.00. Coll. in St. Clair: by P. Ries 1.00, G. F. Ruff 2.00, Fr. Meier 0.50, Mrs. Schöpfclmann 0.25, B. Stein 1.00, M. Schwarz, I. Schwarz, Mrs. Zink each 0.50, F.

Stein 1.00, Mich. Scheiricker 0.50, B. Seuls 0.35, Fr. Lindemann 1.00, Friederike Beckmann 0.50, Joh. Feldmeier 0.15, Mich. Niemeier 0.50, Rosine Straus 1.00, Karl Schröder, Chr. Straus and wife each 0.50, Marie Jäger 0.75, Jakob Otter 5.00, Georg Balster, John B. Folkers each 1.00, W. Boost, Karl Byselens each 0.50, M. Keller, M. Bachmann each 1.00, M. Eber 0.50, B. Eber 1.00, M. R. Hubel 0.50, Benjamin Metsenbach 1.00, H. Wigand 0.50, M. Dold 0.25, Meisenbach Jr. 1.00, Georg Landfield 0.50, John Altnger, Georg Kraus each 1.00, John Braun 0.50, Matth. Weiser, Mich. Stein, Wilh. Stein, H. Wolf, John Knugemann, Kasp. Spiegelberger each 1.00, H. Hildesheim 0.25, Wilhelmine Brank 0.60, Frau Eisen 1.00, Klinger 0.10, Anna Husel 0.50, C. Kluge 0.75. By Collector Berger in Past. Lohrmanns Gem. collected: from C. Lohrmann 2.00, John Bauer 1.00, Ludwig Froh, Fr. Schmitt each 0.50, H. Brandt, H. Kriese each 1.00, John Lewerenz 0.75, Joachim Frost, Sophie Frost each 0.50, Johann Zölk 1.00, Joh. Hagen 0.50, Theod. Zühlke, W. Zühlke each 0.25, Joh. Granzow, Joh. Ballhorn, Joh. Jäger, Fr. Gierke, W. Faß each 0.50, I. Stier 1.00, Fr. Tiedemann, I. Müller each 0.50, Chr. Fuchs 1.00, Fr. Döngel 0.50, Fr. Erke 1.00, C. Feschler, Gotlft. Kiecken each 0.50, Ehr.Fritsch 2.00, Aug. Bagel 1.00, Chr. Stechow, Joachim Rrwold each 0.50, John Schröder, John Wiers each 1.00, Joh. Hirt 0.20. By Loll. Berger in Jackson, Mich. collected : by Dettmann & Weber 1.00, Joh. Herr, Chr. Cherier each 0.50, John Bader, M. Landwalld, Ebr. Schmidt each 1.00, C. Jack- dorfer 0.50, H. Simons 1.00, Fr. Sauer 1.50, H. B. Robinson, E. Gotha each 2.00, John H. Walz, Chr. Schnell, I. Eaton each 0.50, I. Malaron, A. Sabrosski, Chr. Nende, E. Kreid, Eh. Hower each 1.00, C. Neide, Gottschling each 0.50, G. Zöllner 1.00, G. Möller 0.50, E. Henderson 0.25, G. Horstmann 0.50, G. Jäger, M. Sturtmann each 0.25, E. Delles 1.25, A. Dallege 0.50, Gottl. Fry 1.00, W. Nlnoly 0.50, Jak. Ottmer 1.00, Mich. Wunderlich, H. G. Nesley 0.50 each, Ch. Huppard 1.00, I. C. Delles 2.00, L. Müller 1.00, K. Scheeley 0.75, Mrs. Straut 0.25, Moses Schmidt, G. Fleischer each 1.00, W. Schumacher 0.50, A. Gumirit 1.00, F. H. Keimers 0.25, W. Halm 2.00, Gottl. Boole, I. Fuchs each 0.50, H. Gotham 1.00, G. Müller 0.50, E. Bärtig 1.00.

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(To be continued.)

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The following gifts of love for Mr. H. Dose of Davenport, Iowa, who was killed in a railroad accident, have been received so far: By Messrs. Pastors: Reistnger at Danville, Ill, 85.00; Sweet at Melvtn, Ill, 2.00; Nightingale at Waterloo, Ill, 12.40; Hunziker at Biehle, Mo., 5.00; Strikter at Proviso, Ill, 8.15; Schwensen at Bielefeld, Mon, 12.75; Sapper, South St. Louis, Mo., 4.45; Schaller in Ntd Bud, Ill., 6.50; Flachsart in Pilot Knob, Mo., 2.20; Sieving in Lincoln, Mo., 5.00; Eirich in Minden, Ill., 6.85; Beck in St. Louis, Mo, 2.50; Vomhof at Mount Carroll, Ill., 12.22; Biltz at Concordia, Mo., 6.40; Bock at House's Springs, Mo., 4.00; Hahn at Staunton, Ill., 5.00. By Mr. Nadeke at Kankakee, Ill, 4.10. By W. Sundermann at Llarinda, Iowa, 1.00. By Emma Johnson at Robin, Iowa, 1.00. By Revs. Schürmann, EndreS, Oetjen auS Iowa, 1.00 each; Löschen and Haar there, 50 Lts. each; Michels at Canaan, Mo., 50 Cts.; Große at Oak Park, Ill., 1.00.

The unfortunate Mr. H. Dose would like to express his sincere thanks to the generous donors and at the same time bring the joyful news that he has now received artificial legs and has already learned to use them in an emergency.

Davenport, June 9, 1875. E. Gteseke.

The following gifts of love have been received for the seminary household in St. Louis since May 19:

By Mr. Past. I. F. Büngrer from Miss Louise Peter in St. Louis 82.00. By Mr. Kasstrer Roschke 88.12. From Mr. Past. Fackler's parish in St. Louis County, Mo., 5 hams, 3 shoulders, 2 sides of bacon, 2 pots of fat, 1 pot of apple butter,

3 boxes of eggs, 12 bushel of potatoes, several pounds of butter and 81.00. From some gardeners in St. Louis and vicinity Z Bush. Potatoes, several dozen eggs, some butter and plenty of lettuce and vegetables. From Wittwe Kraft in Dwight, Ill, 8 pairs of stockings, 1 large bale of butter. By Mr." Past. C. Seuel Pentecostal Collecte of his first Immanuels Gem. 810.60, from himself 81.40. From Mr. Past. Hörnick's Gem. at Sheboygan, Wis. 85.00, by himself 81.00. By Mr.

Past.Lükcr in Aroma, Kansas, 8 pails of butter and 50 tts. From Mr. Past. Gräbners Gem. in St. Charles, Mo., 829.00. To Mr. Wm. Waltke in St. Louis 1 case of soap. By Mr. Kasstrer E. F. W. Meier 865.40. At Mr. Ad. Vollrath's wedding, collected by Mr. Past. Knies in Marysville, Ohio, 84.00 and by I. B. Bischoff 81.00. By the deputy of the congregation of Mr. Past. Kiltan in Serbin, Texas, 82.00. By Mr. A. Gast from an undisclosed 81.00. From some members congregation in Lowell 12 gallons of milk. By Mr. Pastor C. Wünsch in Dwight, Ill, 1 case of eggs. By Mr. Kasstrer E. Roschke 823.20. - The Lord will reward abundantly, as He promised Matth. 25.40.

It would be desirable that the charitable givers would like to address all gifts to products, as follows <

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## Volume 31.

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### Sermon at the opening of synodical district meetings in 1875.

I. N. J.

O Lord, our God, while millions still sit in darkness and the shadow of death, the sun of Your saving Word shines on us, and while at this very moment countless people, who live with us under the sound of Your Word, find it only an annoyance and a foolishness, it is, on the other hand, divine power and divine wisdom, the joy and comfort of our hearts. We thank Thee for all this, for it is Thou alone who not only caused us to be born in the bosom of Thy holy Church, but who also alone kindled the light of faith in Thy Word in our hearts.

Lord, what is it that you have chosen us out of millions and done so great things for us? Oh, it is grace, merited with nothing, fair, free grace. O help us, then, to give You all honor for this alone and to remain with Your church in true faith, pure confession and godly conduct to our end, and there to praise Your grace with Your triumphant congregation in perfect joy always and forever. Yes, help us, Lord God, Almighty Father, by the power of Your Holy Spirit, for the sake of Jesus Christ, Your only begotten Son, our Lord and Savior. Amen.

### Text: Matth. 16, 18.:

"Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Venerable and beloved fathers and brothers in the Lord!

That God alone founded the church and alone could found it, is not subject to any doubt. Religions may have been founded and really founded by men, but not a church. For what is the church? It is nothing other than the multitude of people called out of the lost and condemned human race, who seek forgiveness from God.

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## St. .Louis, Mon., July 15, 1875.No. 14.

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of their sins and are born again to a new life in God.

But that such a wonderful, blessed, holy and glorious church came into being on earth after man had fallen into sin, and thus into guilt and death, two things were necessary first of all, that man's guilt of sin was redeemed and the righteousness he had lost before God was restored to him. But neither man himself, nor an angel, nor any creature in heaven and on earth was able to do this; only the great God Himself was able to do this. And it was not, as in the case of the first creation, only necessary that God said: "Let there be! No! If the church, this new creation, was to come into being, even God had to buy it first. And - O adorable mystery! - God bought it, and bought it dearly, through a miraculous deed of His eternal love, which is as great as God Himself, which no finite mind can grasp and comprehend, before which hell is horrified and which will be the object of wonder, adoration and praise of all angels and the blessed from eternity to eternity. For what was it that God, in order to establish a church of pardoned and beatified sinners, did? - He has cost Himself nothing less than His only begotten Son Himself, by making Him a man and giving Him away in atoning suffering, even in shameful sacrificial death on the curse wood of the cross.

But even this was not enough. Since the human race fell not only into the guilt of sin but also into the death of sin, the foundation of a church on earth also required the emergence of a new life. But who could let life spring from death? Neither man himself, nor an angel, nor any creature in heaven and on earth could do this; only the great God, the only source of life, could do this. And behold! God did this also, sending not only His Son to obtain forgiveness of sins for all men, but also His Spirit to create a new life from heaven. For wherever the word of atonement resounds, there always comes with and in

In this word not only grace against the guilt of sin, but also life against the death of sin from heaven.

Behold, the Founder and Founder of the Church was therefore God alone and could be God alone.

But, my brothers, the church is not, like the work of redemption, a work already completed by its foundation. Rather, the building of the church continues throughout the ages and shall continue until the end of days. But who is it that continues to build and maintain it? - Our text answers this question when Christ, the Son of God, says: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." As God alone founded and established the church, so it is He alone who builds and sustains it.

Therefore, let the subject of our preparatory devotion in this hour be the important truth:

### **God alone builds and maintains his church on earth.**

From this truth we want to

1. convince and then
2. seek to know the proper use to be made of it.

#### 1.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it," thus Christ speaks to Peter in our text. He does not say, "on this rock" you, Peter, or you, my apostles, or they, my servants, but: "I", I, the Son of God himself, "will build my church".

The first and irrefutable main proof of the truth that God alone builds and sustains his church, as he alone founded and established it, is therefore that Christ, the Son of God, the mouth of truth, himself expressly says so.

It is true that the holy apostles call themselves and all the church servants "God's co-workers" and "the co-helpers", yes, St. Paul explicitly says that in the church at Corinth "as a wise builder" he had "worked with God".

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Master" laid the foundation, "each one" may now see "how he builds on it". Although we see from this that God does not build and maintain his church directly, but indirectly, it nevertheless remains certain that the actual builder and maintainer of the church is God himself. For it is not only God alone who gives his servants the means for building, namely his word and his holy sacraments; he also makes them capable of their building work alone, and it is he who finally gives their work the flourishing alone. Concerning the first, that is, the center of the building, Paul writes: "For this everyone holds us, that is, as Christ's servants and stewards of God's mysteries." As for efficiency, the same Paul writes: "Not that we are efficient of ourselves to think anything but of ourselves, but that we are efficient is of God." And finally, as to the prosperity of the work of the ministers of the church, the same apostle testifies, "I planted, Apollo watered, but God gave the prosperity"; and he adds, "So then neither he who plants nor he who waters is anything, but God who gives the prosperity." Just as many shepherds are called, and yet God the Son alone is the One true shepherd; just as many prophets are called, and yet God the Son alone is the One true prophet; just as many Anabaptists are called, and yet God the Son alone is the One true Anabaptist: so also many bear the name of builders, even of master builders of the church, and yet God the Son alone is the One true builder and master builder of it. It is therefore rightly said in a song of our hymnal:

When the priest absolves us, his ministry the Lord Christ leads through him. And absolves us from sins. His instrument is the servant alone.

So it is and remains irrefutably true and certain: God alone builds and maintains His church on earth, for Christ Himself says it in bright and clear words: "Upon this rock I will build My church."

But, my brethren, when the Lord immediately adds: "And the gates of hell shall not prevail against it," he himself points to a second reason which can and should convince us of this important truth, namely, the mighty and terrible fortifications and bulwarks of hell which would be opposed to the expansion and preservation of the church, which only He can overcome, but which He also will overcome in spite of all the gates of hell.

Therefore, if we now go into the history of the church, we will quickly convince ourselves that God alone builds and sustains the church.

As soon as the church, a small, defenseless group, was founded, and when it was to be continued, the whole world, Jews and Gentiles alike, rose up against it wherever it appeared. And not only the common rabble, but even the wisest among the wise of the world, the most honorable among the honorable of men, and the most powerful among the powerful of the earth immediately took up arms against her; the worldly wise to the weapons of science, wisdom and cunning, the honorable to the weapons of contempt and ridicule, the earthly rulers to the weapons of bloody violence and nameless cruel persecutions. But what happened? - Although the church in the first three

Even though the Church had to wade for centuries through rivers of her own blood, cursed everywhere as an enemy of the state and of the whole human race, the blood of the innumerable multitudes of holy martyrs proved to be only a fertile seed from which ever new multitudes of Christ-followers grew. Yes, in spite of all the disgrace with which the members of the Church were covered in all countries, considered to be the offal of mankind, at last the then most powerful world ruler, Emperor Constantine, called the Great, himself humbly asked to be received into the bosom of the Church.

But let us go further in the history of the church. After all weapons of physical force had proved powerless to prevent the building of the church until the beginning of the fourth century, hell now entrenched the gates of its kingdom by awakening enemies within the church, namely heretics armed with the infernal poison of heresy plunging into eternal death. After the three hundred years of mostly physical struggle against the temporal goods and the poor earthly life of the members of the church from the outside, a three hundred years long spiritual struggle against the eternal goods of their souls, against their faith, and thus against their blessedness raged within them. And quite often the traitors within the fortress of the church seemed to have already reached their infernal goal; among others, as Jerome testifies, once in the fourth century the Christian world itself was surprised to have become Arian so quickly, without having suspected it themselves. But what happened? After all, the church carried away all the basic articles of the Christian faith attacked by the heretics, which had become all the more certain and precious to it, as the delicious spoils of victory from the hot great battle.

But still the prince of darkness did not give up his plan to conquer and destroy the kingdom of light, but thought of new, even greater cunning. Therefore, not only did the church still remain a contending one, but just now, from the seventh century on, Satan erected a throne in the city of the seven hills, in Rome, the great adversary of Christ, the prophesied Antichrist, in the middle of the temple of God, i.e. in the middle of the church. And he finally, partly by trickery, partly by force, partly by using all kinds of lying powers, signs and wonders, pretending to be Peter's successor and Christ's visible governor on earth, seized the power to rule in the church as a god, to change God's acts of grace, to abolish them and make them his own, to abolish the old articles of faith and to decree new ones, to forbid and permit the reading of the holy Scriptures at will, to release from God's commandments and himself to make new commandments binding on the conscience, as the sole holder of the keys of the kingdom of heaven to unlock and close heaven at his pleasure, and as the bearer of both swords, the bodily and the spiritual, to rule church and state and even to prescribe his laws to all earthly majesties, yes, to command the angels in heaven as his subjects. But what happened? - When four and a half hundred years ago the light of the Gospel shone forth again, it became apparent: even under the bloody tyranny and diabolical spell of the Antichrist, the church had not perished. For now it arose again from the chute of the devil's doctrines, under which it had been buried, as if alive, but without being able to die, in its first purity and its original splendor.

It is true that since the time of the Reformation the church has disintegrated into innumerable parties and sects, which continue to fight each other as enemies, and on the other hand a science that has risen above the Word, and finally a completely pagan unbelief, has entered the church as the last ally of the Antichrist: but what has happened at the same time? Christ's Church is still not in ruins today; through all the centuries up to this hour, despite the infernal gates, its construction has continued and, still encompassing millions of believing souls in all countries and among all the nations of the world, it stands, a rock in the sea, as firmly today as it did eighteen hundred years ago.

Who is it that has built and maintained it until this hour?

Who preserved it in the first three centuries, when the united powers of the Jewish and pagan worlds wanted to drown it in their blood? Who preserved it when the heretics, with all the resources of human ingenuity and pious pretense, sought to uproot its foundations and raze its edifice to the ground? Who preserved it when the pope, the antichrist, seizing all ecclesiastical and civil power, sought to transform the church into a kingdom of his glory by lies and murder? Who has preserved it in the new age, after it has almost completely disintegrated into heaps of sects and has been flooded with a falsely praised art and science and with pagan unbelief as with a flood of the sea? Who has preserved it, although it has been torn apart by eternal disunity, and disfigured so hideously by terrible outbreaks of terror, yes, by sinful abominations that stink to heaven, that it has all too often seemed as if it were not God's house, but the devil's?

Have the members of the church themselves done this? - Oh, they have rather, as long as the church stands, not possessing any weapon but word, prayer and tears, already many thousand times helplessly and helplessly cried out, almost desperately, from the ship of the church, which, as it seemed, was already sinking into the depths or breaking up: "Lord, help us, we are perishing! Or was it the servants of the Church who happily saved it through all the thousand dangers of ruin? - Ah, were not the servants of the church, who bore the name of builders, ever above all others, who, instead of building the church, rather rejected the stone that had become the cornerstone? And how has it ever been with even the best and most faithful servants of the church until this hour? Their

knowledge has always been but a poor piecework, their faith small, their lives stained with sins, their wisest counsels mostly foolishness, their power impotent, their faithfulness coupled with unfaithfulness. Truly, dear brothers in the ministry, we must confess it: if we preachers had had to build and maintain the church, it would never have stood even one day, not even one hour, we would have "ruined it all together long ago. With full right, therefore, our Luther says to the words of the apostle: "We are God's co-workers": "All creatures are God's larvae and mummery, under which He hides Himself." \*)

Behold, the church stands on a steep slope in the midst of the raging forest stream of time, a house not made with human hands, a building,

\*) Cf. Luther's Works Tom. XI, 738. VIII, 1741.

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built and maintained by God alone. What Job says of the earth: "God hangs the earth on nothing" also applies to the church. It, too, hangs on nothing; it, too, rests on no creature, on no visible power and human wisdom and faithfulness, but only on the invisible, eternal rock, Jesus Christ. It is a miracle, the continuing miracle of all times; a miracle of love, wisdom, power and faithfulness, only of Him who said: "On this rock I will build my church, and the gates of hell shall not prevail against it."

## 2.

But, my brethren, having thus convinced ourselves of this truth, let us now, secondly, seek to know the right use which we are to make of it. - —

There can be no doubt that the right use of this truth does not consist in laying our hands in our laps and idly watching God build the church. For as true as it is that God alone must do everything and that, to speak with Luther, all men are only God's larvae, behind which He hides Himself, it is nevertheless God's established order that we men are to be His very larvae; that is, that He does not want to build and maintain His church directly, but only indirectly, through His Christians and above all through His servants. Far from it, then, that we, because God alone does this, may give ourselves up to idle rest, the right use of this truth consists first of all in our being inflamed by it, on the contrary, to a holy zeal, to say to God daily and hourly from the heart: "Here we are, O Lord; here thou hast us: use us as thou wilt, and do with us what thou wilt; we would gladly be thy instruments and larvae, only thou wilt not throw us away." Just as we human beings, although God alone creates both the will and the accomplishment according to His good pleasure, must nevertheless manage with fear and trembling to become blessed, so we Christians, although God alone builds and maintains His church, must nevertheless place our heart, hand, mouth and everything that we are and have at His service. Therefore, that terrible admonition, warning and wake-up word of the prophet, which pierces marrow and bone, applies to us all the less: "Cursed be he who neglects the work of the Lord. (Jer. 48:10.)

The second and most important use we must make of the truth that God alone builds and sustains his church is that we must be careful not to build and sustain the church by our own cleverness and good opinion, but that we let God alone rule. So it may seem to our reason as if the church would spread faster and farther if we concealed such and such a truth, or if we tolerated such and such an error, or if we yielded in this or that point, or if we compared ourselves with the deniers of a divine truth and with the defenders of an error opposed to it, made peace with them, and united with them in a great united army against the Antichrist and the scoffers of our day; Especially now, in this time of false liberty, it may seem to our reason as if it would greatly promote the cause of the church if we used another power than the power of the word, limited Christian liberty by human laws, established a strong church, and made the church more effective.

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The people who introduced a regiment and iron church discipline and subjected our congregations to the preaching office or to the synod even in things that God has not commanded or ordered: all these are nothing but foolish rational thoughts. Without a doubt, the building of the church has been hindered more by those who, in good faith, have wanted to help it through their human wisdom than by those who have hostilely fought and persecuted it. Away, therefore, with that Caiphas-church policy: "It is better for us that one man should die for the people than that the whole people should perish! Away also with that Peter-church-policy: "Lord, spare thyself, it shall not happen to thee! As surely as God alone builds and maintains his church, and that alone through his Word and Sacrament, so surely we have nothing to do but to remain steadfast in his pure Word and Sacrament. If we do this, it may seem that the church, instead of being built by us, is being destroyed, and instead of being gathered by us, is being torn apart. Every departure from God's word makes it seem at first as if the church were reviving, and it dies; but every unyielding adherence to the word makes it seem at first as if the church were dying, and it revives. Our wisdom here is foolishness, God's foolishness here is, as always, wisdom. Our wisdom steers the ship of the church in clear skies toward the abyss; God's thoroughness brings it in cloudy skies under thunder and lightning through storm and wave into the safe harbor.

This reminds us of the third and last use we have to make of the truth that God alone builds and sustains His church, namely, that we look forward to the future of the church, praying and pleading to the Lord of the church without fear and with a confident heart.

May unbelief in this last time become more and more general and, if it were possible, more and more insolent, step out on the breadth of the earth and surround the army camp of the saints and the beloved city, and already cry Victoria; may the Antichrist rise up again and become stronger and use an ever greater cunning, only acquired through a thousand years of practice, to subjugate

Christ's subjects to himself; May just those who think they can support the church with human science, without wanting to and suspecting it, only undermine and overthrow its foundation; may all the enemies of the church finally unite for the last common assault, but the church itself disintegrates into ever more countless fighting groups; may it therefore seem as if the gates of hell have finally overwhelmed the church, and all the enemies are already filling heaven and earth and hell with their cries of victory: He who dwells in heaven laughs at them, and the Lord mocks them. He who said to his church, "Fear not, little host, for it is your Father's good pleasure to give you the kingdom; and who, when he withdrew his visible presence from her, gave her the promise, 'Behold, I am with you always, even to the end of the age,'" will also preserve her to the end. And even if on the last day of the world the pillars of heaven finally break, the whole immense structure of this world collapses and everything burns in the fire of the last wrath: out of the ashes of all temporal things the church, rejuvenated like an eagle, will rise and soar to eternal triumph. Let us therefore speak confidently with our Luther:

With our power nothing is done, we are soon lost;

The right man, whom God himself has chosen, is fighting for us.

Do you ask who he is? His name is Jesus Christ, the Lord of hosts;

And is no other God:

He must keep the field. Amen.

(Sent in by Pastor Ruhland.)

## News from Saxony.

(Conclusion.)

Let us now turn to the community of Zwickau- Planitz. Even if not to the same extent as in the first two years, the congregation has still grown a little up to the present time. And since there are still a number of guests from the regional church attending the public services, we had to expand the church last year, on which occasion it was even given a little tower. Of course, we would not have been able to have the reconstruction and expansion done with our own funds. But the Lord, the eternally faithful, kind God, let the main sum fall into our lap, so to speak. For example, Miss M. von Haug- witz, who belongs to the congregation, gave us the sum of 1000 Thalers. Next to the church, under one roof, are the parish and school teachers' apartments. In the latter is the spacious schoolroom, in which our dear brother, teacher Voland, with faithful diligence and devoted love teaches our little ones in two sections, morning and afternoon. With what different eyes our school is regarded, I have already indicated earlier in the "Lutheran". To us, of course, it is our church and community school. In the eyes of the state, however, and before the civil law, it is divided into two departments far apart from each other. A religious school, whose establishment and special supervision is left to our community by the state, and a private school of Mr. Voland, to which the Saxon elementary school law applies and which is therefore under the supervision of the local school inspector (the Planitz school director) by the state. The latter is a fair-minded man, who also praised the achievements of our school at the recent public school examination. We cannot thank God enough for the gift of our school and its faithful teacher. If this nursery were to be taken away from our care, then the blessed development of our community would soon be lost. For as bad as the situation is with teaching and practice in the Saxon churches, so bad, if not worse, is the situation with teaching and discipline in the Saxon elementary schools and other educational institutions. There is a lot of praise for the Saxon school system, which is in its highest bloom, and it may be true that in no other German state is more done for modern education than here in Saxony. The more meager and stingy the state tends to be in giving money for the promotion of ecclesiastical purposes, the founding of new parishes, the improvement of parish salaries, the construction of new churches, etc., the more generous it is in general when it comes to the improvement of the school system. The higher educational institutions, the middle-class schools in the cities, and even some rural schools are not infrequently very well endowed with teachers and teaching materials (in Zwickau, for example, a total of 124

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Joh. Herrmanns in Zwickau. He is a well-instructed, faithful and fair-minded man in his field, and can therefore be highly recommended. - The Sunday services, also the catechism examinations and the weekly edification lessons are still well attended - praise and honor be to the Lord for this - and our dear confreres living abroad (those from Zwickau, Schedewitz, Crimmitzschau, Werdau, Schönfels, Lichtentanne and Stenn) do not let the way and weather spoil them when it is a matter of walking with the group to the house of God. The same is generally true of the congregational meetings. Humanly calculated, it might have been more practical to move the center of the local congregation to the populous city of Zwickau, instead of half an hour away here in the country. Perhaps then an even more numerous church attendance would have taken place. On the other hand, God's gracious will cannot be misjudged in the fact that a place like Planitz had to experience the blessing of pure preaching. If any rural place in Saxony, Planitz with its 8000 souls certainly deserves the name of a small Sodom, whose sins cry out to heaven. Here, the nearby coal mines ensure a relatively high and regular income; here, large crowds of workers gather from near and far; here, however, people are stingy even after the glory of the most unbridled carnality and pleasure-seeking; here, year after year, dances, theater,

balls, concerts and feasts chase each other; Murder, suicide and robbery are not uncommon here, and unheard-of fornication is part of everyday life; the social democrats, who have fallen out with God and man, are nesting and rooting here, and in the midst of this stinking cesspool of sin the Lord is planting a small community of pure confession, and in its midst he is preaching the word of reconciliation, the gospel of the forgiveness of sins, to all Planitzers who want to hear it. O, a wonderful God! Truly, the name of the Lord is still today as it was in ancient times: merciful and gracious, patient and of great kindness. The dangers to which our growing youth is exposed in such a place are obvious. We parents therefore have reason to watch over the souls of our children with great faithfulness, and to constantly plead with the Lord for His grace and faithfulness, without which our faithfulness is vain and empty. - If, thanks to this divine abundant grace, our dear Planitz congregation has been strengthened inwardly and outwardly to such an extent that it has developed into a blessing, it has nevertheless not been lacking in difficult internal struggles, sightings and various extremely bitter experiences. The devil did not celebrate and the wicked flesh did not sleep. The quarrel was not long in coming. Even though it was quite difficult for us to get involved in it once and again, we can still praise the Lord and thank Him for it, as for such a necessary, so beneficial and so gracious fatherly guidance and chastisement, under which we had the opportunity to recognize our self-inflicted powerlessness and were powerfully driven to the word of grace. For temptation teaches us to pay attention to the word. And to the extent that one despairs of one's own strength, one is satisfied with grace, which alone protects the individual Christian, as well as an entire Christian community, from the devil's deceit and cunning and the deceitfulness and snares of the flesh.

In the village of Planitz, there are 18 teachers and only 2 preachers. In the cities, more and more huge school buildings are being built in the style of barracks or even palaces, and finally, the new elementary school law will certainly do its part to present the Saxon school as a model educational institution, well-organized down to the smallest details, as a flower of German national culture. But the reverse side of this brilliant school organism is dark enough and not conducive to any hope for the true and genuine welfare of the people, let alone for the Kingdom of God. They are only shells that shine so brightly, for the schools have long since been deprived of their healthy core. The spirit that permeates and controls the school laws, the far greater number of teachers, the doctrine and teaching methods, the means of instruction, the discipline, and finally the youth to be educated themselves, is on the whole and on a large scale not the spirit of Christ and of the Bible, but rather the vivacious anti-Christian spirit of the times, which has rejected the word of the living God, the Creator, the Redeemer and the Beatificator of the world, Redeemer and Beatificator of the whole world to his human children, and thus the true Christianity faithful to the confession, would prefer to say goodbye to it immediately and completely, or is willing to tolerate it for a while in the corner only as an old national idiosyncrasy to be overcome, and instead puts the knowledge, ability, understanding and completion of the human children without and against God as no. 1. on the curriculum. 1. on the curriculum. How would it be possible to abandon our dear children to these high or low schools of hell? From them a youth matures against whom a police order must be issued already on the day of their confirmation, so that they do not hang around half or completely drunk in the inns and taverns.

Last year, our dear teacher, his school and our entire congregation suffered a rather severe affliction, as the former was laid up for several months with chest disease and became incapable of carrying out the profession that was so dear to him. Although the faithful God helped him up again to the extent that he was able to hold the school again in the summer, recently all signs again indicate that he will not be able to bear the efforts of the entire teaching in the long run and that we must therefore consider a suitable substitute on all sides. May our and our children's right shepherd graciously find us the means and ways to do so and not leave our children orphaned! - Among the new members of the congregation is a young printer named Herrmann from Hohenstein in Schönburg, who has moved from Leipzig to Zwickau and has set up his own small printing shop here. The dear brother has resolved with God to serve with his press primarily our church, then also the civil community, but in no way the world, the devil and the flesh, so that he can always have an unharmed conscience in the exercise of his profession, both against God and man. May the Lord strengthen him in this godly undertaking and protect him from the so terrible and yet so common sin of book printers and booksellers, who do business with printed soul poison to the ruin of countless people. do business. Should anyone among the dear brethren of the Synod, in the parish or school office, or anyone else have work for a printing press in this country, I ask him to kindly contact Mr.

can. It was enough for us to be deeply humbled to see various members of the Planitz congregation revealed as false brothers and completely carnal unconverted people, and to see them fall back into the world. And some of them were those who had already shown some people the way out of Babel to freedom. So now they stand before our eyes, only as former signposts and thus at the same time as serious reminders and memorial tablets that the mere outward work of separation from the rotten national church does not make one a true Christian or Lutheran, that this separation must go hand in hand with that from unbelief, from the ungodly nature and the worldly lusts, and thus with a righteous conversion of heart, if it is to please God and be blessed by God. What does not come from faith is and remains sin, and what is done under the mere appearance of faith is doubly cursed sin. Separation from the false Judas Land Church is, of course, a holy, right service of God, and a good confession, to which the Lord promises the crown of eternal honor by grace. But whoever, as these apostates did, steals the honor of separation from the God of grace and takes it for himself, nothing shall remain for him but shame and disgrace. May the merciful, faithful God convert the unhappy apostates from the error of their ways and lead them back! The Planitz community, not counting the Chemnitz families, now numbers 325 souls, including 62 voting members. The school is attended by 65 children. From the beginning of my ministry here until now (May 1872 to '75) I have baptized 63 children; confirmed 31; copulated 4 couples; buried 26 (mostly children). The celebration of Holy Communion was attended by 1576 communicants during the three years. Finally, I can give the dear reader some particularly pleasing news from

of a third small community, namely in Chemnitz. In the course of the last two years, 14 families here gradually broke away from the regional church, or rather from the well-known Baal priest Sulze, the most insolent of all Saxon blasphemers, and from his similarly minded colleagues in Chemnitz, and joined the Planitz congregation. As arduous, burdensome and costly as traveling back and forth between Chemnitz and Planitz might become for these dear, dear fellow Christians, they did not let this prevent them from returning faithfully and diligently, from cultivating brotherly fellowship with the local congregation, from taking part in all their work,



weal and woe, joy, sorrow and strife, and from enjoying the blessing of the common public sermon service. From time to time I also visited the dear Chemnitz brethren and held an edification hour. But up to now it was not possible to arrange a regular sermon service in Chemnitz for various reasons. Nevertheless, we realized what an unspeakable value and blessing a regularly recurring loud sermon of the Word of God would have to be, especially for a small community, or even for many thousands or even hundreds of other souls in Chemnitz; Here, where the ecclesiastical misery in Saxony has reached its climax, here, in this haunted city with its 70,000 inhabitants, whose souls are mercilessly abandoned to a number of ravenous wolves and dumb dogs; here, where the devil in Saxony has knocked out his central bulwark and headquarters of lies in the wicked Sulze and consorts.

In addition, the need of the Chemnitz parishioners for a Sunday sermon and for regulated pastoral care, which they had to do without because of the local distance, became more and more apparent. The question, therefore, of what to do in order to bestow an even greater spiritual blessing on our dear people of Chemnitz, what to do in order to relieve their own distress and also to extend a helping hand to the poor deceived people of Chemnitz in general, - this question became more and more the burning question and the urgent concern of our hearts before God. - Now, He, the Lord, who is called "Wonderful" and "Counsel", has solved the question for us, so that it is no longer a question of what we should, can and must do. After the number of families belonging to us in Chemnitz has accumulated to 14, with a total of 58 souls, the house fathers who belong to it, in agreement with our "Planitzer", came to the unanimous decision on April 15, in a first congregational meeting of their own in Chemnitz, in God's name and with a confident heart, to form an independent Protestant Lutheran Trinity congregation. Lutheran Trinity congregation in Chemnitz, to establish its own parish office among itself and to appoint Candidate Joh. Grosse, whose sermons it has already heard several times, as its pastor and preacher. The latter has already happened and Candidate Grosse has accepted the appointment with joy. The small congregation, although consisting almost exclusively of wealthless factory workers' families, has nevertheless subscribed 500 Thaler in regular church contributions. A hall for holding the service has already been rented and is to be furnished. An application for state recognition of the congregation has been sent to the Ministry of Culture, and it is to be hoped for all the more since the congregation has made the state-approved Dresden-Planitz congregational order its own. Immediately after the feast of Pentecost, we hope to God, our dear brother Grosse will be able to take up his office in Chemnitz. But I intend to report more about this later. In the meantime, I place the whole matter of the small confessional and faithful Chemnitz congregation on all the dear Christian hearts in the synod, who can ask, pray and intercede. And whoever should have a second mite left for us German Separates, can certainly not use it better than if he bequeaths it to the Chemnitzers. May the all-good, faithful and true God strengthen and multiply the small group that is now raising banners among the heathens in His name. And He will also do it, and confess to their testimony, work and fight in spite of the devil and all sulces, because it concerns the honor of His glorious name and His kingdom.

Thus we now have three separate Lutheran congregations in Saxony, redeemed from the yoke of the false national church, which the inclined reader can remember in the proper Christian way, for which he can call upon the Lord of the church with us and also praise Him. Yes, our dear, highly praised Lord and only Savior Jesus Christ, carry out the good work begun among us and keep us from unfaithfulness and ingratitude, so that we do not lose again what He has entrusted to us. Only do not take away His grace from us, and do a sign to us that it is well with us, that those who hate us and are ashamed of us may see that He helps us, our Lord, and comforts us. - We all also send our heartfelt condolences to the dear Synod, with which we know ourselves to be most intimately connected.

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I send you my best fraternal greetings. God crown them for and with grace and mercy.

Niederplanitz in Saxony, in May 1875.

R.

(Submitted,) **Synod Assembly at Saginaw City, Michigan.**

With hearty thanksgiving to God who has so richly blessed, here is a brief report that the Northern District of our Synod held its sessions this year from June 16-22 at the Church of the Holy Cross in Saginaw City, Michigan.

There were 36 voting pastors (including 3 from Ontario, Canada) and 34 deputies (1 from Ontario), together with 7 consulting pastors (1 from Ontario) and 31 teachers, so that the total number of synod members was 108, while 5 voting and 5 consulting pastors, as well as 6 deputies and 4 teachers were absent with or without excuse. Guests from Saginaw and the vicinity, as well as from distant places in other districts, were present in large numbers, and nearly equaled the number of synodical members to the end. The Synod was opened by a sermon by the general presiding officer, Professor Walthers, although he had not arrived until the morning of the first day of the session. In the afternoon of the same day, the synod was organized by the previous district president, Pastor Hügli.

Since the division of the former Northern District into the Northwestern and the Northern District has meant that the present Northern District, which now includes only the Province of Ontario, Canada, in addition to the State of Michigan, has not remained the old one, the term of office of the officials of the old Northern District was also considered to have expired and, as a result, an election was immediately held *pro tempore*, namely for the present sessions, whereby Pastor J. A. Hügli was elected as President, Pastor F. A. Ahner as Vice-President, Pastor Z. H. Partenfeller as Principal Secretary and Pastor F. A. Ahner as Assistant Secretary

for Business. A. Hügli as president, Pastor F. A. Ahner as vice-president, Pastor Z. H. Partenfelder as main secretary, Pastor F. Sievers as assistant secretary for business matters, and Teacher S. Simon as treasurer. Later, towards the end of the synod, Pastor O. Fürbringer was elected as president, Pastor F. Sievers as vice-president, Pastor C. Moll as secretary and teacher S. Simon as treasurer for the next 3 years. In addition to Pastor Sievers, who was appointed as visitator for northern and western Michigan, Pastor Hügli for southern Michigan and Pastor Ernst for the province of Ontario were also appointed as visitators. In total, 10 meetings were held, of which 7 full meetings were devoted to the discussion of the theses presented to the Synod by Pastor Ahner on the necessary caution and conscientiousness in the banning process.

The following puncte were discussed:

The ban is God's business.

2. purpose of the ban.

3. treatment of the banished.

4. who to banish and who not to banish.

5. what should precede the ban.

6. transfer of the power of excommunication from the community to individuals.

7. drawing in experienced Christians and other prudence.

8. what sins give reason for church discipline.

Since this subject is of the highest importance for every Christian congregation, the expected detailed synodal report will undoubtedly find the widest distribution. May it reach as many hands as possible, so that as many souls as possible may be founded in doctrine by its contents, be armed for the struggles of the Christian life, and be refreshed and refreshed in the pilgrimage through the arid desert of this valley of tears.

Elected as delegates to the Synodal Conference were:

**Alternates: Pastor Sievers, Frankenlust Pastor Hügli, Detroit Pastor Jos. Schmidt, Saginaw City Past. Partenfelder, Bay City Teacher H. Himmler, Frankenlust, G. Streeb, Saginaw City I. Bierlein, Frankenmuth, Teacher S. Simon, Monroe.**

A report on the resumption of our Indian mission, as well as on the Leipzig mission and Missionary Baierlein, which was presented to the Synod, will be reported in a short time especially in these sheets.

F. Sievers.

### **Some theses on ecclesiastical court, conciliar and synodal power,**

year's Middle District Synod meetings by F. W. Stellhorn.

#### **Thesis 1.**

The Church or the Kingdom of Grace of Christ is ruled by a monarch or autocrat in the most proper sense, namely Christ.

A. The constitution of the church is therefore a purely monarchical one: Ps. 2, especially v. 6; Jer. 33,15.16.; 30, 8. f.; Ezek. 37, 24; Zech.

9,9.; comp. Matth. 21, 5. -

B. So the constitution of the Church is not an aristocratic one:

a. not so that the (higher) clergy would have the regiment:

Matth. 23,8-10.; 20,25.f.; 1 Cor. 3,5.; 1 Petri 5, 3.

d. Nor does it imply that secular authorities should rule the church:

Matth. 22, 21.; Ap. Gesch. 5, 29.

C. The constitution of the church is also not democratic, so that the church would govern itself completely or partially independently, i.e. possibly the majority would have the rule, namely in regard to doctrine and life.

Ephes. 5:22-24..;

#### Thesis 2.

The constitution given by Christ to his kingdom is the gospel.

Marci 16,15.f.; Matth. 4, 23.; 9, 35.; Marci 1, 14.; Luc. 20, 1.; Ephes. 3, 6.; 1 Cor. 4, 15.; Joh. 18, 37. compare with 17, 17.; Rom. 1, 5.; 3, 27.

#### Thesis 3.

Only this constitution and nothing else binds Christ's subjects as such.

Is proven by the preceding. Moreover:

Gal. 1,8. f.; Phil. 1, 27.

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#### Thesis."

No loyal subject obeys laws of the land other than those of his monarch.

Of course, here it is spoken of the sphere in which he is monarch. - Thesis 3 shows that a subject does not need to obey another, Thesis 4 that he must not obey either.

Match. 6, 24.; Zoh. 10, 3-5; Rev. 22, 18; Gal. 2, 4. 5; 5, 1-12; 1, 8; Phil. 1, 27.

#### Thesis 5.

A loyal subject submits heartily to every provision of the Constitution as soon as he recognizes it as such.

Without this faith is not possible.

Joh. 18, 37.; Ma2c. 16,16.; Ps. 119, especially v. 20.; Isa. 66, 2.

#### Thesis 6.

Christ has neither appointed nor promised an infallible human interpreter of the Constitution of Christ's Kingdom, whose interpretation would be binding in and of itself upon every subject of Christ, whether an individual or a corporate body.

#### Thesis 7.

Nothing can and may be regarded by a subject of Christ as a provision of that constitution which he himself cannot recognize as such.

One must follow one's own conscience, even if it is an erroneous one.

Rom. 12, 2.; Eph. 5, 10.; 1 Thess. 5, 20. 21.; 1 Cor. 14, 29.; 1 Joh. 4, 1.

## Thesis 8.

The God-given preservation of freedom for all others except the monarch does not include arrogant overconfidence and self-sufficiency, nor uncharitable ruthlessness and obstinate insistence on freedom.

Rom. 12:16; 1 Cor. 8:9-13; 9:1-23; 10:23-33; 13:1 ff.

## Thesis 9.

What is true of a single Christian in this respect is equally true of any number.

### **The Evangelical Lutheran higher citizen school and the associated higher daughter school at St. Louis, Mo.**

To the esteemed friends and patrons of the institutions mentioned in the heading, to inform you that, God willing, a new school year will begin on September 1. Those who are willing to entrust pupils to one or the other of these institutions are kindly requested to notify the undersigned orally or in writing beforehand.

Instruction in the secondary school includes the following subjects: religion, German, English, Latin, geography, world history, natural history, physics (natural science), arithmetic and algebra (number and letter arithmetic), bookkeeping, writing and drawing.

The purpose of this institution is to provide further education to boys who have already received instruction in a parochial school and to prepare them thoroughly for any profession in life. Latin is excluded from the subjects taught, especially for those boys who wish to prepare themselves for entry into a Latin school, so that other pupils may be exempted from taking part in this instruction. For English, geography, arithmetic, algebra, physics and books.

The language of instruction is English for the first year, and German for the other subjects. The goal set is to be achieved through two years of instruction.

The subjects in which the girls are taught in the secondary school are as follows: Religion, English, German, geography, world history, arithmetic, writing, drawing and female handicrafts.

The English classes are taught by an American and the female handicrafts classes by two German teachers.

Music lessons are not given in the institution itself; however, there are sufficient opportunities for everyone in the city to receive music lessons from private teachers, and the teachers of the institution are happy to offer their services for obtaining such lessons.

The moral conduct of the pupils is carefully supervised and above all care is taken to awaken, maintain and strengthen a truly Christian spirit in them. The students are under the influence of the pure Word of God during the important developmental period of their lives and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter, the parents or guardians of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

Tuition is \$40.00 per year for boys and K20.00 per year for girls, payable quarterly in advance. Girls who attend only female handicrafts classes pay \$1.50 per month.

Foreign pupils can get board and lodging in Christian families for about N4.00 per month. For those who do not have any acquaintances here, the undersigned will be happy to arrange accommodation for their children.

A. C. Burgdorf, d. Z. Director.

Address: O. Lur'ckork,

1921 Koutū 9tū Ktrset, 8t. l'ouis, No.

### **How once the old innocent Lutheran ceremonies in Prussia were abolished by force.**

The reformed King Frederick William the First of Prussia was already planning to unite the Lutheran and Reformed churches. Since he thought that the main difference between these two churches was really only in the ceremonies, he set out to make the Lutherans of his country give up their ceremonies. How tyrannically he proceeded in this, Grote tells in his writing: "What is the Union?" as follows:

On 20. November 1736, the king wrote to the ecclesiastical ministers: "You will remember what form We would like to see the service held everywhere on the same footing as in Potsdam, and therefore it has been given to those Jnspectoren who report to Berlin to see to it that the choir robes, chasubles and lights, not less the singing of the Gospel, the prayers and the benediction, as well as the words of institution of the Holy Communion, be stopped with good manner, as it has also been really stopped in the residences here." It should now be indicated within four weeks which preachers had abolished the aforementioned customs and which had reservations about doing so. Counter-proposals were received from several individual clergymen and entire municipal ministries, and a great commotion arose in the congregations. Even the Lutheran clergy of Berlin initially raised modest objections to the royal measure, and then refused to be convinced by the

community supported, downright. But King Frederick William I was not misled. When nothing else helped, first the choir robes were forcibly removed from the preachers, then a few months later all the church lights together with the candlesticks were taken from the altars and both were put under lock and key and sealed. When the sovereign order was read to the inhabitants of Frankfurt at the Nathhause, many burst into tears and implored that the ordered measures be delayed until they had submitted a presentation with all submission to the highest authorities. \*) Also, a most submissive petition was drafted by Inspector Deutsch in the name of the Lutheran city ministry and submitted on February 13, 1737, in which the use of lights, chasubles, choir robes, etc. was justified from the Old and New Testaments, by passages of the church fathers and the Reformers, and by the long, blessed custom of the Lutheran church. Particular thought was also given to the bad impression that the abolition of these venerable customs would make on the minds of the inhabitants. The ministry received the following ungracious answer to this petition: "By the grace of God, Frederick William 2c. Our gracious greeting beforehand. Respectful, beloved, dear, faithful. We hereby refer you to your completely unauthorized presentation of the chasubles and other ceremonies to the Jnspectors Deutsch sub dato des 13. Knzu8, the punishable disobedience (!) witnessed under it, and at the same time order you in all seriousness to abolish such ceremonies without decency after receiving this, or to expect an indecent decree because of your irresponsible disobedience. We are graciously pleased with you. Given Berlin, February 22, 1737." However, since the matter caused the greatest offense, the preachers proceeded cautiously and carefully and sought to abolish the frowned-upon customs only gradually. Then, on September 5, 1737, the following mandate appeared: "By the Grace of God Frederick William King of Prussia 2c. Our most gracious order is hereby issued to you to immediately inquire by means of a circulation, which the preachers themselves must sign, whether our previously issued decrees concerning the abolition of the old ceremonies originating from the papacy have been brought to fruition? And if one or the other should be found who has some misgivings about it or wants to make a matter of conscience out of it, to give him to hear that We want to grant him the dimission for his reassurance". So the scorn was added to the harshness, and if the clergymen wanted to remain in their office, they had to submit to the tyrannical regime. This they did. It was not until later, in 1740, that Frederick, with the nickname of the Great, gave the Lutherans their ceremonies again.

## A universalist preacher dispatched.

A universalist traveling preacher had once preached in one place his universalist doctrine that in that world all would be blessed. After the sermon, he announced that on the return trip he would speak again and, if desired, preach again. He expected to be spoken to, but there was no response for a long time. After repeating his announcement, an old Quaker stood up and said, "If you have spoken the truth today, we no longer need you, and if you have told us a lie, we no longer want you. G.

Of course, the Lutherans in Frankfurt were not concerned about their ceremonies, but about not being deprived of the freedom of their worship by abolishing them. W. [Walther]

## Inaugurations.

According to the received notice, on the 4tcn Sunday after Tri- nitatis, Pastor A. Hofius was installed in his new office by the undersigned in the midst of his congregation near Austin, Texas.

I. A. Proft.

After the newly established Lutheran St. PauluS congregation at Mill Creek, Pottawattamie County, Kansas, called Mr. Pastor A. D. Krämer, he was installed in his new office by the undersigned in the midst of his congregation on the 4th Sunday after Trinity, at the request of our honorable District Praeses I. F. Biltz. H. C. Senne.

Rev. Fr. Brecht of the ""Lutheran congregation at Farina, Ill, having received and accepted a call, the same was installed in his new office by the undersigned by order of the honorable President of the Synod of Illinois u. a. St., on Sunday Judica. G. Wolf.

Address: Uov. Ursels, l'arma, Oo., Ill.

In the discharge of the high". Mr. Praeses Bünger, Rev. L. Pfeiffer was installed in his new office on the Feast of Trinity in the midst of his congregation near Marysville, Marshall County, Kansas. W. Zschoche.

Address: Uov. I-. Dteillör,

Llar^LviUs, IUai-sllall 60th, Lansas.

On the second Sunday after Trinity, June 6, Pastor I. H. Bethkeim replaced the vice-president, Rev. Stubnatzy, in the three congregations at Cicero, Arcadia, and Kokomo, Ind. May God the Lord be his sun and shield! Chr. Hochstetter.

Address: Rov. 3. Il. Lotkko,

^:reaäin, LluruitoQ 60th, Inä.

## Church dedications.

On Trinity Day, May 23, the St. John's Lutheran congregation in Osage County, Missouri, had the great joy of dedicating their newly built church. In the morning the undersigned preached in German and in the afternoon Mr. Pastor J.J. Walker from Jefferson City preached in English.

C. Cousin.

The first German Lutheran congregation of St. Paul's U. A. C. at Farmington, Missouri, celebrated a double feast on the Feast of Trinity, May 23rd, namely the laying of the foundation stone and the dedication of their new church, a frame building 50 feet long and 30 feet wide, adorned with a steeple. The undersigned had the foundation-stone laying sermon at Hai- ten on Isa. W, 16.; Mr. Pastor Achilles of St. Louis preached the dedication sermon on the ordinary gospel at Trinity; in the afternoon Mr. Pastor Flachsbart of Pilot Knob preached on John 10, 22-29.; in the evening the Dastoi-locri, C. Obermeier, preached in English on Ephes. 2, 20. before a numerous audience. F r. C. Besel.

On Sunday Rogate, May 2, God gave the dear Lutheran congregation of Pastor Fr. Wolbrcht in Gran'd Prairie, Washington County, Ill, the great joy of being able to solemnly consecrate their newly built house of worship with tower and bells. The sermon was preached by the Honorable President of the Illinvis Synod, Pastor Br. Erdmann, on Psalm 84:2. In addition, Pastor Goehringer preached in English and Pastors Baumann and Achenbach in German. The abundance of the richly filled banquet table together with the love offerings of the members there were sent to our college household in St. Louis. O. Katthain.

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### Laying of the foundation stone.

On the Feast of Trinity, May 23, the cornerstone of the new St. John's Church was laid in Peru, Ind.

C. A. Germann.

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### Announcement.

The Board of Supervisors of the School Teachers' Seminary in Addison has decided to finally fill the fifth professorship at the School Teachers' Seminary established by the Synod of Delegates in Fort Wayne.

According to the Synodal Constitution Cap. V. L. § 4, the electoral college must issue three candidates. The relevant teaching staff and each synodal congregation has the right to request that a certain person be nominated as a candidate. The issue must take place within four weeks. The names of the candidates issued are to be sent immediately to the undersigned.

St. Louis, July 12, 1875. Th. Brohm,

d. Z. Secretary of the Electoral College.

III

Just appeared r

#### I. Sermon preached June 11, 1875, on the 25th anniversary of the dedication of Concordia Lutheran Seminary at St. Louis, Mo. by O. Hanser.

June 11 of this year was a day of jubilation for St. Louis. Twenty-five years ago on that day the south wing of our Concordia College was dedicated. Having previously existed in Perry County for 10 years, our institution has now been maintained and richly blessed by the Lord of the Church for 25 years here in St. Louis. The dear congregation here did not miss the opportunity to celebrate the jubilee. In the morning celebration, Director Hanser of Fort Wayne preached the sermon. And when he, after Ps. 118, 23-25, said: "How great a cause we have to appear before God with thanksgiving and prayer on today's 25th anniversary of our dear Concordia", he undoubtedly expressed what moved the hearts of all the jubilarians. May the delicious sermon find the widest distribution and inspire many hearts to thanksgiving and prayer for our Concordia.

Price: per copy 5 centsS. G.

#### II Sermon on repentance preached at Concordia, Lafayette Co, Mo, June 3, 1875, by Imm. Achilles, Lutheran pastor at St. Louis, Mo.

The day of repentance recommended by the governor of Missouri because of the locust infestation fell within the session period of the Western District. The Synod assembled at Concordia, Lafayette Co, Mo, -a locust infested neighborhood- held a Day of Repentance celebration on the afternoon of the appointed day. The sermon preached on that occasion is herewith offered to the reader. He will certainly be pleased with the richness of the thoughts and the excellent application of the text. On the basis of 2 Mos. 10,1-20. the topic is treated: The dreadful plague of locusts, and looked 1) at the causes, which have caused the same, 2) at the intentions, which God connects with the same, 3) at the way, how we can be delivered from the same.

Price: per copy 5 cents. G.

So just leaves the press:

#### First Synodal - Report of the Illinois - District of the German Lutheran Synod of Missouri, Ohio, & a. St. 1875.

What makes this report so extremely valuable is the discussion it contains about the doctrine of Holy Communion. The Holy Communion is of great importance and benefit for our salvation. The enemies are more and more intent on robbing us of this treasure. Even those who call themselves

Lutherans are giving away this treasure. So many have mistaken ideas about it. "It is therefore necessary to recognize the real purpose and use of Holy Communion over and over again, in order to be able to partake of its true blessing in diligent use." Therefore, buy, read, and study this synodal report, dear Christians!

Price: per copy 20 Cts. G.

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## New book.

**Illustrated Animal Life.** By Dr. H. Dümmling, Professor at Concordia College at Fort Wayne, Ind. - Milwaukee, published by Geo. Brumder, 1875.

As often as God has afflicted the church with special graces and given it a time of revival, so often has zeal and diligence in all good arts and sciences, as precious gifts of God, awakened with the shining forth of pure and rich evangelical knowledge. The reconstruction of the true church has always been followed by the establishment of schools of all kinds, the study of the works of God even in the realm of nature, and the publication of writings that serve this purpose. Only where the church has fallen or the apparent revival of the same has been a mere sectarianism, there also the schools have fallen and the joy in the contemplation of the works of God in nature has sunk. As the former is proved by the church reformation of four and a half hundred years ago, so the latter is proved by the history of all name churches that have fallen into decay and of all fanatical sects. Among the various actual signs that God has revived his church, our dear Lutheran Zion, in our dear America to these our tents, we also count the appearance of the book which bears the above title. It is a lovely fragrant blossom on the tree of our orthodox American Lutheran Church. It is therefore with great joy that we announce the appearance of this book to the dear readers of the "Lutheran". Especially now, when the field of natural science is being cultivated with great zeal, but the Lord of nature, the great God, is being robbed of his honor, even denied, and the most atrocious idolatry of nature is being practiced, it is a special joy when natural-scientific

The first is that the work is published with God's glory as its ultimate purpose. But this is the case with the present work. Not only is the motto of the title immediately written: "Great are the works of the Lord; whoever respects them has great delight in them" (Ps. III, 2.), but this divine truth also permeates the entire book. With joy every Christian who has experienced God's great deeds in the realm of grace will now also take pleasure in contemplating God's great works in the realm of His power with the help of this book. The book contains the most interesting part of natural history, namely the description of mammals, with special attention to the American. The description is based on a thorough scientific knowledge, but far from being dryly scientific, the book, although an excellent textbook, is at the same time a popular book in the best sense of the word. The learned and highly gifted Christian author introduces the world of animals, first of all, as I said, the world of mammals, in such a way that the reader gets a most vivid picture of it, so that at the end he must exclaim with the Psalmist: "Lord, how great and many are Your works! Thou hast wisely arranged them all, and the earth is full of Thy goods." (Ps. 104, 24.) Whoever sets out to read this book can hardly put it down from his hand until he has read it through. The publisher, too, has done everything in his power to equip the book in every respect in such a way that it is a joy to take it in one's hand and read it, and that it serves at the same time as the most beautiful decoration of a table in the guest room. A strong volume of XVI and 349 pages in large octavo, with 10 beautifully colored plates, 4 clay plates and numerous woodcuts, in a magnificent gilded binding, the book meets all the requirements that can be made of a book that should serve as much for instruction as for the most pleasant entertainment. Well, you fathers of families, whom God has blessed with earthly goods even to pay for such expenses, here you have a book that you can confidently give into the hands of your sons and daughters, which they will read with eagerness to great benefit and which you yourselves, gathered around the family table with yours, will enjoy reading aloud. The more the beautiful book will find entrance, the more the dear writer of the same will feel encouraged to supply more such books to us Christians and to lead us by and through all realms of nature and to show God's power, wisdom and goodness to us in it. The price of the book is \$2.50.

W. [Walther]

## Urgent request to the pastors in small towns and in the countryside.

Since a map of all Lutheran congregations in America will soon be published, the undersigned hereby most urgently requests the pastors in small towns and in the countryside to communicate to him as soon as possible by postcard:

- 1) How many communities they have;
- 2) the name of the place, county, and township in which their municipalities are located; and, if possible.
- 3) the thcil of the township.

Oshkosh, Wis. C. Heydenreich.

**The Middle District of the Synod of Missouri 2c.** holds, beloved of God, its sessions this year from the 4th to the 10th of August at the congregation of Mr. Pastor Niethammer at La Porte, Indian." - Main subject of doctrinal hearing: theses on church court, conciliar or synodal power.

G. Runkel.

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## To the message.

All who intend to attend the Synod of the Middle District to meet at La Porte, Ind. on August 4, will not fail to give the usual notice at once to the l'uswr looi.

Those traveling to La Porte on the Indianapolis, Peru and Chicago Railroad will receive free return travel on the same.

In contrast, all efforts to obtain price - reduction from the Lake Shore and Michigan Southern railroads have been futile.

I. F. Niethammer.

\* \* \*

The Toledo-Wabash-Western Railroad will carry those traveling to the Synod at La Porte, Ind. on August 3, from Fort Wayne to La Porte and return (via. Peru and Plymouth) for 43.50, provided at least 50 passengers present, otherwise the trip will cost 44.00.

Fort Wayne, July 1, 1875, W. S. Stubnatzy.

\* \* \*

All those wishing to travel to the Synod at La Porte via Cincinnati are requested to notify the undersigned of their names at least 14 days in advance if they wish to travel at half price (\$8.50 round trip).

R. H. Biedermann.

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### The Eastern District of the Missouri Synod,

#### Ohio and other states

Assembles, s. G. w., on the third Wednesday in August (from the 18th to the 24th) at the Lutheran Zion's congregation of Rev. I. H. Fick in Boston, Mass.

The subject of the discussion is the doctrine: "On the Substitutionary Atonement of Christ. If anyone else intends to make a submission, he is requested to hand it in to the President four weeks in advance.

Each pastor of the district must submit a complete parochial report. The minutes of the district conferences are also to be brought and submitted to the evaluation of the synod. W. G. Hugo Hanser, Secretary.

\* \* \*

Those who intend to attend the synod in Boston, which D. v. will begin on August 18 of this year, may wish to register in time with Rev. H. Fick, 286 8linwirrut<sup>^</sup>.vo., Loston, Mass.

It is desired that the following be presented for discussion at the Pastoral Conference to be held the day after the Synod: 1) The faith of the baptized; 2) Marriage to the sister of the deceased wife; 3) The consequences of the modern false inspiration theory.

#### Changed conference - display.

(Delayed.)

That the Iowa Pastoral Conference will not hold its meetings in July, as first decided, but next fall, and that at the home of Rev. Ch. F. Herrmann, is hereby notified to all brethren concerned. I. H. F. W. Kanning.

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#### . Conference - Displays.

The mixed conference of the northwestern district of the state of Wisconsin assembled at New London, Wis. and commenced its sessions Aug. 17, morning 9 o'clock.

1) Exegesis on Rom. 9. by Pastor Schug; 2) Theses on the new obedience, by Pastor Daib.

Pastor Gensicke of New London asks the dear brothers to inform him in time of their coming, so that he can arrange the quarters afterwards.

Green Bay, June 22, 1875, C. F. Goldamzncr,

Pres.

The Southern Michigan Pastoral Conference will assemble, f. G. w., on the Loten and Uten of August at the parish of the Rev. Ruff at St. Clair, Mich. F. W. M. Arendt.



This year's General Lutheran School Teachers' Conference of the Missouri, Ohio, &c. St. Synod will meet, s. G. w., July 27-30, at the Immanuel-Gemeinde at Milwaukee, Wis. A. M. a ck, Secretar.

\* \* \*

All those who intend to attend the general teachers' conference in Milwaukee are hereby requested to notify the teachers in advance,

814 Milwaukee 8th., or 6th Avenue,

915 A 8th, Milwaukee, Ind. H. Nehrlich.

The United Conference of Northeastern Wisconsin will meet, s. G. w., on the 10th and 11th of August in Plymouth. Early registration is requested.

I. Jacob Hoffman".

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The Grand Rapids Special Conference will hold its next meetings, s. G. w., on 10th and 11th August at Big Rapids. L. L. Wuggatz.

Received in the treasury of the "Eastern" District:

To the synodical treasury: from Trinity congregation in Buffalo 410.00. congregation in New - Bergholz 44.91. congregation in Jönnisburg 48.19), in Wolcottville 46.75, in Olean 44.27, in Allegany 43.09, in New Rochelle 45.00, in Sebringville 423.94, in "Last Boston 49.57, in Paterson 412.30, in Martinsville 48.00, in Williamsburg 415.00, in Egg Harbor 413.00, in Richmond 431.00, in Jönnisburg 48.00, in Wolcottville 47.00, in Martinsville 49.23, in Paterson 410.09. By Past. Ernst in Canada 410.00. by Past. Gram 43.00. by Past. Kolbe 41.40 and 41.00. By Past. Ernst in Canada 411.83.

To the Synodical Building Fund: Bon of Trinity Gem. in Buffalo, first mission, 4148.00. By Wolcottville Gem. 46.00. By Eden Gem. 437.80. By Cohocton Gem. 410.00. By New Bergholz Gem. 421.50. By Past. Siels Gem. 418.00. Through Past. Rademacher from several parishioners 417.50. From the parish in Wolcottville 439.53. By Rev. Himmler from the parish of Humberstone 420.50. From the gcm. in Sebringville 423.00. Parish in Paterson 467.50. Parish in Martinsville, 2nd sending, 420.00. Grm. in New York, 2nd sending, 450.00. Parish. in Richmond, 2nd consignment, 439.35. Grm. in Jönnisburg 438.00. By Bleu- Irr 42.00. Kindtauf-Collecte bet Mook 43.00, by Heinrich, Mühr, Fries and Kirschner 45.50. By C. Schad 41.00. By Past. Ernst in Canada 419.39 and 456.05. From Mrs. Lipp 45.00.

To the college maintenance fund: from the parish in New York 410.26 and 414.64. Gem. in Olean 46.11. Gem. in Allegany 43.09.

To the widow's fund: From Past. Michael 45.00. Past.

Ernst 48.00.

For the heathen mission: By Past. Ernst 42.50. By the congreg. in Richmond 413.00. By the congreg. in Jönnisburg 42.50. By Past. Ernst 47.00.

To the emigrant - mission in Baltimore: From the Gcm. in Eden 45.00. Gem. in Cohocton 44.50. Gemeinde in Allegany 43.21. Gcm. in Richmond 42.75.

For the congregation on the Ottawa: From the Trinity congregation in Buffalo 416.20. congregation in Wolcottville 44.25 (to build church in Pembroke).

To build church in Quincy From the comm. in Cohocton 44.00.

For poor students in St. Louis: Wedding Collecte at Dregers 42.75. From d. Gem. in Martinsville 44.66.

For poor students in Addison: from the comm. in New Bergholz for Burgwardt 42.90.

For poor students in Fort Wayne: From the common Williamsburg 45.00. From the same for Purzner.

For those affected by locusts: From the Gcm. in Allegany 42.23.

To the orphanage near Boston: By Kassirer Grahl 430.00. From the church in New Rochelle 45.00. By Past. Ernst 41.50. From the church in Williamsburg 420.00. Through Past. Ernst in Canada 45.85.

To the Orphanage at Mount Vernon: From the Gem. in New Rochelle 45.00. Gem. in Williamsburg 415.00. By Kassirer Grahl 44.00.

To the orphanage at Addison: By Rev. Ernst 42.00.

On the Chinese mission: By Past. Ernst 42.03.

New York, June 1, 1875. I. Birkner, Cassirer.

Received for the "Casile Guard" mission:

By Kassirer Grahl 464.60. By the Gem. in Eden 45.00. H. Mahnke 41.58. Past. I. v. Brandt's Gcm. 44.29, by himself 50 Cts. Past. Sigrist 45.00. Past. Epplingers Gem. 412.00. Past. Bergts Gem. 410.00. Mrs. Nipkow 42.00. I. Leitenberger 43.80. by Past. H. Stute 43.00. By Joh. Hutlein 44.00. C. Schneider 50 CtS. Dr. C. Sihler 43.00. by Past. Lüker 41.00. By the comm. in Olean 45.35. H. Klingel- höfer, H. H. Meyer 42.00 each. By Past. O. Schröder 410.00. By Past. Drögemüller 85 CtS. Past. W. Engelbert 41.00. by Knirstedt 42.00. by Past. I. v. Brandt 41.00. Lurch Past. W. Lübker 421.85. by Past. Junker 46.25.

New York, June 1, 1875. I. Birkner, Cassirer.

For the Lutheran Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan:

(Continued.)

Collected by Collector Bergcr: in Pastor Dörfler's parish : from Past. Dörfler 45.00, H. Nüßly, H. Hürdle, I. Gras each 0.50, C. Müller 5.00, G. Reiser 0.50, Mrs. Reinfranke, W. Rinfranke each 1.00, Ph. Blum 0.30, G. Syler, I. Syler each 3.00, M. Eberly 0.50, L. Schaack 1.00, H. Gutthard, L. Flichmann each 0.50, G. Grüber 1.00, S. Nüßly, I. Köhler each 0.75, I. Hölzle, M. Waller, Fr. Stierd, W. Küllinger each 0.50, G. Albert 1.00, G. Blumhardt 2.00, I. Niethammer 1.00, G. Niethammer, I. Huß each 0.50, I. Bauer, G. Hauk, M. Kläger each 1.00, I. Stück- micr 0.50, M. Steile 1.00, I. Flichmann, John Lyer each 0.50, M. Gckle, Chr. Kläger 1.00 each, Chr. Feldkamp 5.00. Collected through Collector Berger in Detroit: from Reinhard Vogler and Marie Grazer 5.00 each. From the congregation in Grand Rapids 130.00. Collected through Past. Arendt collected: in Sebringville 27.40 in gold, from S. Schmidt in St. Catharines 5.00, R. Beyer in Buffalo 5.00, also 2.75. By Mr. E. H. Both in Cleveland collected r from the parish of Past. Sallmann 2.00, from C. Schreiber, I. Zöhning 5.00 each, W. Flick 1.00, H. Schake 5.-00, his children 0.30, N. N. 0.75. AuS Past. DankworthS Gem. in Detroit: of I. Brüggert, F. Albrecht each 0.50, F. Wagemann 1.00, I. Mund 0.50, I. Gottschalk, C. Panza each 1.00, H. Ruten- berg, Mrs. Page! each 0.50, A. Bluhm 0.25, F. Dust, F. Bruder 1.00 each, H. Lichtenberg, I. Nutender", E. Bruder 0.50 each, I. Pan- kow 1.00. Cost money from H. Gensihe in Chicago 12.00. By Past. Weseloh HochzeitS-Collecte at H. Nirwald 4.30. From Past. Koch's congregation in Grand Rapids 38.14. By Past. Th. Koehler at Hustisford, Wis. 10.00. By Mr. Rchahn 2.00 and 25.00. "By H. Kalb, board money, 3.00. By Past. Fleischmann's parish for Streb 10.00. By Past. Engelbert from the women's club of his Gcm. 15.00. From Mrs. Beuchner 0.50. From Past. Bernthal's Gcm. 8.93. Christmas gift from the school children in Past. Hügli's Gem. in Detroit 2.50. Collected by the same from Zieske 1.00. Collected by Collector Bergrr in Past. MollS Gem. in Lansing, Mich.: by F. Paterson 2.00, A. V. Schneider 1.00, G. M. Dill 0.50, I. Meyer 1.00, B. Ziegler 0.50, Fr. Ulton 1.00, C. Friemc, I. Kinnich each 0.50, C. Vager 0.35, G. Bauer- zow, I. Heinerdinger each 0.50, Langenbacher, Moll, I. Schneider, Th. Landenderger each 1.00. From the Grand Ledge community: von E. Meyer, M. Meyer, G. Meyer, C. Meyer, Chr. Mager, Langenberger, J.Dougler each 1.00, J.Remcr 0.25, Johann Remer 1.00, A. Remer 0.50, Chr. Keeblrr 1.00. From the community in Jonia: from G. Klink, I. Schnidcr, Th. Hetz, I. Ucm each 1.00, Fr. Schweitzer 0.75, H. Fiebing, G. Kutler, G. Lauster, N. Fie- bing, F. Bollackcr, F. Müller, G. Lauster, Ch. Grißs, L. Morgenthaler, H. Thiemann, T. Summ each 0.50, R. R. 0.25, C. Niller, F. Schmucker each 1.00, I. Schuld 2.00, I. Klink 1.00, I. Schmolz, I. Ziemecker, M. Klenk each 0.50, I. Koch 0.25, E. Ranch 0.50, I. Dermeter 1.00. By Collect. Berger in Grand Rapids, Mich, collected: by C. Kustcrer, P. Rustein each 2.00, D. Buehler 0.50, Chr. Mangold 1.00, M. Keller, A. Adrien, Kamer, P. Weinburg, N. Rustein each 0.50, F. Siegel, Aug. Schmidt each 1.00, I. Bulsch 5.0t), A. Siegel, S. F. Schmidt, H. Bremer each 2.00, Fr. Spath 1.00, W. Soaie 0.25, C.BerleS 1.00, P. Meirich 0.50, W. Sap- pig 2.00, I. Steinecker 1.00, F. Krekel 5.00, H. Johnston 0.50, W. Glanz 0.20, O. Friedrich 0.50, R. Rasch, S. Mangold, I. Zingo,

T. Bertsch 1.00 each, Peterson 0.50, A. Berger 1.00, I. Waltz 0.50, H. Meirich 1.00, P. Vogt 0.50, F. Hartmann 1.00, A. Poßner, Fräulein Nutmer 0.50 each, A. Wißmann, E. Jiebing, H. CarstenS 1.00 each, C. Utes 2.00, F. Bus, N. N., N. Richter, I. Rathmann, G. Thager each 1.00, I. CordiS 0.25, N. N. 0.50, N. N. 1.00, I. Mohnhardt 2.00, F. Andreß, I. Orten, N. N. each 0.50, C. Klinger, Pipenbringer each 1.00, H. Zummit 0.50, G. Halmbach 1.00, N. N. ' 2.00, F. Balm 1.00, W. Alerion 5.00, I. Harwey 2.00, N. N., G. Niffon 0.50 each, C. Schmidt 1.00, N. N. and N. N. 0.50 each, F. A. Fuchs, H. M. Grebels 1.00 each, S. I. William u. N. N. each 0.50, S. I. N. Brothers u. N. N. each 1.50), Balleswethmicht and C. Scharfenberg each 0.50, N. N. 1.00, N. N. and N. N. each 0.50, B. Hardt, I. Geron, I. Burges, 3rd Hausmann each 1.00, N. Hausmann, Olieni each 2.00, N. N. and N. N. each 1.00, F. M. Fester, G. Brandt each 5.00, G. Peusner, H. Herfielhetmer, H. Fiebig each 1.00. By Collector Berger in Grand Haven r von Zettow - and Glasgar each 1.00, O. Wilhelm, Franz Katy each 0.50, Pagelson 1.00, A. Tieth, L. Tirth, H. Wasch each 0.50, Krause 1.00, SolenS j 0.50, Nosbach, Arens each 1.00, Greiff 0.50, Hansen 0.30, Aug. Hubret 1.00. M. Vickbrock 0.50, I. Radeke, Fr. Maß each 1.00, L. Nosensield, Fr. Böhm each 0.50, I. Moop, W. Zarna each 0.25, S. Böhm 0.20, A. Conker, Träger each 0.25, H. Blocker, E. Endreß, G. E. Huppert each I.IXI, H. Worms 0.50, A. Roth, I. Meinke each 1.00, W. Zielmann, W. Straßburg, Fr. Mund 0.50 each, H. Becker 0.20, W. Bons, Fr. Pagels 0.25 each, N. Pagels 0.15, N. Pagels 0.10, , T. Wein 0.15, W. Trulen, Otto 0.25 each, Dittor 0.10, W. Behr 0.25, Aug. Srrin 0.60, E. Bolle 0.25, Mriker 0.35, Hangohr ' 0.20, Strausburg 0.50, von Past. Spindler's children 1.00. AuS - Grand Haven Township: by W. Boehm, I. Martenbruck, H. Saul 1.00 each.

(To be continued.)

the Preachers' and Teachers' Widows' and Orphans' Monkeys (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of June and the District Synodal Assembly held in the same month:

1. contributions:

Of the pastors and teachers: C. T. E. Brandt, C. Brck, Janzow, Schüßler, M. Große sen., F. Pröhl (Wisc.) each H2.00, Winterstein S1.00, Michels, P. Weseloh, Endres, Biltz, Lohr, W. Lange, F. Nütze!, Mertens, Bergt, B. Mießler, E. A. Sieving and Prof. Crämer each H4.00, Herrmann, H. Sauer, Em- rich each P5.00, Matuschka P8.00.

## 2. gifts:

Collected at Mr. Heim. Niefenbrg's wedding, by Herm Pastor Geyer in Larlinville, Ill, H5.00. gift from Mrs. Pastor Wyneken in Fort Smith, Ark, P5.00. gift from N. N. in Beardstown, Ill. (Illinois District), 4>8.00. From Hm. Past. W. Zschoche found \$1.00. Collecte of congregation at New Wells, Mo., P4.00. DeSgl. from Mr. Pastor Meyer's congregation at Leavenworth, Kansas, P7.25. DeSgl. from Mr. Past. Sandvoß's congregation at Port Hudson, Mo, H8.25.

8^^ All dear contributors to this fund from other synodal districts are kindly requested to send their contributions not to the undersigned, but to the treasurer of this fund in their district.

St. Louis, July 3, 1875, Oskar E. Gotsch.

Received for poor students: Through Mr. Pastor Wangerin from his congregation L5.25 for Proseminaristn Engel. Through Mr. Lehrer Hild, collected at Past. I. Diehl's wedding, H4.00 for Mallon. By Mr. Past. Bösche H3.50 from his congregation, 50 Cts. from himself. By Mr. Kassirer Birkner H5.00. From the treasury of Mr. Past. Daib for the proseminarist Brust K10.00. By Mr. Past. Ramelow from his congregation H8.55 for Grafelmann. By Mr. Past. Biedermann by Miss A. Meyer K5.00. By Mr. Past. Hertrich Collecte of his parish P4.00. From N. N. here MO.OO. By Mr. Past. A. Claus, collected in his parish, P3.50 for Mallon. From Mrs. Ulrich in Minerstown, thank offering for the recovery of her daughter H5.00. By Mr. Past. Lenk Hochzrits- Collecte P4.00 for Blanken. By some women from Mr. Past. Heinemann's congregation H8.00 for Mallon. By Mr. Pastor Hudtloff P5.00. By Mr. Past. Hahn from his parish O12.50 and from the local sewing club 2 Comforts, 10 towels, 9 sackcloths. Through Mr. Past. A. Brauer from his JünglingSvcrein P5.00 for Äron. A. Crämer.

For poor students received through Pastor Kleist from the werth women's club of his church in Washington, Mo., G8.00 C. F. W. Walther.

For the library of the Concordia Seminary in St. Louis, the valuable Bethlehem congregation in St. Louis (Bremen) received H2.25.

C. F. W. Walther.

Through Mr. Pastor H. Rehwinkel in Jenny, Wis. the undersigned received for Mr. Past. Brunn's Anstalt D25.00

for the Hermannsburg Mission P25.M

St. Louis, Mo. E. F. W. Meier.

For poor students in Addison, I have received since June 1 of this year: from the Young People's Association in >L>t. Clair, Mich., H4.00; from the Virgins' Association in Past. Wyneken's parish O7.50; from W. Al- brs P5.00; by Past. Knies, at Ad. Vollrath's wedding collected, H5.00; by Rev. H. Löber, collected on Mr. Meibohm's silver wedding, W.25; by Past. G. Löber of N. ,N. Ht.00; by Rev. Wagner by Dallmann, Sr. \$1.00; by his wifcn-Berein \$17.00; by Mrs. Preußner ch10.OO.

To purchase musical instruments; from Mrs. Z. in Cleveland ch2.50.

Sincerely thanking J. C. W. Lindemann.

Due to lack of space, the receipts of Messrs. Selle, Wunder, Bartling and Grahl had to be deferred.

Printing Office of the Synod of Missouri, Ohio, et al. Staute".

## Volume 31.

(Submitted.)

### My resignation from the Iowa Synod.

When the undersigned appears here for the first time after the lapse of 18 years before the readers of this paper, it is not in order to justify and cover up earlier errors, but rather to confess them honestly and sincerely, to put away the annoyance caused by them, as much as there is in him, and to publicly present his more correct conviction gained by God's grace.

First of all, I must confess that I was in error when I thought that the prophecy in question, Revelation John 20, about the millennial reign of the saints with Christ, was to be interpreted as an intermediate kingdom between the present kingdom of grace and the kingdom of the future glory, as it were a preliminary stage to the latter; insofar as it was not yet free from the cross, but nevertheless already bore something of the visible glory of the future kingdom. In this conception there flowed into each other what must be quite strictly separated for the preservation of the right doctrine of the kingdom of Christ here on earth. For as different as the cross and the crown are, as different is the state of Christ in his humiliation from the state of his exaltation, as different are the kingdom of the cross and the kingdom of glory; the Scriptures know nothing of a middle kingdom, which would be partly still the

kingdom of the cross and partly already the kingdom of glory. This unclear, erroneous conception, in which the kingdom of the cross and the kingdom of glory were mixed with each other, also appeared in the answer to the question, which was put to me by the church synod at Fort Wayne in 1857. The question was: "Does the church in the true sense, i.e. the entirety of the faithful, remain invisible and hidden under the holy cross until the last day?" My answer was: Yes, if this does not mean to reject the hope that the kingdom of God will celebrate a final victory over the antichristian world powers on this side as well, and that it will prove itself in a great abundance of heavenly, spiritual goods, especially in a widespread true knowledge of God and Jesus Christ. This answer, however, was based on a mixture of the spiritual nature of the kingdom of Christ with a

## St. Louis, Monday, August 1, 1875. No. 15.

This is what my brothers in the synod saw quite correctly. For the fact that the church wins its greatest victories over its enemies under the cross and under persecution is justified in the whole wonderful counsel of God, according to which the devil and his kingdom should not be overcome with weapons of his divine omnipotence, but through the cross, shame, blood and death of the most holy God-man. The Church could not achieve the final victory over all her enemies if she did not remain under the cross until the end. It will not be led to victory by any other way than the way the Lord has gone before. From this mixture of the kingdom of the cross and the kingdom of glory, therefore, could flow only the statement I made that I could not abandon all hope of "a blessed kingdom of Christ here on earth"; for since the kingdom of Christ is always a blessed kingdom, even under the concealment of the cross, even under the pressure of the Antichrist and the tyrants, this speech could of course be understood in no other way than as referring to a revelation of the blessed kingdom before the last day, which is flatly contrary to Scripture. Now, all the palliations would not help, but I must confess that I could not have spoken like this, if the chiliasm had not put a fog in front of my eyes. It goes without saying that today I answer this question in the affirmative without any restriction, and only now I see quite clearly how chiliasm is by no means as harmless as I believed at that time, but that it really damages the foundation of faith and must confuse and darken the correct biblical teaching of the nature of Christ's kingdom to the extent that it nourishes and strengthens the hope of a glory of Christ's kingdom still appearing here on earth before the last day.

Then I cannot deny that my answer to the second question was offensive. The question was put to me, "Does the general resurrection of the dead, both just and unjust, take place without exception, alone and exclusively on the same last day?" My answer to this was, "Yes, but I cannot subscribe to the words 'without exception.'" To justify this limiting addition

If the resurrection of the dead were to be completed, a clear passage of Scripture would have to be produced to show that the general resurrection of the dead would be preceded by a partial resurrection of the saints. But there is no such thing; on the contrary, all passages of the New Testament, which speak of the resurrection in bright and blunt words, testify that it will take place immediately before the general judgment of the world and not before the Lord Himself returns visibly and in glory. Christ speaks only of the hour when the righteous and the wicked shall rise again, Joh. 5, 28. Paul, although he knew that he would soon be sacrificed and die as a martyr, did not expect the crown of righteousness earlier than others, namely on that day when it would be given not only to him, nor to the martyrs alone, but to all those who love his appearance, 2 Tim. 4, 8. 4, 8. But most definitely the Lord describes the last day as the day of resurrection for all who are to share in the resurrection to eternal life: "Now this is the will of the Father who sent me, that I should lose nothing of all that he has given me, but that I should raise it up on the last day." When the Lord speaks here of all that the Father has given him, no chosen one is excluded; and of all these chosen ones the Son of God testifies that he will raise them up at the last day. Who can think here that Christ will nevertheless make a distinction between them and raise some of them, such as the martyrs, earlier? No one can take this from the words of Christ, he must first bring it in. St. Paul also irrefutably teaches that the resurrection of the dead and the transformation of the still living believers will take place at the time of the last trumpet. He assumes that the Corinthians knew what the expression "at the time of the last trumpet" meant. We find the explanation in all the passages where the glorious future of Christ is described, like Matth. 24,30. 31: "And then shall all kindreds of the earth howl, and shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from among the nations.

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four winds, from one end of heaven to the other." Likewise, 1 Thess. 4:16: "For he himself, the Lord, shall come down from heaven with a shout, and with the voice of the archangel, and with the trump of God: and they that are dead in Christ shall rise first." From these passages it follows clearly that the time of the last trumpet is the day of the glorious future of Christ. With all these clear passages the opinion of a double resurrection stands in irreconcilable contradiction; and since no one has ever succeeded in solving this contradiction who believes to find such a double resurrection in the first resurrection of which the prophecy Revelation 20. Rather, everyone must admit that it is a prophetic vision that St. John describes, and therefore also its interpretation is difficult and obscure; so it is against the rule of a healthy interpretation of Scripture if one takes a teaching from the uncertain meaning of a dark passage, which is opposed by so many other clear passages of Scripture. This also moves me to take back the offense I took at the word "without exception" in the above-mentioned second question, and to confess to it with a round yes.

The third question put to me at that time was: "Is the visible future of Christ to be set on this last day alone and exclusively, as which alone and exclusively will happen for the judgment over all nations without exception?" Since this question obviously only had the purpose to demand the confession from me that no visible future of Christ before the last day and therefore only One future of Christ in visible glory is to be expected for the judgment over all nations, so also here a yes should have been given without any restriction. For a double visible future contradicts just as much as a double resurrection the clear passages of Scripture; since all

those passages in the Gospels and Epistles of the Apostles which speak with actual, blunt words of the visible future of Christ place it at the end of days and connect it with the general resurrection and the last general judgment of the world.

Therefore, out of my innermost conviction, I renounce all chiliasm that perverts the spiritual nature of Christ's kingdom, blurs the distinction between the kingdom of the cross and the kingdom of glory, and sets up a double visible future and a double resurrection. I also strongly reject it, if the binding of Satan, of which the prophecy speaks, is taken for such that the devil at that time no longer has any power and influence on earth and can no longer tempt to sin. For if there are unbelievers to the end, as Scripture expressly teaches (Luc. 18:8), then the devil is also active in the hearts of men to the end; for it is he, as Scripture testifies, who has his work in the children of unbelief. I therefore retract every statement that in any point contradicted the clear passages of Scripture about the cross-form of the church lasting until the end, about the one-time visible appearance of Christ for the general judgment of the world, about the general resurrection of all the dead taking place on the last day, and about the power of Satan, which he has over man through sin, lasting until the end. Remembering that the mysterious prophetic riddle of the 20th chapter of the Revelation has proven the acumen of many a learned and pious man, such as A. Bengel, C. A. Crusoe, C. A. Crusoe, C. A. Crusoe, C. A. Crusoe, C. A. Crusoe, and others. Bengel, C. A. Crusius and others,

Without such a solution, which would have been congruent in all its parts with the analogy of faith, I should have examined the dark by the light, but not the light by the dark word and should have been careful not to disturb the church with a dispute about it. Our Church has never and nowhere given an authentic interpretation of the 20th chapter in the Revelation of St. John; it has only ever rejected and discarded such explanations as proved inconsistent with the analogy of faith. Nor did the Missouri Synod demand more of me, as evidenced by those sentences in which I agreed with Prof. Walther, Praeses Wyneken, and some other brethren in a special meeting held in St. Louis in the spring of 1857. They were the following:

1. that we believe and accept the text of Revelation 20 as God's Word as it stands.
2. that we recognize a divine secret in it, the actual content of which no one can interpret with complete certainty and security.
3. that no one can irrefutably assert with certainty that this text has already been fulfilled, nor that it has yet to be fulfilled.
4. that if someone, on the basis of these or other prophetic passages, still hopes for a better time for the church, it should not be a false opinion that contradicts the doctrine of the cross of the Christians, of the constant expectation of the general judgment of the world and the general resurrection of the dead.

These sentences were then also accepted by the Altenburg congregation in the presence of Praeses Wyneken as a reason for peace. If I had adhered strictly to these principles and carefully avoided all further disputes, it would certainly not have come to the deplorable division that occurred at the subsequent synod in Fort Wayne. This I recognize as mainly my fault. It was an unjustified demand that the synod should take back or modify the resolution against chiliasm passed in Altenburg in 1856; because it had rejected nothing other than what the Lutheran church had also rejected at the time of its confessional fathers, and I thereby exposed myself to the well-founded suspicion of wanting to hold on to something that the church has always rejected and must reject as something false and erroneous.

Should the confessions and explanations I have given here satisfy my esteemed brethren in the Missouri Synod, should they also reconcile my former congregation, which had been angered by this error and division, as I may hope without doubt, should they also become a reason for those who at that time believed that they had to adhere to that erroneous point of view with me, to subject the matter once again to a quite serious examination, to let go of what is erroneous and uncertain, and to adhere only to what is certain and undoubted; I would thank the gracious God from the bottom of my heart and it would be a great comfort to me. For the wound has pained me on and on these 18 years, and the older I became, the more I was driven inwardly to think of healing the rupture before the hour struck that would bring me before God's judgment. What I have written here, therefore, I have written in fear of God and in constant remembrance of the last account, so that I would not be found to have done something of it or to it that is written in the holy book of God.

My wish and my hope was, of course, that the synod, which had lovingly and fraternally exempted me when I had lost my church home, would also go the same way with me. The Synod of Iowa had undoubtedly experienced a doctrinal development since its existence; however, it had not taken place in the manner initially intended, but in the opposite way. It had initially considered its calling to develop the doctrine of the Lutheran Church in those points where the confession of the Church in its symbols seemed insufficient to it, or, as it expressed itself, "to strive toward a greater perfection of the Evangelical Lutheran Church in the way of symbols by the hand of the Word of God." In this endeavor she had especially in mind the doctrine of chiliasm and the doctrine of church and ministry. However, it soon became apparent that this goal, which she had set for herself, was a completely mistaken one. This is proven by the attempt the synod made in 1858 to further develop the doctrine of the last things by rejecting the chiliasm rejected by the old Lutheran church with its most essential features, namely a visible return of Christ from heaven for the extermination of the Antichrist as opposed to his return for judgment; a bodily resurrection of the saints as distinguished from the general resurrection on the last day; with a visible kingdom of Christ on earth, in which there would still be sin and misery, cross and distress coming from sin, but without the seductive influence of Satan; with a re-establishment of the kingdom of Israel, and so on. etc. The church presented these as undoubted scriptural doctrines, as divine truth, and thus placed them alongside real articles of faith in terms of value and importance. It was pure self-deception if the Synod of Iowa believed that by establishing this chiliastic doctrine it had initiated a further development of the doctrine on the basis of the Word of God and on the path of the symbols; for this

very chiliasticism was not something new at all, had been well known by the old doctrinal fathers of the Lutheran Church and had been most carefully examined according to God's Word, and as a result of such examination had been rejected as contrary to the Word of God. This supposed doctrinal development soon turned into the opposite at the synod through God's gracious guidance and government. One was soon forced to go backwards. The synodal report of 1864 and the colloquium in Milwaukee bear witness to this. As a result of this gradual retreat, chiliasm fell into such disrepute among most of the members of the synod that it could without question be regarded as a position that had been overcome.

It was the same with the doctrine of church and ministry. In an effort to develop this doctrine further and to do justice to certain views of the newer theology, the Synod of Iowa initially thought that the doctrine of the invisibility of the church and of the key power - to whom it originally belonged? - should be counted among the open questions. In the synodal report of 1858, for example, it is written in the paper of Prof. Fritschel Sr.: "Nevertheless, it is certain that even now there are and can be some questions which have not yet been decided (namely, what the symbols teach). I only remind you of the doctrine of the visibility of the church in the sense in which L  he conceives it in his aphorisms, and of the recently so seriously raised question: whether the Lutheran church is the church, a question that has been raised in the

sense, as it is conceived, is by no means already affirmed by the symbols, but is a practical conclusion from them, the correctness of which has not yet been decided by symbolic authority. It is certain that these questions must not be settled in a way that contradicts the previous decisions. But it is just as certain that, irrespective of the previous decisions, a further development of these questions beyond the area of mere theological knowledge and opinion, in which they still stand, to symbolic fixity is possible. Nor can it be denied that important building blocks for this are already present in the theological discussions on the confession of the fifth article of the Apology." Do I understand this

right, this is to say: the old Lutheran dogma that the church in the proper sense is the congregation of the saints and true believers, that it is therefore in the proper sense invisible, not an object of sight but of faith, hidden among the multitude of the called, and that this is only the church which in Scripture is graced with the glorious name of the church of the living God, the house of God, his holy temple, the bride of Christ and his spiritual body, and to which alone belong all the promises, treasures, goods and graces which the Lord Jesus Christ purchased with his blood on the cross - this old Lutheran dogma is not sufficient, it needs a still further development; the church also has a visible side and this also belongs to the completion of the concept of the church. That is why the synodal report of 1861 claims that the church is visible and invisible at the same time. But how did Iowa proceed with the further development of this doctrinal article? It came back from this in such a way that the synod at its last meeting in Madison rejected it as a falsehood that it had ever regarded this doctrine as an open question, it had rather ever and ever held that the proposition: the church in the proper sense is the congregation of true believers, is an article of faith and clear symbolic doctrine. Thus the Synod of Iowa, after a futile attempt to develop the doctrine of the church, pretending that there were still some unanswered questions in the symbols, returned to the old Lutheran dogma, on which the whole doctrine of the church rests.

That also the doctrine of the key power - to whom it originally belonged? - was included by the Iowa Synod among the open questions, the proof of which is found in the Synodal Report of 1858; for there it says on page 16: "The Church as Church, not the Pope, not individual persons, is the primary holder of the power of the keys. That is symbolic position. What lies beyond that is open question". And what answer to this supposedly open question, what further development of this doctrine has the Synod of Iowa now attempted? It has involved itself in the most obvious contradictions. In '58 it denied that the church has the ministry in the spiritual priesthood of its members, and in '74 (see Church Gazette No. 15.) it affirmed the very same thing by the proposition that every Christian in the exercise of his spiritual priesthood does the same as the preacher does in his ministry. In 1861 (see Synodalb. p. 20. 21.), it denied that the office is essentially nothing other than the general priesthood put into function by divine command from community ways, and in 1874 (Church Gazette No. 15), it affirmed just that-

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The same by admitting that reading God's word, witnessing to it, comforting, punishing, forgiving sin, and even baptizing in case of need are priestly works that every believing Christian has the right and power to do.

It denies that the office is conferred on the ministers of the Word by the congregation with the profession, and yet admits that the office is nothing else than the public service of the Word and Sacrament, that the church originally has the office not only in the persons of the ministers, but that it has it directly from God, namely in the command to preach the Word of God publicly, and that whoever has the office has it through the church alone. (op. cit.) These contradictions can only be explained by the fact that the Iowa Synod from the beginning had taken a special position against the Missouri Synod precisely because it was supposed to represent the direction of New Detlesau, as in other matters, so especially in the doctrine of church and ministry, and yet did not want to close its eyes to the bright truth, as it confronted it in so many testimonies.

What could have been more obvious than that the honorable Synod of Iowa should have seriously asked itself whether it was really in the right in its fight against Missouri, whether it had really been able to convict the Missouri Synod of false doctrine, or whether it did not itself originally pay homage to a false principle, the principle of a theology of further development, which proceeded from the premise that this and that doctrine had not yet received sufficient treatment in the symbols and the old Lutheran theology, but required a better explanation and exposition. If she had not wanted to deceive herself, she would have had to see that she had

been urged to make some considerable concessions in the struggle with Missouri, as e.g. At the colloquium in Milwaukee, for example, she distanced herself from the earlier assertion that the actual confession in the symbols, the conscientiously binding guideline of the doctrine, was only the thetical and antithetical decisions, but not any proof, explanation, etc., and on the other hand conceded that all doctrines of faith in the symbols were binding, even if they only occur in passing in the explanations and remarks. She should have seen that on the original principle of striving for a greater perfection of the church, she had not advanced a step with regard to doctrine; but where she could really boast of a growth of better knowledge, it was a return to the old good proven ground of the Lutheran confession. It had been proven to her with convincing clarity on the part of the Missouri Synod in several numbers of the "Lutheran" last year and this year that she had taught and spoken quite differently in former times than she does now; that it was wrong and dishonest to want to cover up errors held in former times by saying that one had been misunderstood, that one had not held this and that opinion, when it is clearly evident in what has been publicly written and testified about it. And exactly the same was held against her not only by the Missourians, whom she considered to be her opponents and enemies, but also, of course, from a different point of view, by her friends and fathers in Neuen-Dettelsau. In the memorandum of Inspector Bauer - the last work before his departure - it is most convincingly proved that Iowa in the course of time took a different direction, that at the Colloquio in Milwaukee it made the difference between obligatory and obligatory.

The Council of Ministers had already there agreed in fact with Missouri by accepting the principle that everything in the symbols of religious doctrines was binding; that the amendment of the Confession Clause at Davenport was a necessary consequence of the principle adopted at Milwaukee, but that this amendment was the diametrical opposite of what the earlier Confession Clause had stated; that the right of a special Iowa denomination had fallen away since Iowa had placed itself on one and the same principle with Missouri in the Confession of the Symbols; that Iowa is in contradiction with itself when it still fights for individual biblical doctrines, as for example of the personal Antichrist, of the first resurrection, and yet has openly and honestly accepted the Missouri principle of the unlimited validity of the symbols in everything that is called a statement of faith; that the present position of the Synod contains untenable contradictions and is therefore untenable if it resists drawing the full consequence of the newly adopted Missouri principle. There were only two possibilities for the Synod, either forward to Missouri according to the law of gravity, or backward to the abandoned position in divine power. A middle position was only an attempt to temporize and to postpone the decision; such irreconcilable opposites did not rest, no stapling nor plaster would help; here there was only a strict: either - or.

The full weight of these words fell on my heart and on the hearts of many others in the Synod. This alone could justify my resignation and that of others, since the Synod preferred to dare this attempt at temporizing even longer and to persist in its self-contradiction; to profess with one breath the whole content of the faith and doctrine of the Symbols and yet to hold certain doctrinal opinions which are quite inconsistent with the teaching of the Symbols and the Fathers.

But what particularly moved me and others to resign was the decision that the change in the confession paragraph at Davenport did not result from a substantial change in the Synod's position on the confession, but only from formal reasons; for this not only deeply saddened all those who had welcomed the Synod's return to a clear, simple confession of the symbols as progress for the better with thanksgiving and joy toward God; but it also openly revealed that even such important ecclesiastical steps as the change of a confessional position had been taken not for reasons of conscience but for other human considerations; it also deeply shook the confidence that the Synod had meant honestly and sincerely its unconditional and unrestricted confession of the symbols at Davenport.

That I finally summarize the reasons for my leaving the Iowa Synod, they are as follows:

1. because the Synod, by asserting that there is no essential, but only a formal difference between its earlier and later confession of the symbols, has again removed all assurance that it also considers such doctrines of faith in the symbols to be binding which occur only incidentally in the explanations and do not belong precisely to the thetical and antithetical decisions.

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to which alone the synod had granted symbolic dignity according to its earlier confession.

2. because the initial self-testimonies of the Iowa Synod of its ecclesiastical direction and the resolution passed at Madison that it represented no particular direction are in such contradiction that truth and honesty would have demanded an unambiguous confession that by the new resolution it was renouncing its former direction as a false one, which it did not do in spite of repeated urgent representations from members of the Synod.

3. because the Synod of Iowa did not remove the "contrary to Scripture" sentences contained in the Synodal Report of 1858 in its doctrine of the millennial kingdom by simple retraction, but only sought to give them a more convenient interpretation, and thus again leaves it doubtful whether in this piece it really rejects with the Lutheran Church what must be rejected as contrary to Scripture.

4. because the Synod of Iowa, according to earlier statements to be proved from its writings, had asserted open questions in the doctrine of church and ministry, thus making clear symbolic decisions uncertain, and yet denies ever having deviated from the confession of the church in these doctrines.

5. because the Synod of Iowa, by openly denying that with and through the profession of the church the ministry is conferred upon the minister of the Word, obscures the true teaching of Scripture and symbols concerning profession and ministry, and denies the all-important doctrine that the whole ministry is of the church and that it has it in the spiritual priesthood of its individual members.

(6) Because the Synod of Iowa, with its doctrine of the personal Antichrist and that with him the Antichristian apostasy is yet to come, weakens the whole testimony of the Reformation; presents the common confession of the witnesses of truth before Luther, in Luther and after Luther, that the Pope is the real great Antichrist, as an error; opposes the decisive characteristics of the Antichrist, his kingdom and end, as they are indicated in the prophet Daniel, by Paul 2 Thess. 2. and in the Revelation of St. John (especially Cap. 17.18.), and prevents us from recognizing the most dangerous enemy of the church.

These are the causes which have induced me and others with me to leave the Iowa Synod in peace rather than to remain in it under the consciousness of an internal, irreconcilable dissent.

I can regard all the deviations from the confession of our church mentioned here only as the fruit of that direction with which the Iowa Synod characterized and justified its special position from the beginning, and which found its expression in the words already mentioned above: "We confess that direction of the Lutheran church which strives towards a greater perfection of the Evangelical Lutheran church on the way of the symbols by the hand of the Word of God. If this had only expressed the striving to build up the congregations on the basis of the pure doctrine of the Lutheran Church, recognized from God's Word, and to bring the pure doctrine handed down from the fathers to ever greater recognition and validity in the confession and in the change of the congregations, then the right goal would certainly have been established. But the meaning and the opinion was that the Lutheran church needed a doctrinal development; for the designated direction was justified by the fact that with the time of the Reformation the doctrinal development had not come to its end, that doctrinal struggles were still going on.

which could not yet find their decision in the time of the Reformation. Synodal Report 1858, p. 6. Luther did not think of any doctrinal development at his Reformation, but only of purifying the corrupt church from the leaven of the false godless papal doctrine. To aim at a development of doctrine is the very dangerous, hopeless principle of modern theology, which with its results has only decomposed and corrupted the pure doctrine handed down from the Fathers. Once the Synod of Iowa decisively renounces this theory of development, but rather strives to build and fortify itself in its members and congregations on the old, proven faith and doctrinal foundation of our church, then the sad rift with the Missouri Synod and the synods connected with it, which has brought so much sorrow and heartache with it, which has already become a cause of distress to so many souls, perhaps to irreparable damage to their souls, would also be closed. For faithfulness to the confession cannot be the reason for allowing oneself to be hindered from ecclesiastical agreement with the Missouri Synod. Even its opponents give it the most honorable testimony in this regard. In the memorandum of Inspector Bauer, for example, it says: "The Missourians are supported by a doctrinal tradition of more than three hundred years, the testimony of the symbols, the writings of the Reformers and the older Lutheran dogmatists. All this together forms their unified view. No faithful Lutheran, not even Missouri's opponents, will want to or be able to do without this old, proven doctrinal basis, which has always proven itself anew in God's Word." The most beautiful testimony, however, is given by the church bulletins published in Neuen-Dettelsau in one of their last numbers: "The Missouri Synod represents the conscience of the Lutheran Church on the side of confessional loyalty. We give it this recognition without any reserve." May God in mercy grant that this expulsion of some members from the Synod of Iowa, which took place in Madison, will not widen the gap, but will in its consequences become a cause for the honorable Synod to examine its position with a quite sober and unprejudiced view, whether it is really tenable according to God's word and our confession; and may it please the infinite mercy of God to give our Lutheran Church of this country more and more unity in the truth! Amen. G. A. Schieferdecker.

## **What to make of the establishment of a Sick Support Society in a Christian community.**

Christian and Friedrich came from a community meeting in which, among other things, the care and feeding of a poor, sick member of the community had been discussed. They expressed their joy that their poor, sick fellow believer had received so much from the poor fund and that the parishioners in his neighborhood had cared for him so well. Frederick still had something on his mind. Christian therefore asked him to stop at his house.

I think we should also have a sick support association in our community. I have already talked to several who are of the same opinion.

Chr. Please, what is the point? We have our poor fund in the community.

That is probably true, but it would be nice if the love activity would be more ordered by founding such an association.

Of course, orderly charity is something beautiful; but is not our institution of the poor fund orderly charity? Does not every member who can, pay a monthly contribution?

That is probably true. But only the poor get it. If we found an association, everyone who belongs to it and gives his contribution, rich or poor, will receive support in case of illness.



Chr. You call that orderly love activity? You can't be serious!

Ms. Why not?

This is purely a business matter, you give and receive again. There is no talk of any loving activity. If a member of the association becomes ill, he has the right to demand what he is entitled to.

Yes, but I think it is an orderly activity of love, because only members of a Christian community belong to the association.

Chr. That makes no difference. If people come together and agree to support each other in cases of illness, commit themselves to pay certain contributions and promise to pay out certain sums, this is a contract and therefore a business matter, whether it is Christians or unbelievers who conclude the contract. Each member gives and receives a certain sum. In orderly charity, the contributions are also regular, but voluntary, given according to wealth and distributed according to need.

Well, there are other points to consider, for example, the orderly guarding of the sick. The president determines who has to keep watch, for example, according to the alphabet.

I beg you, stay away from me with your orderly love activity. It is not the love activity that is ordered, but the "must". I don't want to examine how some people secretly or openly bmmm when the president of the association sends him the order to watch.

Fr. But it's nice when that's also orderly.

I only say this: Call it what you want, only not ordered love activity. I want to draw your attention to one more thing. In some club rules it says that all members must be awake, except in case of contagious diseases. What do you say to this?

Of course, that is not right. But these were perhaps constitutions of secular associations?

I have also read it in those, but also in constitutions of associations within Christian communities.

Fr. I do not approve of that.

But, dear Frederick, I ask you, what moves you to be so enthusiastic about the founding of such an association? Has there ever been a poor person left unprovided for in our community?

No, I can't say that. All the poor have got enough.

And why do you place so much emphasis on watching over the sick? Has there ever been a sick person in our congregation who did not receive the necessary care from his confreres when his own could not care for him alone? Has it not been

that our sick were always cared for by the closest neighbors and friends, and that if further care was needed, it only required a wave from our pastor to provide even more help?

I cannot deny that. But there is another point. If we found an association, when a member dies, the survivors get the funeral expenses and a support.

But, please, dear friend, why do we need an association for this? When N. N. died half a year ago, didn't the community arrange the funeral? And was it not quite a solemn one? And doesn't the widow get her support, so that she can survive quite well from that and from what she earns by washing?

That is probably true. But if an association were founded, the surviving dependents of each member would receive a certain sum, whether they need it or not.

Chr. I do not understand you. I ask you: What for, if they don't need it? Do you still want to make profit with your dying? It is a terrible thought to me! And if they need it, the church is there.

Fr. But the congregation, in its love, could look for

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Of course, this could happen, but God forbid and I do not expect it. But is not God always the father of the fatherless and the provider for widows? Are you not on the best way to keep flesh for your arm?

I mean, no less than pastors and school teachers, who also have a similar society.

Chr. This is a different matter and has nothing to do with a club like the one you have in mind.

Fr. Why not?

Chr. That is what I want to argue with you. Actually, the congregations should provide for the surviving dependents of their pastors and teachers. However, not all churches recognize this as their duty yet. Some cannot do it because they are too poor. So the pastors and teachers get together to raise a certain amount of money every year for the surviving dependents.

Fr. But there is also a certain amount paid in and paid out.

Chr. That is not quite so. Some also pay more than others; communities also contribute; widows and orphans of those who could not contribute are not left out, and widows for whom the good Lord has otherwise provided do not claim support.

Well, then I've been misreported and I'll drop that. But one more thing, you do have a lightning rod on your house and you do have your house insured.

Chr. What does that have to do with your club?

Well, you also want to make yourself safe for certain cases. You don't rely on the good Lord either.

Chr. If you can prove to me that I wanted to tie the hands of the dear God. I still pray with my family that he will protect us from the fire.

Fr. Which company do you have insurance with?

Chr. In a mutual one; because I would not like to participate in a usurious society. If damage is caused by fire, we share it among ourselves.

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That's what we want to do in our health club.

The matter is different. You have always spoken of orderly love activity; our mutual assurance is not about the necessary needs of life, the procurement of which for each member is the duty of the whole community according to God's word, but about civil prosperity, for the preservation of which one can well enter into a contract.

Well, then, it can't be a sin if we start a health club?

Who said that it is a sin in itself? So far I have disputed that it should be ordered loving activity. But even if I admit that it is not a sin in itself, I cannot understand what drives you to found a special association for the sick in the community.

Fr. There are other associations in the community: Young Men's, Maidens' and Women's Association^.

Yes, but their special status brings them together for common love activity, and indeed, you will not be able to deny, for ordered love activity; for they regularly collect gifts of love, but do not demand anything in return, they collect and distribute; they are not on an equal footing with an association such as you have in mind.

You will remember quite well that at the time of the war also Dräftvereine were formed in our community and that some were glad if they could join.

I certainly remember that, but it was a civil matter and had nothing to do with the church. Whoever paid had, if he needed it, something to hope for.

If, when founding a health association, one had only a civil association in mind?

This could not be made a sin for you, but you would have to be seriously advised against it.

Fr. For what reasons?

Now, one thing that is not insignificant is that you would bring great dishonor upon our church.

Fr. I don't see that happening.

Chr. This is easy to see. When the world hears about your project, it cannot help but think that the poor, the sick, the widows and orphans in our community are neglected.

I must say, she has always done her part in this respect.

The secret societies always boast of their charity, how they take care of the sick, widows, and provide for the burial of their "brothers. And it cannot be denied that these societies are very popular because not all communities care for their poor properly.

Wouldn't it be a good idea to set up sick societies within the Christian congregations in order to keep members from joining the secret societies?

No, I do not think so. This only strengthens people in their opinion that the church does not fulfill its duty towards the needy in its midst or that it does not have such a duty at all, and that Christians can only be persuaded by self-interest to do what they should do out of free love. This only builds a bridge to the transition into such worldly support associations and secret societies. Whoever belongs to such an association soon also joins

nor to other associations. He soon loses his interest in the church. And if this does not happen, then something that the world does for lack of love has come into the church. If you want to keep the influence of such associations, which work outside the church, even against the church, away from our congregation, then work to ensure that our congregation's poor fund is always abundantly filled and abundantly donated from it. Instead of benefiting the church, you are harming it. The poor box will become emptier and emptier; those who join your association will contribute less and less. The community can no longer do so much as a community. People will say, "There is no need for the congregation to take matters into its own hands; if you want something, join the sick people's association. In this way, an important ministry that God has given to the congregation is increasingly taken away from it. There can be no association in a congregation that is formed to do what God has already commanded every member of the congregation to do. To form such an association would be to form a church within the church, declaring all others to be unbelievers. The right sick and support association is the church founded by God Himself. You probably remember that when the book: "The Right Form" \*) was reviewed in the assembly, this sacred duty was talked about a lot. You still remember the beautiful passage from Luther's church postilion, from the sermon on the Gospel on the day of St. Stephen: "In this history you see, first of all, how a Christian congregation should be formed; in addition, you see a true picture of a spiritual regiment, which the apostles lead here. They care for souls, preach and pray, but also provide for the body, raise up some men who distribute the goods, as you have heard. Thus the Christian regime provides for people both in body and soul, so that no one has any lack, as Lucas says, and all are abundantly fed and well provided for, both in body and soul. This is a very fine picture and example." But if your association were to come about, this duty of love commanded by God to the congregation would be looked upon with contempt; your business, on the other hand, would flourish under the name of orderly loving activity. Then you will be shocked when you see what you have done.

I can assure you that I do not want to harm the community. I am not indifferent to your judgment either. But remember: I earn only as much per month as I need for my family. I suppose I would get sick, would have to lie there sick for three months and would not be able to earn anything. If I belong to an association, I know in advance how much I will get, I can count on it and I don't need to give anyone a good word. When the distribution of the poor money is discussed in the community meeting, sometimes such uncharitable judgments are made, e.g.: "he gets too much; he had better keep his business to the council 2c." If I encountered something like that!

You see, dear Frederick, what actually drives you is nothing other than the unbelief of your heart and arrogance.

The right form of a local Evangelical Lutheran congregation independent of the state. A collection of testimonies from the confessional writings of the Evangelical Lutheran Church and from the private writings of orthodox teachers of the same. Presented.... by C. F. W. Walther." For our question, read in particular pp. 38-40, 162-164, 167-170, 179, 180. The book is available from our general agent, Mr. M. C. Barthel here, and costs 75 cts.

You are relying on the amount of support guaranteed to you by the constitution of the association. That is your consolation. You do not consider that the association can also fall into ruin one day, that its funds can be stolen and the like. You let the pagan worry into your heart, against which the Lord warns us so earnestly on the sixth day of Matthew. You do not trust the good Lord to guide hearts that will take care of you faithfully. See, this is unbelief.

And the haughtiness?

You said that you do not need to give a good word to anyone. You don't want a gift in case of sickness and lack of earnings, you only want what you are entitled to by law. That is arrogance, nothing else.

You are right. I have not watched over my heart; I thank you for your punishment.

Chr. What do you think, will you still agitate for the foundation of an association?

I have lost the desire to do so. But I have already spoken to so many that I will have to do something to bring them to a different conviction.

Chr. I suppose you have already designed a Constitution?

Yes, we have made a start on that.

Chr. What then have you done in regard to the membership

set?

Fr. Only community members can be members of the association.

Some would join the church for dishonest reasons, just to enjoy the advantages of such a connection.

Fr. That is also the case. Many believe that the community would grow significantly if such an association were to come into being.

Chr. I hope that it will not come to pass.

I will do what I can to prevent it.

Chr. What have you arranged for the case that a member is excluded from the church?

Fr. Such a person also loses all claims to the association.

Chr. There someone is punished for his apostasy from the church with loss of money.

Br. Yes, that also makes it reprehensible. We were also embarrassed. In the opposite case, the embarrassment is no less; for if the banished remain members, then one must remain in contact with the banished; that is against God's word. I just have to confess that we got into another not insignificant embarrassment. The poor 60-year-old cripple N. N. - who has not been able to earn anything for ten years - came to our consultation and asked whether he could also be exempted, since he was completely dependent on the love of the Christians. Oh, I will never forget how sadly he went away when it was explained to him that only healthy, able-bodied men of a certain age could be exempted from the association! A stab went through my heart!

Chr. How terrible! Well, just put your Constitution in the fire.

That would have happened easily. But the thing is already deep in the hearts of many. I want to try to make up for what I have done badly through my advocacy. Help me also. May I

tomorrow evening bring some that we discuss the matter together again?

Chr. This shall be very pleasant for me. I hope that we will come to an agreement and that this matter will only serve to awaken new zeal for the care of the poor and sick in our community.

Fri. So tomorrow we come. Thank you very much. God be praised.

Chr. God keep you.

## Theses on the vicarious satisfaction of Christ.

Presented to the Eastern District of our Synod meeting this year by F. König.

**1.** perfect atonement for sin had to be made, or God could not accept the sin-stained human race into grace; for He is not only merciful, but also just and holy.

What man, the sinner, could not accomplish, another has accomplished in his place: the God-man Christ not only suffered and died, but also did enough for mankind's sin, once for all, valid, unconditional.

On the other hand, it is a mistake to teach:

- a) by the doing of the law (or with the doing of the law) one must become righteous before God (papists).
- b) Christ redeemed only the elect (Calvinists).
- c) Christ has redeemed men on condition that they repent, that they believe, that they become new men 2c. (old fanatics and a good part of the modern so-called "orthodox Lutherans" over here and over there).
- d) Christ did not suffer for us, but beside us (v. Hoffmann).
- e) Christ has only done enough through his suffering obedience.

Note: "Substitutionary satisfaction of Christ" - the expression is an ecclesiastical one, the doctrine has solid scriptural ground (like the doctrine of the Holy Trinity).

**3.** it was the obedience of him, who is not only David's son, but at the same time truly **God's** son. Hence his infinite value, his world-saving power.

On the other hand, it is a mistake to teach:

Let Christ be our righteousness only according to human nature (Zwingli, Calvin, raptors).

The value is guaranteed by Easter morning: "the glorious resurrection of Christ from the dead, the actual absolution of the whole world.

On the other hand, it is a mistake to teach:

- a) Christ rose from the dead only to prove His divinity.
- b) He was raised for this reason alone, to prove the possibility and certainty of our resurrection.

**5.** the treasure (salvation, righteousness, life) acquired through Christ's obedience and sealed by His resurrection is laid down and brought to men, offered, distributed, given in the Word of the Gospel and in the holy sacraments, the means of grace.

On the other hand, it is a mistake to teach:

- a) Word and Sacrament at most indicate (proclaim) grace, but do not actually communicate grace;
- b) without the bodily word of the gospel, by his own preparation, thoughts, works, man obtains the treasure of Christ.

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Whoever accepts it, i.e. whoever **believes, has it** (is in real possession of the grace acquired through Christ).

The justification of the individual ("the justification of a poor sinner") is thus the **fruit of** the general justification.

On the other hand, it is error to teach: Because of or for the sake of faith, God justifies the sinner in his judgment, because

- a) faith is such a great virtue, a meritorious work (papists); or
- b) because the renewal (love for God and neighbor, hatred and struggle against sin, etc.) is started in us by faith.

The biblical doctrine of Christ's substitutionary obedience, acted godly, gives:

- a) Christ, the Savior, his glory;
- b) the frightened conscience peace and certain

Comfort - daily, hourly;

- c) to give the believers the most powerful impetus for the practice of godliness: it makes them

- a) hot to the praise of God;
- ß) to confidently cry out, "Abba, dear Father"!
- /) in tribulation strong, even cheerful;
- Z) serious and capable of all good work;
- ) eager to die.

- d) Summa: It is the reason and source of the certain state of grace, as well as of the healthy, free, fresh, joyful life of faith.

8. the Lutheran Church is the bearer of the pure doctrine of reconciliation, and only it.

In contrast, this central doctrine is mistaken:

- a) the papists.
- b) the Calvinists.
- c) all gushers.

- c) with very few exceptions, the modern "Lutheran" theologians.

- 9. a) A Lutheran lives in the doctrine of substitutionary satisfaction because in that of justification, Gal. 2, 20.

- b) A Lutheran therefore praises God the Lord in humble amazement for the mercy that has come to him **"as a Lutheran"**.

- c) A Lutheran loves his Lutheran Zion and shows his love. Ps. 26, 6-8.

- d) A Lutheran swears allegiance to his God against the Lutheran church, especially in a time of general infidelity, mass apostasy. Ps. 119, 106. Ps. 137, 5.

- e) A Lutheran sighs pleadingly with David: "Do not take away from my mouth the word of truth; for I hope in your rights", Ps. 119, 43, and with the church: "Oh, stay with us, Lord Jesus Christ" 2c.

(10) The error that Christ has not done enough in our place is a damnable error, because

- a) he takes away the glory of Christ the Savior;

- b) he violates the justice and holiness of God, as well as his truthfulness in his threats;
- c) he further contends for justification by faith;
- d) it robs the consciences of peace and all comforting assurance of blessedness;
- e) he overthrows the gospel.

So:

"Beware of the people's treasure, from which the noble treasure is spoiled.

I'll let you have that last one. Amen."

(Submitted.)

## **The Northwestern District**

Our synod held its first meeting July 7-13 in Watertown, Wis., followed by a pastoral conference on Wednesday, July 14. The opening sermon was preached by Rev. I. Herzer of Minneapolis, Minn.

Not only was this meeting very numerous attended on the part of the existing members from Wisconsin and Minnesota, but it was also attended by members from other districts, as well as members of the Wisconsin Synod and lastly the President of the Minnesota Synod. Excluded were 15 pastors, 5 teachers, and 1 congregation.

This first meeting was richly blessed with teaching, comfort, admonition and warning, as well as peace and brotherly harmony. The main subject of the discussions were the "Theses, concerning the doctrine of our church confessions of the power of the keys and their practical importance", which had already been communicated in this paper and had been written by order of Pastor Krauß. In a few afternoon sessions, the eight "theses on the holding and attendance of drinking establishments (*saloons*) on the part of the members of a Christian congregation" presented by the sender were the basis of the discussion, of which, however, due to lack of time, only the first three, but most important, theses could be dealt with. While the discussions on the content and practical importance of the pure doctrine of the power of the keys were especially lively, comprehensible and captivating for all without exception, and greatly promoted the knowledge of the Gospel, due to the grace and gift bestowed upon our dear general president, The discussions about the drinking parlor system, which has become pernicious in general and in particular under the local and regional conditions, and which is damaging the life of the congregation and therefore must be combated in all seriousness, resulted in moving speeches and urgent warnings.

Since the now Northwestern District, due to its geographical location, is primarily responsible for the care of the inner mission in Minnesota and now also in Dakota, the Synod naturally also devoted its special attention to this subject. It listened with special interest to the written annual report of the previous traveling preacher Vetter in Minnesota, as well as to the oral report of Pastor Döscher, who is currently working among the recently immigrated German-Russian co-religionists in Dakota. By decision of the Synod, some of Pastor Vetter's report will be communicated to the readers of this newspaper in the near future. However, because the missionary work in Minnesota and Dakota assigned to our district makes demands that exceed its forces, the middle district in particular is to be asked for assistance.

Like the Western District, ours acceded to the Illinois District's resolutions regarding German and English textbooks.

The elections held by the Synod produced the following results:

Synodical Officers.

President: Pastor C. Strasen; Vice-President: Pastor I. Herzer; Secretary: Pastor O. Spehr; Cassirer: Mr. C. Eißfeldt.

Visitors.

In Wisconsin: Pastor C. Strasen for the Milwaukee District; Pastor G. Kühle for the Sheboygan District; Pastor H. A. Allwardt for the Oshkosh District; Pastor I. Friedrich for the Mississippi District.

In Minnesota, Rev. I. Herzer for the Northern District; Rev. C. H. Sprengeler for the Southern District.

Beloved of God, the next synodical meeting shall be held at Minn eapolis, Minn. and shall be held on the 28th inst.

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The latter, however, is subject to possible amendment by the General Presidium.

May the Lord, who gave the Northwestern District such a blessed beginning, grant it an equally blessed continuation in grace! F. L.

## To the ecclesiastical chronicle.

### America.

**Pastor Harms and Missouri.** Through the various sectarian papers the news is now making the rounds, of which we know nothing at all, that Missouri has now also broken with Hermannsburg and Pastor Harms. Where does the news come from? - From the mendacious Iowa "Kirchenblatt", whose writers have fabricated a "break" with Pastor Harms with well-known sleight of hand from the friendly-serious reprimands recently published in the "Lutheraner". Since the Fritschel brothers cannot answer the reproof given them in the "Lutheraner," \*) while the whole church is eager for their answer, they seek to jump to another field and evade; since they now stand before the church in all their disgrace, they seek to divert attention from themselves, to stir up dust and to disgrace others. With glee the sectarian papers, so fond of Missouri, use the article of shame. The "Messenger of Peace", for example, uses it with gratitude; after all, it can once again paint a horrible picture of the Missourians and hope to calm down to some extent the Lutherans who are still to be found in the unchurched congregations, who sometimes become grumpy when the "Messenger of Peace", as a supposed man of peace, falls out of character and attacks the Lutherans unkindly. The Methodist perfect "Christian Messenger" is filled with special joy. "The Lutheran Ishmael" is the heading of his long article. In the same it says: "From Ishmael

says the Lord: He shall be a fierce man; his hand shall be against every man, and every man's hand against him, and shall dwell against all his brethren/ This passage has often come to mind in considering the fierce battles which the Lutheran Missouri Synod is waging with the other Lutheran sects^\*. The Missouri Synod is the Lutheran Ishmael. The first part of the above Bible verse just does not fit Missouri" - (very kind!) - "but the last one perfectly." The expression repeatedly used by Fritschel "to break with Hermannsburg" etc. is buzzing in his head that he writes: "The break between Missouri and Hermannsburg is complete. From the latter place, no more 'pupils' will be sent to Missouri. The friendship has come to an end." - But whoever believes that one breaks with someone because false doctrine is punished in him, must of course regard the false doctrine as a treasure and those who punish him as enemies who want to rob him of the treasure. Does not the apostle Paul say to the Galatians: **"Have I then become your enemy, that I reproach you with the truth"?** (Cap. 4, 16.) The samples given may be enough. The Iowans may clap their hands and rejoice, they know that they are lying. And the Lord begins to see. By the way, we forbid ourselves to call ourselves brothers. We have nothing to do with such dishonest people. Hopefully, Pastor Harms will also see through the dishonest fellows and take a different view of the matter than our enemies here, who are full of bitter bile and linked with injustice. G.

\*) In the Iowa "Kirchenblatt" it was stated that they did not want to answer. Nevertheless, the Iowa Synod, as we can see from their synodal report, forced Mr. Fritschel to write a reply. What advocate tricks these gentlemen will make again!

**Severe affliction affecting our dear Pastor M. Mariens in Nebraska.** He writes about it: "It was on the 26th of June, the evening before our mission feast, when a storm turned our house into a heap of rubble and destroyed all our belongings; my beautiful library is also gone, indeed, God only preserved our lives. We spent three hours in the storm and rain because it was impossible for us to reach a house. My dear wife was still injured by bricks when we fled. At

On Sundays, I had to go in farmer's clothes instead of being able to gather my herd around me and preach God's word. Now I am stripped of everything and do not know how to regain what I need.

### Announcement.

Since the practical seminary, in accordance with the decision of the Synod, is now moving to Springfield, Ill, attention is drawn to the fact that both seminarians and proseminarians are to arrive there in the last days of August, since the teaching hours in both departments begin on September 1. For new students, it is also noted that they should be provided with the necessary personal linen, blankets, pillows, bedding, towels, as well as a mattress, table, chair, and wash basin, which latter items are best obtained on site. A. Crämer.

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### Please.

All those who have noticed printing errors in the new edition of the Bible are kindly requested to send a list of these to the undersigned.

This request is, by the way, also in place in regard to all our stereotyped publications. M. Günther.

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### Display.

**My resignation from the Iowa Synod.** By Rev. G. A. Schieferdecker. Separate reprint of the article contained in this number by Past. Slatedecker. Price: 5 cts, postage 2 Cts.; by the dozen 50 cents postage paid.



**The Jewelry of Christian Virgins.** Sermon preached on the anniversary of the founding of a Christian Virgins' Association, at the Lutheran Church of Zion, Chicago, Ill, and submitted to print on request by A. Wagner. St. Louis. 1875.

This sermon has just appeared in pamphlet form, a delicious, lovely, truly evangelical testimony against finery addiction and for true virginal adornment. Schnitzer this can only say: O you dear parents, buy this sermon and give it to your daughters, you brothers, give it to your sisters, you bridegrooms, give it to your brides, and you will give them with it more than golden clasps. The proceeds will be donated to the synod building fund. The price of one copy is 5 CentS.

W. [Walther]

**Wall charts for reading instruction,** edited according to the new writing-reading primer. 16 tables, 22 X 30, not mounted H2.00, mounted on cardboard K3.50. Available from M. C. Barthel.

## **The Eastern District of the Synod of Missouri, Ohio and Other States.**

meets, s. G. w., on the third Wednesday in August (from the 18th to Listen) at the Rev. C. J. H. Fick's Lutheran Zion congregation in Boston, Mass.

The subject of the discussion is the doctrine: "On the Substitutionary Atonement of Christ. If anyone else intends to make a submission, he is asked to hand it in to the President four weeks in advance.

Each pastor of the district must submit a complete parochial report. The minutes of the district conferences are also to be brought and submitted to the evaluation of the synod. W. G. Hugo Hanser, Secretary.

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Those who intend to attend the synod in Boston, which begins August 18, want to register in time with Pastor H. Fick, 286 8liri.cvinud^vö., Boston, Mass.

It is desired that the following be presented for discussion at the Pastoral Conference to be held the day after the Synod: 1) The faith of the baptized; 2) Marriage to the sister of the deceased wife; 3) The consequences of the modern false theory of inspiration.

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### **Conference - Displays.**

The mixed conference of the northwestern district of the state of Wisconsin assembled at New London, Wis. and commenced its sessions Aug. 17, morning 9 o'clock.

The following will be discussed: 1) Exegesis on Rom. 9. by Pastor Schug; 2) Theses on the new obedience, by Pastor Daib.

Pastor Gensicke of New London asks the dear brothers to inform him in time of their coming, so that he can arrange the quarters afterwards.

Green Bay, June 22, 1875. c. 8. yellowhammer,

Pres.

The Third District of the Lutheran Pastoral Conference in Minnesota held its meetings, s. G. w., from August 1(1th to 12 th, at the congregation of the Rev. Kühn at Mankato.

Subject of discussion: Continuation of the Theses against unevangelical practice. K. F. Schulze.

The mixed conference of the second district in Minnesota will assemble at the church of the undersigned at Lewiston, Winona Co, Minn, from August 17, morning 9 o'clock, to the 19th. George Schaaf.

The General Lutheran Pastoral Conference in Minnesota will hold its meetings from the 7th to the 9th of September in the congregation of the Rev. E. Rolf at St. Paul.

Objects of discussion are 1. theses on the certainty of the state of grace, by Pastor Th. Krumsieg; 2. theses on the relationship of prayer to the means of grace, by Pastor Sprengeler Zuii.

It is expected that all brothers come. Those who are unable to attend are asked to give 8 days notice to the P^usior loei. G. Schaaf.

The West Missouri and Kansas Pastoral Conference will meet, s. G. w., August 26th to 30th, at the home of Rev. F. G. Walther at Brunswick, Chariton County, Missouri.

I. Catenhusen.

The Northern Districts Conference of the Evangelical Lutheran Synod of Illinois a. St. will meet, s. G. w., September 14-16, at the home of Rev. C. Schroeder in Canton, Missouri.

Available for discussion are: Theses on Inspiration of the Holy Scriptures. W. Dahlke, secretary.

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Received in the Middle District Treasurer's Office:

To the synod building fund: From Pastor Cä'mmrr's congregation near Decatur 455.50. From Dr. Sihler in Fort Wayne 420.00. From Past. Stubnatzy's Gem. there, first payment, 4,121.50. Dr. Sihler's Gem. through Mr. W. Meyer 4,110.00. Mrs. K. M. in Fort Wayne 45.00. From Past. Tramm's Gem. in Vincennes 491.00. Past. Fritze's Gem. in Adams County, 2nd consignment, 450.00. Past. Jäbker's Gem. there, 4th shipment, 450.00. John Lunz in Wapakonetta, 2nd shipment, 410.00. Anton Hoff in Juliitta 43.00. Past. Sallmann's Gem. in Newburgh, 2nd consignment, 433.25. Past. Hillers Gem. in Pomeroy 413.75. Past. Knirfs Gem. in Neu - Deitelsau, 3rd Sendung, 4-15.00. Mr. GooS in Cincinnati 45.00. Past. Schäfer in New Boston 410.00. whose Gem. 416.00. Past. Zschoche's Gem. in Marion Township 4100.00. Past. Fischer's Gem. in Scymour 436.25. past. Stock's Gem. at Fort Wayne 436.50. Past. Schmidt's Gem. at Liverpool 415.00. Past. Lothmann's Gem. at Akron 44.00. Past. Sauperts Gem. in Evansville 475.75. Past. Schmidt's Gem. in Elyria 454.00. Past. Pohlmann's Gem. in Lanesville, 2nd mission, 415.00. Past. Huges Gem. in Bremen 420.50. Dr. Sihler's Gem. through Mr. G. Thieme 479.66. Of 2 members drr Gem. of Past. Grüber in Van Wert 410.00. Past. Schmidts Gem. in Liverpool 49.00. Past. Knirfs Gem. in Neu-DettelSau, 4th Sendung, 455.50.

To the synod treasury: By Past. Saupert in Evansville from the Women's Association 410.00, from H. Jde 43.00, Mrs. Hofcn-dörfer 45.00. From Past. Bode's Grm. at Fort Wayne 435.00. Dr. Sihler's Grm. at Fort Wayne 457.69. Past. Jäbker's Grm. in Adams County 431.00. past. Zschoche's Gem. in Marion Township 421.00. Past. Tramm's Gem. in Vincennes 418.20 and 417.60. From drm Nahverein there 45.00. Past. Schönebergs Gem. in Lasayrtte 432.50. Teacher Gicßmann in Marysville 45.00. Past. Hitler's Gem. in Pomeroy 46.25. From Past. Hrintz's Gem. in Hodart 41.00. n. n. there 45.00. whose Gem. in Crown Point 44.34. n. n. there 45.00. pastor Kähler in Lancaster 410.00. - whose Gem. 420.55. by Rev. Crämer of G. Tr. in Zanesville 43.00. By Past. Knirfs Gem. in New DettelSau 415.00. By Past. Schwan's Grm. in Cleveland 496.08. By Past. Niethammer's Gem. in La Porte 419.10. Past. Biedermann's Gem. in Cincinnati 423.00. Past. Jor' Gem. in LoganSport 414.25. Past. Schumms Gem. in Willshire 49.00. Past. Germann's Grm. in Pruu 47.10. Past. Zage's Gem. at Fort Wayne 417.17. Out of Grm. at Evansville by Past. Stubnatzy 425.00. From Past. Nütze! in Columbus 42.00. whose Gem. 46.24. Past. Brackhage's Gem. in Switzerland County 413.80. Past. Zschoche's Gem. in Marion Township 48.00. of Past. Stubnatzy's Gem. in Fort Wayne 471.33. Of Past. Krafft's Gem. in Marion Township 418.60. Past. Böse's Gem. in Dcfiance Connty 414.50. Past. Gruber's St. John's Gem. 44.10 and 43.15. Whose St. Thomas' Gem. 45.20 and 45.35. Whose Gem. in Van Wert 42.00 and 41.50.

Inr Emigrant Mission in Baltimore: By Past. Zage's Gem. at Fort Wayne 410.00.

For poor students in Fort Wayne: From G. Clamor in Newburgh 41.00. From C. Burbrink in JoneSville for Jünqel and v. Strohe 45.00. Part of a wedding collection at E. Schröder by Past. Stock for Johann Borth 49.56.

For the Deaf and Dumb Institution: Wedding Coll. at F. Barthels in Past. Bode's Grm. 416.85. From Mrs. Z. in Cleveland (west side) 42.50.

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(Conclusion follows.)

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Received in the treasury of the Illinois - District :

To the synodical treasury: By Rev. A. Wagner from his congregation in Chicago 436.00, by himself 45.00. By Past. F. Schalter from the congregation in Red Bud 415.35. By Rev. E. Sallmann from C. Schreiber in Newburgh, O., for the 3 acres of land donated to the Seminary in Addison (2nd payment) 475.00. By Past. Th. Schöcb, Pentecostal Collecte of the congregation at Lost Prairie, 46-15. by Past. Baumgart of the congreg. in Warsaw, 46-33. By Rev. D. Kothe of the St. Johannis- Gem. bet Litchfield 46.00. By Past. Döderlein of his congregation in Chicago 421.00. By Rev. W. Dorn of the congregation at Elk Grove 46.25. By Teacher Ph. Mueller of the singing society at Okawville 44.50. In regular contributions by: Teacher Seitz 42.00, Past. I. M. Johannes 42.00, Past. H. Wehr's and W. Bartling 44.00 each, Past. Sondhaus 41.50. (Summa 4195.08.)

To the Synodal Building Fund: By Prof. I. C. W. Lindemann: by D. Kornhaas in Addison 410.00; by M. H. in Elmhurst 41.00 (for seminary building in Addison). From the comm. in Addison: by D. Kornhaas 45.00; by Ch. Heidemann 47.00; by Heiner Heuer 487.75. By Past. F. Schalter of the Grm. in Red Bud 440.00. By Past. Steege of the comm. in Dundee 410.00. By Past. R. Lange of I. N. Rathel in Chicago 4100.00. By Past. D. Kothe of St. John's parish at Litchfield, first Sendg., 440.00. By Past. A. Wagner of E. Lampe in Chicago 42.00. By Past. G. Brüggmann in Rodenberg from Messrs. Fraas and Tyler, 42.00 each, from Mrs. Tyler 45.00. (Summa 41211.75.)

For the heathen mission: By Past. A. Detzer in DeS Plaines 1 quarter of the Collecte at the Missionsfeste 424.00.

To the seminary household in St. Louis: By Past. Th. Schöch in LoSt Prairie by G. Beck, Jr. 41.00.

For poor students in St. Louis: By Past. Döderlein in Chicago, collected at Chr. Behm's wedding 44.50. By D. Dammeyer in Addison 41.00. (Summa 45.50.)

For poor students in Addison: Through Past. A. Wagner of the Virgins' Association of his congregation in Chicago for R. O. Kielsing 415.00. Kielsing 415.00. By W. Grote in Addison for C. Lauterbach 45.00. By the congregation in Addison for C. Appel 49.40. By Past. Englbrecht in Chicago from the Jünglingsverein of his Gem. for W. Gierke 410.00. By Teacher Härtel in Chicago for F. Hörr 410.50. By Past. G. A. Feustel in Esfingham, collected on Louis Gierke's infant baptism, 42.60. By Past. A. Detzer in Des Plaines 1 quarter drr Collecte on Mission Feast 424.25. (Summa 476.75.)

To the seminary household in Addison: By Past. H. Wunder by C. Köbel in Chicago 42.00.

For Emigrant Mission: By Past. A. Detzer in Des Plaines 1 quarter of Collecte at Mission Feast 424.00.

For the congregation at Oshkosh, WiSc.: From the Gem. in Addison 430.00 and from Prof. C.A.T. Selle 4'3.00. From Past. Wunders Gem. in Chicago 445.00. From the Gem. in Rodenberg 410.00. From the Gem. in Junction 44.50. From the Gem. in Proviso 442.31. From the Gem. in Summit 413.50. (Summa 4148.31.)

For Pastor L. Traub: Through Past. C. Wunsch in Dwight by Ad. Burk, H. Burk, Bro. Kraft and Bro. Wunsch each 41.00. By Past. Duborg in South Chicago by members of his congregation 43.50. (Summa 47.50.)

Correction.

In No. 12 of the "Lutheran," my receipt list under the heading "Synodal Fund" reads: instead of "455.05" from drr Gem. in Peoria: 452.05, and instead of 410.00 from "St. Jo- Hannts-Gem." in Quincy: St. Jacobi-Gem.

Addison, Ill, July 3, 1875. h. bartling, cassirer.

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Received:

For poor sophomores of the seminary: Through Past. Engelbrrcht by Mrs. Helms 42.00. By Kassirer Birk- ner 33.83, for Ackermann 13.00, F. W. Meyer 11.00, Burgwardt 3.00. By Past. Tramm for Beyer 10.00 and 10.00. By teacher E. L. Selle of the JünglingSverein in Rock Island for Otto 5.1tO. By Past. Stubnatzy of his Jungfrauenverein for Wcseloh 19.00. By Hm. Heidmann in Hartem, Ill, 5.00. By Past. Horst by H. HolShorn 0.25. By teacher Ph. Müller for Otto 5.00 and 2.00. By Past. Achenbach for Große, Franke and Brinkmann 21.00 and 15.00. By Teacher Eldert, collected on L. FitznerS wedding, 10.90, on infant baptism bri Fr. StoltS and on Karl Lrrkon's wedding, 6.60. By Teacher Grauer of JünglingSverein zu Saginaw for Michigan Zöglinge 20.00. By Past. E. W. Kähler of the congregation at Längster, O., 13.00. By Past. Maack's congregation at Sugar Grove 8.50 for Asmussen. By Teacher Militzer, collected at Teacher KammannS wedding 8.30. By Past. I. Große from Chr. Kruse 2.00. By Kassirer Grahl 422.25. By Past. Kanold for Rehwaldt, collected at Wm. Fink collected, 3.25. Lurch Past. E. L. Knies, half of a weddingS collccte, 4.50. By teacher G. H. L. Burgdorf for Stumme 5.00. By Wittwe Heuer in Ad dison 5.00. By Past. Mangelsdorf, at C. Pagel's wedding collected, for Meier 5.00. For Keyl by Past. L. A. Germann 2.25. Through the same from his confirmands 10.50. From Jak. Theobald 2.25. Through Past. Hügli from the women's association of his parish 10.00. From teacher Fr. Selle 42.00. For Regner from teacher Aehnelt, collected at Chr. Böschc's wedding, 4.00. From Past. Wolbrecht by Mrs. W. 10.00. By Past. Gotsch, Pentecost Collecte of his congregation at York Cmtre, 13.85. By Kassirer Bartling 2.60 and 24.25. By Past. H. Schmidt, collected on C. G. Flcntie'S wedding, 10.50. By Mrs. Senne.

In Des Plaines, 3 quilts. From the Women's Club in Rock Island 5 pairs of woolen socks.

To the seminary budget: By Kassirer Birkner 2.85. By Kassirer Grahl 98.75. By Fr. Mäsenbrink in Addison 5.00. Teacher Ph. Müller 3.50.

Thanking all the dear donors and wishing them God's rich blessing, I take the liberty of remarking that there is still much room for showing Christian love to the "poor" pupils of the school seminary.

Addison, July 1, 1875. C. A. T. Selle.

## For the orphanage in Addison

the following funds have been received since May 8 of this year:

Through Past. Beyer in Pittsburgh, Pa. from "Uncle Albert's orphan box" 425.00. From Chicago from school children by teachers Härte! 5.00, Gap 2.00, Nagel 1.75, Käppel 3.00. By John Harmening from Teacher Brase's school at Crete, Ill, 2.00 and from the Northeast District of the parish at Proviso, Ill, 4.50. Bon Teacher Rocker's pupils at Crete, Ill, 80 Cts. By Past. Wehrs in Lake Zurich, Ill, wedding collecte at L. Peters 5.00. By Past. G. Bruegmann of the congregation at Wheaton, Ill, 65 Cts. By Teacher List in Blue Island, Ill, from his pupils 1.50. By Past. Rauschert of the Gem. at Dalton, Ill, 13.00. By Past. W. Vomhof of the Gcm. at Mount Carroll, Ill, 12.95. By Teacher Kammann's pupils at Dundee, Ill, 1.25. By Past. Früchtenicht in Ottawa, Ill., 2.00. By teacher Läufer's pupils in Schaumburg, Ill., 7.55. By Past. Dörmann of the Gcm. in Yorkville, Ill., 10.00. By Past. Hartmann's pupils at Milford, Ill, 65 cts. By Past. Martin in New Bremen, Ill, by I. Knieriem's children, 3.00. By Past. Uffenbeck at Lemont, Ill, by his pupils 3.00. By Past. H. Schmidt in Schaumburg, Ill, weddingS Collecte at W. Sporleder 21.15. From Addison: weddingS Collecte at F. H. Stünkel 11.25; by H. Oehlerking from F. Fedderke 50 CtS.; from H. B. 2.00 and from pupils in the Western District 4.18. By Prof. Lindemann from Ad. Vollrath in Marysville, O., 1.00. Through Past. H. I. Schuh in Canal Winchester, O., from his Sunday school 5.00. By John Rohde from H. Dicke in Proviso, Ill, 5.00.

Addison, Ill, June 20, 1875, H. Bartling.

## For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Illinois District)

igned certifies receipt of the following submissions: 1. Contributions:

From the pastors and professors: H. Loßner, I. Rauschert, G. W. Brügmann 45.00 each, Th. Buszin, G. Löber, P. Heid, G. Streckfuß, W. Vomhof, H. Engelbrecht, F. W. Pennekamp, F. O. Lehmann, G. Th. Gotsch, H. Früchtenicht, H. Sieving, A. Selle, Th. Pissel, C. Wunsch, E. Riedel, I. Strikter, G. Landgraf, A. Wagner, N. Lange, H. P. Duborg, D. Koche, G. Risinger, H. Wunder 44.00 each; M. Eirich, I. C. H. Martin 42.00 each.

Of the teachers: C. H. Nagel, G. C. Bcrnthal, A. Daake, I. G. Rocker, I. P. Johnson, Ph. Müller, I. Brase, L. Steinbach 44.00 each; I. L. List, A. Albers, F. Härtet 43.00 each; L. Gütschow

2. gifts:

By I. Sauermann from the congregation of the Past. Mennicke in Rock Island 414.00.

Chicago, Ill, June 25, 1875, H. Wunder, Cassirer.

### Received for the seminar - budget in Addison:

Since the middle of May the following gifts of love have been received here: From the parish in Proviso, Ill, (Northeast District) 6 s. oats, 9 p. potatoes, and 44.70. From the same parish: from C. Sieling 1 p. oats; C. Almond 1 p. grain, 1 p. Haft, 2 pieces of bacon and 4'2.00; L. Meyer 1 p. oats, 1 p. grain; C. Puschek 42.00; L. Wesemann 41.00, 1 p. potatoes & 1 p. oats; C. Höre 3 pc. bacon; H. Meier 2 p. grain, 83 lb. flour; Bro. Almond 2 ". Oats, 1 shoulder; H. Dicke 1 p. grain, 1 p. potatoes. From Past. Traub's parish in Crete, Ill, 10 sacks and 4 barrels of potatoes, 7 pc. of bacon. Bon F. Fedderke in Addison, Ill, 3 p. potatoes. By H. Geistfeld at Rodenberg, Ill, 1 p. flour, 2 p. potatoes. By Prof. Selle 43.50 and by Kassirer H. Bartling 416.25.

Addison, Ill, July 16, 1875.      Johann Rohde.

For poor students received through Praeses Sieker half of the collecte collected at the community mission feast celebrated at St. Paul, Minn. in the amount of 452.15. From Mr. E. Lange at Weimer, Colorado, 80 Cts. By Rev. Burfeind from Mrs. Marg. Vogt as a thank offering (for a "sick" student) 45.00.      C. F. W. Walther.

The following gifts have been received since June 23 for the seminary budget in St. Louis:

From Mr. Haas L Schenkel 1 box of soap. By Mr. Prof. G. Schaller thank offering of the wife of Mr. Gottfr. Mertz 41.00. By Mr. Kassirer E. F. W. Meier 485.61. From the Women's Association in Red Bud, Ill, by Mr. Pastor F. Schaller 2 sheets, 7 bust shirts, 8 towels and 6 handkerchiefs. From Mrs. Wilhelmine Appuhn there 2 pairs of woolen stockings, 1 towel. Through Mr. Past. H. Prühl from Mr. P. Schneider 45.00. From Mr. Past. I. I. Kaspar in High Hill, Tex. 44.00.

St. Louis, July 23, 1875.      H. lungkun tz.

To have received 45.00 for the purchase of physical apparatus for the Teachers' Seminary at Addison, Ill, through Mr. Teacher Mei- bohm of the worthy Women's Association at Leavcnworth, Kansas, confesses, with heartfelt thanks for the gift,

Addison, May 1875. C. Häntzschel.

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### Changed addresses:

Rov. D. Orrcek,      Oirrnt I^rrlc, Xankalioo (So., Ill.

I'.      Rox 235- l'on^vanda, ISrio (So., O

II (S, Iliesonwikwi',

ttox 38th Uro^vnsvillo, 8a1ioo (Sun., ^Io.

## Volume 31.

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(Submitted.)

### Explanation.

The undersigned left the association of the honorable Synod of Missouri some years ago and entered into synodal connection with the honorable Synod of Iowa, administering the preaching ministry in its midst. But after the result of the synodal meeting of the Synod of Iowa, which took place at the end of May of this year in Madison, Wis. First of all, the Iowa Synod wants to be and remain the same as it has been since its foundation. In its foundation paragraph, however, it professes an enthusiastic, untrue theory of further development, which actually means the supposed secrets of a chiliastic interpretation of Scripture. If others and I believed that the original position was to be corrected and improved by the statement on chiliasm made in the Milwaukee Colloquium and by the Davenport Confession paragraph, in which the Lutheran symbol is professed without exception, we had to be completely disappointed by the Madison Synod. For one has refused to drop former ambiguous foundations; one declares chiliasm tolerated, even justified, in the Iowa Synod. The sentence of Milwaukee: The synod as such has no chiliasm, means: Chiliasm is not a condition of membership with us, as if ever the Lutheran church has made such a condition, or could make such a condition. - Secondly, the Synod does not want to represent or have a direction; by direction is meant doctrines that are inseparable from Luther, the Confession and its dogmatics, such as the doctrine of the Antichrist. Whoever leads this teaching in the sense of the symbols represents, so one says, a direction in the Lutheran church. But since these are genuine (real) insights of the Lutheran Church without contradiction, such an assertion is tantamount to a denial of true Lutheran theology and a break with it. Third, the synod calls the practice of such Lutheran synods, which do not measure with the same yardstick as Iowa, and which, according to the confession, regard chiliasm as unacceptable.

## St. Louis, Monday, August 15, 1875. No. 16.

It is therefore solidifying itself in a hostile position against the Lutheran church which is faithful to the confession. For a correct appreciation of the position of the Synod of Iowa, which has now been established more unequivocally than ever, it is important to point out the fact that the Synod was requested by the now deceased Inspector Bauer either to restore its earlier confession paragraph or to make a declaration equivalent to it, not to make any concessions to Missouri, or to renounce the connection and support of Neuendettelsau. However, the demands of Neuendettelsau are based on a complete misunderstanding of the American Lutheran Church according to its doctrinal structure as well as according to its external God-given structure. But it is all the more irresponsible for the leaders of the Iowa Synod to accept these demands, since they themselves must have a better knowledge of the ecclesiastical situation here. If, therefore, the position of the Iowa Synod must be regarded as a consolidation in chiliasm and as a renewed declaration of war against the Missouri Synod and the Synodal Conference, then, fourthly, the renewed alliance with Neuendettelsau also includes the acceptance and adherence to modern theological principles. These are those of indifferentism to the one, true doctrinal characteristics of the Lutheran Church and of an unabashed break with the others. And yet, all this has already proved so pernicious for the Lutheran Church, and on the other hand, it is precisely this that hinders its construction. One looks for master builders among those who are not able to save themselves from collapsing ruins, one chooses blind leaders - and this can be said here in addition to all recognition of Inspector Bauer's excellent attitude in the question of communion - and pays homage to the views of men. - —

Since I am now afraid of fighting against God if I continue in this position, I, among others, have also declared my resignation from the association of the honorable Synod of Iowa. For God's sake, one must leave a place where one would have received all love and friendship, and where one would have had the best wishes and prayers in one's heart. For we can ask others for the

Truth can only be gained - apart from the fact that everyone, like Lot from Sodom, should save himself and obey the truth for his own person - if we become obedient to it ourselves, and for its sake leave fathers, mothers, brothers. And since after the attempts which have already been made for an understanding between the synods of Missouri and Iowa, the result of the synod of Iowa appears all the sadder, as it is partly those attempts and partial (at least :on the one hand, it makes those attempts and partial concessions (at least those so understood by many) appear to be quite vain, useless, phrase-like and sophistical (as was also always asserted on the part of the Missourian polemicists), on the other hand, it almost reveals a hardening against the truth and an intensified hostility against it: the resignation of even the smallest member would, however, seem to the leaders of the venerable Synod of Iowa to be all the more sad. Synod of Iowa a challenge to heart and conscience, a stimulus to humility and conversion to better ways! That we run not in vain, nor strike out in the air, nor hold out the truth through unrighteousness! For the Lord Christ will not measure our work according to a measure made by ourselves, such as this and such is not church-dividing, but according to his word: "He that is not for me is against me." But he cannot call for humility who does not humble himself. And so, with the heartfelt wish to withdraw into the church fellowship of the honorable Synod of Missouri and the Synodal Conference, since I recognize these church bodies for the Lutheran church of this country that is true to the confession, I declare that it was a mistake for me to leave the honorable Synod of Missouri after the publication of an opposition pamphlet as a result of some resulting misunderstandings and personal displeasure. For since there was no reason to separate for doctrinal reasons, this separation was contrary to love.

Furthermore, I recognize that the unauthorized publication of an oppositional writing within a church community (if separation from it is not necessary) is a violation of trust, order and discretion, and that, since such violation falls heavily on heart and conscience, one should by no means do everything that is possible here.

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Although I was of the opinion at that time that the Synod of Iowa was on its way to righting itself according to the confession, it still objected to doctrines of whose correctness and significance in the Lutheran Church I was well convinced from the Word by God's grace. Thus, by joining this synod, I have, however, placed myself in the position of those who seem to rebuild and tolerate broken things and expose themselves to the charge of doctrinal indifferentism. If I now, by divine mercy, and having gained better insight into the untrue position of the Synod of Iowa, relinquish this position, I hereby address the circle of all those previously united in faith and love in the venerable Synod of Missouri, with the heartfelt request that their trust and brotherly love be restored to me undiminished.

Altenburg, Mo., July 1875.

A. G. Doehler, Pastor.

(Submitted.)

**Iowa oddities.**

On the 8th Sunday after Trinity, July 18, in Altenburg, Mo, by the so-called "Chiliastengemeinde" under the presidency of Prof. S. Fritschel as the present president of a district of the Iowa Synod and all-round leader, a meeting was held to see what course this congregation would now take, after not only Pastor Döhler, its previous pastor, but also Pastor Schieferdecker, under and with whom it had separated from our local congregation and from our Synod, had conscientiously broken away from its previous connection with the Iowa Synod and come forward for admission into ours. The main point of discussion was whether the congregation wished to remain Iowa or become Missouri. During the discussion of this matter, there were several incredibly violent and crude, for a Christian congregation quite unseemly and downright insulting appearances. Strangely enough, it was precisely those who are supposed to be so committed to the millennial kingdom with its love and peace who behaved in such an unchristian and ill-mannered manner, so that the thought came to me quite involuntarily: Well, with these fanatical, dogged and spiteful people, who cannot or will not even behave outwardly decently, who in particular treat their previous pastor, who has left the church so gently, so unspeakably rudely and crudely, and this merely because he wants to join the Missouri Synod for reasons of conscience - you would not want to live together with these people in the millennial kingdom, even if such a kingdom existed according to their conception. The final result of the negotiations was that the majority, allegedly 14, decided to stay with Iowa by standing out, a sizable minority, 9 as they say, decided against it by staying seated, although Pastor Zocher himself checked who had stayed seated and even asked some if they were not yet clear. Pastor Döhler then resigned from his office.

However, not only this - although it will certainly not be uninteresting to the many friends and acquaintances of Altenburg - but something else is mainly what we would like to share with the dear readers of the "Lutheran" now, namely some either highly incomprehensible or - perhaps also: and just

Therefore - most strange remarks of the Iowa congressman on this occasion. After Pastor Döhler had explained his reasons why he should have resigned from the Iowa Synod for reasons of conscience and now also with the best of his conscience called upon the congregation to follow him in this, the now presiding Pastor Zocher, as we hear, a former Hermannsburg resident, who is also said to have spent some time in our seminary in St. Louis, appeared. \*) He first brought the message from President Fritschel that the congregation had not done anything for which it would owe repentance, namely, if it wanted to return to Missouri; indeed, in his opinion, it could not return there at all, since Missouri had "so" - here Pastor Zocher, as he said, was looking for a mild expression - "indecently expelled" it. This decision, based on complete ignorance of the facts and therefore unconscionable, naturally pleased the irreconcilable enemies of Missouri, who lead the majority of the congregation, and strengthened them in their blindness, but is also all the more irresponsible and sinful for that very reason. - Pastor Zocher then attempted to explain the difference between Iowa and Missouri. First, he remarked that Iowa remained the same in substance, it only used different, more understandable words now; it used to speak of "open questions," now it calls the same thing "non-church-dividing doctrines." This is exactly what we have always feared from the leaders of the Iowa Synod: the same thing and therefore also the same people as before, only different expressions and phrases!

Pastor Zocher went on to say that according to the teachings of the Iowans only differences or errors in the doctrines of faith separate the churches, and doctrines of faith are only those doctrines without the acceptance of which one cannot be saved. Such doctrines are obviously not those of the Antichrist, of the millennial kingdom, of the office of preaching and of Sunday. Therefore, the church fellowship with people who have a different conviction should not be cancelled because of this. Did Pastor Zocher not suspect that after this declaration of "church-dividing" and "doctrines of faith" we would even have to live together in church with the Reformed and all sects, e.g. the Methodists, yes, in the end with the Romans? We do not believe that the doctrines which separate us from the Reformed, for example, are such that anyone who does not stand in them rightly, e.g. like the Reformed, cannot be saved. Or do the Iowans believe this, as Mr. Representative has explained? If not, they must hold church fellowship, e.g. with the Reformed, according to the above argument. That would be complete union! - —

According to Pastor Zocher, the fact that the Pope is the Antichrist is a Missourian doctrine. As if the Schmalkaldic Articles together with all the fathers of the Lutheran Church did not teach on this point just as we Missourians do! - Concerning the office of preaching, Pastor Zocher has us Missourians teach the following nonsense: Each individual member of the congregation has the rights of a pastor, but may not use them, but must, together with the other members of the congregation, gather these rights and hand them over to the pastor; but then the member of the congregation no longer has them until the pastor departs; then he "puts the keys on the altar.

He was dismissed as unfit to preach, and it was made an obligation of conscience for him not to ascend the pulpit in the future.

D. R.

The Iowa Synod, on the other hand, is said to live that the pastors have their office from God, - as if we Missourians did not teach this just as well, and as if the point of contention were not whether the pastors receive their office from God indirectly, namely through the mediation and transmission of the church and each of its members, or not. We, together with our confessions and doctrinal fathers, say yes, and the Iowans, as it seems, say no. - Concerning the Sunday doctrine, according to Pastor Zocher, there are three directions: one says that God "ordained the seventh day", which he blessed, "to be Sunday"; the other believes that one must celebrate the first day of the week appointed by the apostles, on which Christ rose from the dead; the third finally claims that one can take any day. Which direction in the Lutheran Church has made and holds the first, quite nonsensical assertion, has not been said. We have also never heard or read of such a one. The dispute of these three directions, however, was, Pastor Zocher said, if he could express himself in this way, "a dispute about the emperor's beard," i.e., a completely unnecessary and ridiculous one, since all Lutherans, even the Missourians, would never celebrate any other weekly day of rest than Sunday. - As if it only mattered with us Christians and Lutherans whether and that one does something, and not mainly why one does it! - —

If one were allowed to draw a conclusion about the position of the Iowa Synod from the confused, nonsensical testimony that even a deputy of the Presidium speaks, if one were allowed to draw a conclusion about the position of the Iowa Synod from his talk - and in the end one would not be completely wrong if one did so - then especially now, since one wants and must interpret all expressions ever used there, no matter how contradictory they may be, to one and the same meaning, this position would have to be a true model of clarity and distinctness. Pastor Zocher finally put the crown on his lucid and Lutheran arguments with the assertion that Pastor Döhler, by declaring his resignation from the Iowa Synod, had given out his office as pastor, at least as synod pastor, even if not as pastor of the local congregation. He was followed by the most outstanding member of the congregation, the spiritual and material leader of the whole story, with the declaration that Pastor Döhler had severely sinned against the eighth commandment by speaking evil of his previous synod, his brother or at least principal or at least chief authority, by saying that she did not stand right. Did the good man not even think about the agitation and opposition against the Missouri Synod, which was mainly led by him, even at the time when he and his comrades still belonged to it? And what does President Fritschel say about these statements and declarations? Does he represent them? Does he also support the assertion of his deputy that this, too, belongs to a special direction in the Lutheran Church, if one believes and teaches with the Schmalkaldic Articles that the Pope is the Antichrist, and with the Augsburg Confession and Luther's two catechisms that we Christians are not commanded by God to worship on a certain day? Then the confessions mentioned would also belong to a special direction, at least in part; in other words: then our confessions would be partial confessions not of the entire Lutheran Church, but only of a special direction within it. Is this really Iowa doctrine? F. W. Stellhorn.

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### Dr. Jacob Heilbrunner.

(Conclusion.)

After peace and quiet had returned to the house and Heilbrunner had found a faithful assistant in his son, he was now able to continue without much interruption with the work that Philip Ludwig had assigned him and that had occupied him for four years. This work was a complete refutation of the false teachings of the Roman church. It is entitled: **"Unkatholisch Pabstthum**, das ist, gründliche, augenscheinliche Erweisung aus Gottes Wort, dann auch aus den alten Vätern, Concilien, Kirchenhistorien, theils aus dem kanonischen Recht, dass die päpstliche Lehre und vermeinte Gottesdienst mit nichte", dagegen aber die evangelische Religion Augsburger Confession gut katholisch und apostolisch sei". His prince wanted this work as a continuation of the Regensburg Colloquium, since the Jesuits did not want to respond to the proposed doctrinal points, and the Colloquium was broken off without the main doctrines of distinction having been discussed.

This work of ours Heilbrunner, like the incomparable Examen of the great Chemnitz and the invaluable *Confessio catholica* of Gerhard, is considered an insurmountable work. The Wittenberg theologians, in their preface of 1606, not only declared their complete approval of this magnificent work, but also offered to defend it where necessary, but at the same time could not conceal from themselves that the Jesuits, as treacherous, devious and restless minds, would try everything to destroy this writing by force, because they were not able to refute it. The theologians of Würtemberg also declared in their preface their approval of Heilbrunner's work and confessed that "as certainly as all prophetic and apostolic writings would stand before all infernal gates, so certainly would this declaration, in all and every one of the disputed points of religion, remain secured and unshaken before all wrath and sophistry of the opposing party.

The Jesuits were quite bitter. They could not refute the work. They could only scold. The Jesuit cousin called Heilbrunner from now on only "Höllenbrunner". In the times of the Thirty Years' War his work often had to share the same fate with the Bible: Burning by the Croats.

The Jesuit order was founded to put an end to Lutheranism. The Jesuits worked restlessly toward this goal. Everywhere they sought to gain dominion. - In the Lutheran town of Donauwörth, which was surrounded on the north side by Neuburg territory, the abbot of a monastery near the town had organized a procession against the prohibition of the authorities. The citizens interrupted the procession and the emperor pronounced an eight over the town and transferred the execution to Duke Maximilian of Bavaria. The Jesuits came to the city with the execution army, and the Lutherans were severely oppressed and expelled. Palatine Neuburg was initially threatened. This action of the Emperor and Duke of Bavaria, both under the influence of the Jesuits, frightened the Protestant princes of Germany. The war armaments and dangers on both sides caused great concern to our Heilbrunner.

In addition, there was another concern. His Palatinate

The son of the first count, Philipp Ludwig, had a claim to the estate of the Duke of Jülich, Cleve and Berg, who had died without children. Since Churbrandenburg also made claims, the eldest son of Philipp Ludwig, Wolfgang Wilhelm, was to marry a Brandenburg princess. But the latter had his eyes set on Magdalena, the sister of the strict Catholic Duke Maximilian of Bavaria, who was influential at the imperial court. Philipp Ludwig did not want to know anything about this marriage; Heilbrunner, of whom it was hoped that he would be able to restrain the prince, feared the worst, since the prince, as he said, was "proud and arrogant and would not let himself be told anything.

The Jesuits at the Munich court were thinking about how they could win over the Palatine prince. They imagined what benefit it would bring him if he were related to such a powerful, influential regent family and returned to the fold of the Roman Church. He did not let his parents know that he had wavered in his Lutheran faith, and later went to the court of Churbrandenburg to mediate the marriage with the princess of this house and thus the solution of the conflict over the Jülich inheritance. In the spring of 1613, he was insulted by the Elector at the table in Düsseldorf, where the wine was heavily used, and he turned his back on his court and went to Munich to ask for the hand of Princess Magdalena.

These circumstances of Palatinate-Neuburg caused our Heilbrunner much distress. The country was threatened from two sides: from Bavaria, because of religion, and from the princes who claimed the Duchy of Jülich, because of earthly goods. In addition, there were the domestic sufferings. His dear wife became ill again after the marriage of her elder daughter, and at the end of the year 1608 quite seriously ill. But he did not lack comfort and refreshment. The sufferer herself was quite joyful and confident in the Lord and could also comfort her husband. A brother "of the son-in-law, pharmacist in Neuburg, asked for the hand of the second daughter. His youngest son Ludwig was soon to be placed at his father's side as an assistant, since the older one had received a preacher's position in Sulzbach and was soon to become superintendent there.

But suffering was to come in even greater measure. In the summer of 1613, Wolfgang Wilhelm told his father that he wished to marry the sister of Duke Maximilian of Bavaria. At the same time

he lied to the old honest father about how he had justified hope that the princess would soon convert to the Lutheran church if she were only his wife. He also presented to him the advantages of this union for the favorable decision of the Jülich inheritance dispute and thus persuaded him to give his consent. But before that, he wanted to impose conditions on the House of Bavaria, which should secure the Lutheran religious practice in his country. He therefore traveled to Munich himself, where he was warmly received and his conditions were readily accepted. Heilbrunner, who was completely depressed by this marriage of the future Landesherrn, had to travel with his old master to Munich for the wedding in November 1613. The general mood at the solemn entry of the young couple into Neuburg was a depressed one. On the day on which the Bishop of Eichstädt inaugurated a local in the residence for Catholic worship, Heilbrunner lay ill at home.

Two Jesuits, A. Welser and Jacob Reihing, came with him from Munich. Wolfgang Wilhelm himself diligently attended the Lutheran services, while his wife had mass said for her. The old Count Palatine even thought he perceived a greater zeal for the Lutheran faith in him and expressed his joy about this to Dr. Heilbrunner. But the latter said, "Your beloved could be mistaken." And indeed, never before have Jesuits and Jesuit students played a more shameful deception than here. While in Munich the old Palatine was granted all conditions concerning the Lutheran religion, while his son attended the Lutheran services with great zeal, the latter was already a Catholic. His conversion had already taken place quietly in Munich on July 19, 1613. On Christmas Day of the same year, mass was held in Magdalena's room, during which he served as a minister and communicated. \*) In order to secure the support of the Romans in the Jülich inheritance dispute, he threw off his mask in Düsseldorf in the spring of 1614, even if it meant breaking his father's heart. The bent father's pleas and exhortations to return were in vain. Now the Count Palatine took all possible precautions to ensure the undisturbed practice of their religion by the Lutherans. Every Monday, prayer hours were held in every parish church; Heilbrunner composed a magnificent church prayer for this purpose. The old Count Palatine collapsed under the burden of grief; he grew weaker every day. Heilbrunner was always around him with comfort and counsel from God's Word. On August 12, 1614 he died under the consolations of the divine word with the words: "I am well, but you are ill!"

Wolfgang Wilhelm declared that he would preserve and protect his subjects in their religious practice. But those who looked deeper noticed that he only gave such promises because he needed money for the war, which the Spaniards had started for him at the Lower Rhine, in order to secure him the possession of the Duchy of Jülich. Dr. Heilbrunner called these assurances "Jesuit words" and prepared himself for the worst. At the same time, he spoke of comfort and courage to the princely dowager and was determined not to leave the fine post on which the Lord had placed him in such dangerous times, as long as he could wait for his office.

At the beginning of the year 1615, the Rector at the Munich Jesuit College made an attempt to turn our Heilbrunner away from his faith and to win him for Rome; it would have been a great glory for him, however, if he had felled such an argumentative hero. He therefore wrote to Dr. Heilbrunner: "Highly learned Harr Doctor Jacob! Do not be frightened immediately at the sight of my name signed here. I hereby seek your blessedness and wish to God that I do not seek it in vain. I beseech you by God and the precious blood of Christ JESU to overcome yourselves chivalrously and to openly confess your errors. Come around by such confession to the true churches. Say that you have been deceived with many respectable men. I open the door to your welfare, which you can have if you only want it. - And even if some people would hold this against you, they would still defend it and praise it highly,

On the same day, the Lutheran Elector Johann Sigismund of Brandenburg converted to the Reformed Church in the castle church in Berlin in order to secure the support of the Reformed Dutch in the Jülich affair.

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who understand the matter better. Do not let the inconvenience of your household or the loss of your office challenge you; God can nourish His own in all places and help and counsel can still be found among the Catholics" 2c.



Dr. Heilbrunner answered among other things thus: "So you will not hold it against me that I let myself drift away from this fortress of mine, according to Peter's admonition, by no persuasion or friendly enticement, nor by some human example, and wish nothing more than that I, with the help of the Holy Spirit, in confession of the truth, which I have known by the grace of God, until the end of my life and thus fight a good fight, also keep faith and a good conscience, which should not be unreasonably much dearer to me than the whole world's wealth and honor, for which I will not be envious of you, if you can attain it. This is the one and true reason that deters me from entering your synagogue. Otherwise neither the clamor through Germany, nor my housekeeping, nor the fear of losing my ministry, as you suppose, would prevent me, if I could do so without violation of truth, faith and conscience, also without loss of blessedness and fear of damnation, and ultimately without the terrible scorn of the churches, which has been purchased with the precious blood of Christ.... The companions, those I say, who draw one elsewhere, who boast of the company of Jesus, and walk in darkness, and promise others I know not what, I hear them not, lest I perish with them, but appear boldly before the judgment seat of Christ. For this reason, do not bother me any more with your letters. Dr. Keller, however, wrote to him again; for he had now published his great book against Heilbrunner's "Unkatholisch Pabstthum", and thought that he would not be able to reply to it. Heilbrunner, however, urged him to be patient and wrote: "I desire this all the more from you, because I have to wait more than seven years until your and your journeymen's patched-up things have gone out, which you have to do more than I alone, who am completely overloaded with all kinds of business of my profession. But if the almighty God would call me, an old, almost elaborate man, to Himself before the time, before I complete the work against your writing, then there are already others who will answer for me and bring your praise, as well as you deserve it, to light.

When Wolfgang Wilhelm came to Neuburg on February 21, 1615, the first thing he did was to take the court chapel in the castle away from the Lutheran service and give it to the Catholic service. The evening before, Dr. Heilbrunner had been told that he was no longer to preach here, with the delivery of the Bible and church regulations. The widowed Countess of the Palatinate objected to the deprivation of her castle church, and Heilbrunner sent him a written reminder of his duties as a child; but neither was of any avail; the mother was told to go to her widow's residence in Hochstädt.

Now followed a period of horror. The Lutheran church was gradually eradicated. Heilbrunner therefore also had to be removed. On June 24, he was summoned to appear before the young Count Palatine. Here he met the Jesuit Rector Keller and heard that in a conversation with him he was to answer for false citations from the Church Fathers in his "Unkatholisches Pabstthum". He

was quite astonished by this impertinent demand, since one usually announces beforehand to an opponent, whom one calls upon, what he is to give speech and answer about. All preparation was deliberately cut off from Heilbrunner and his co-religionists. He was to turn himself in that very afternoon and choose whatever representatives and witnesses he wished. Heilbrunner, although sickly and bent with age, appeared on the battlefield and bravely defended the truth. The Count Palatine often interrupted him, and no matter how modestly Heilbrunner replied, he could not soften his anger. The friends advised him not to continue the conversation. To all appearances, it was intended to provoke him, so that he would say something improper against the Count Palatine and they would have something to grab him. But he had to appear again. Heilbrunner offered to refute in writing all charges brought against him. He did not sign the one-sided protocol. Nevertheless, the Jesuit Keller published it as completely signed and acknowledged, but only after Dr. Heilbrunner had been removed from Neuburg. This removal took place in the month of September. The mother had to leave Neuburg and move to Hochstädt. Heilbrunner moved with her after he preached his farewell sermon on October 2. He had served faithfully in Neuburg for thirty years. He had turned down important appointments, e.g. to the theological professorship in Tübingen, to the bishopric in Prussia, to the first theological professorship in Königsberg, to the important pastorate in Grätz in Steyermark, to the inspection of the church in Regensburg. Now he was expelled by his son who was seduced by Jesuits.

But he was not to stay in Hochstädt either. Wolfgang Wilhelm instructed his mother to remove him immediately because he continued to preach and to encourage the people in their disobedience to the authorities. He therefore had to leave Hochstädt in October with his sick wife and daughter. He first brought his wife and child to his son-in-law in Lauingen, but he himself traveled to Stuttgart and Tübingen. On his return journey, he fell ill in Urach. Hardly had the danger of the illness passed when he received the sad news of the death of his faithful companion. The grief broke him down completely, and he fell into an illness that lasted into the year 1616. Recovered by God's grace, he accepted the office of abbot at Anhausen at the end of January. With renewed strength he continued, besides his official duties, the written battles against the Jesuits of Bavaria. During this work he was again attacked by a dangerous illness. When the Jesuit Keller heard about his illness, he immediately wrote a book: "Letzte Oelung Jacob Heilbrunners. One can see from this what desperate boys the Jesuits are, that they desecrate even their own sacraments.

But God wanted to leave our Heilbrunner among his soldiers for a while, he let him recover. "A brave soldier must die standing!" said Heilbrunner, if one wanted to keep him from his strenuous work. In July 1616 he became abbot and general superintendent in Bebenhausen. Here he completed a major work against the Jesuits. The news he received from his dear Palatinate hurt him deeply; after all, he carried all the Protestant congregations there on his heart, and he had children and grandchildren there. All his earlier fields of work were in the hands of the adversaries and his Saa

were trampled underfoot: Churpfalz had become Calvinist, and Calvinism now had to make room for the papacy as well; in Pfalz-Neuburg and Lower Austria, Lutheran Christians were persecuted, harassed, and expelled if they refused to go along with the papist religious customs or to have their children baptized and educated as Catholics.

His youngest daughter, who had been his only caregiver since her mother's death, was taken home by Deacon Daniel Osiander as his wife at the beginning of 1617. Because of his many chores, he needed a reliable housewife who would take care of him with love and sacrifice. He found such a wife in the widow Cordula Stämmli in Tübingen. He worked tirelessly. He had the joy of

knowing that his son Ludwig and his son-in-law Zeämann, both of whom were expelled, would soon be employed elsewhere in the vineyard of the Lord. His son-in-law, the pharmacist in Neuburg, emigrated.

He once again publicly spoke out against the Jesuit Keller in a pamphlet. He could not answer another diatribe of Keller: "Todschweiß Jacobi Heilbrunneri". The time had come that he should be brought home from the battlefield of this world to victory. However, he still wrote a booklet of consolation for the persecuted Lutherans.

On November 5, he elaborated a sermon on Match. 5. "On the blessedness of all departed believing souls in eternal life". On November 6, he was about to preach this sermon, and as he had memorized it well and was preparing to go to church, he was struck by a blow while ringing the bell. He was found paralyzed by the blow in his study; but he was so conscious that he was still able to speak words of comfort for his family and to make a firm confession of his faith, which he had taught and for which he had fought. Around noon he passed away gently and blessedly.

The inscription on his memorial plaque in Bebenhausen reads: "Anno 1618 den 6. November, the venerable and highly learned Mr. Jacob Heilbrunner, Doctor of the Holy Scriptures, Princely Württemberg Councillor, General Superintendent and the 32nd Abbot of this monastery, but the sixth Abbot of the Augsburg Confession, - after he had defended the pure doctrine of the Holy Gospel in Austria, Württemberg, Zweibrücken, as well as in the Electoral and Neuburg Palatinate for two and forty years in sermons, In his old age, he also zealously supported the Abbey of Anhausen for half a year and the Bebenhausen Abbey for more than two years - he died gently and blessedly in the Lord, to whom God may grant a joyful resurrection. Amen." G.

### **Annual Report on the Lutheran Orphanage in Addison, Ill.**

The physical and spiritual care of poor orphaned children or children deprived of parental care by other circumstances is not one of the least works a Christian can and should do. The Lord God shows not only in His words, but also often in deeds, that such works are heartily pleasing to Him. His blessing has been abundantly bestowed upon us in the past year in our work for poor orphaned children. Wherever we go in this orphan

No matter where we look, we will find clear traces of the great goodness of our God everywhere.

Let us look around a little. When the representatives of the Orphanage Society met a year ago today, there was no sign of the house in which we are now holding our meeting. At that time we had about 1300 dollars in cash and a little over 4000 dollars in debt to the orphan farm. But in the name of God and trusting in His gracious help, we decided to build the present orphanage. And the Lord did not deceive us. At the end of October last year the house was completed and could be occupied. The Lord did not lack means; He awakened praying hearts and hands willing to sacrifice. The whole building, in which 50-60 children can find shelter, costs the sum of H678452, and to this sum the Lord gave us H6095.03 in contributions last year, so that our total debt, in spite of the building, is not much higher than a year ago, namely \$5014.71. Who does not taste and see the goodness of our God in this?

The house has not remained empty; the Lord has filled it to a certain extent. He has brought us 32 children, 22 boys and 10 girls, of whom one boy and one girl were confirmed last Easter. There are now 30 children in the institution. Of these, four are orphans, 17 are half-orphans, and 9 still have both parents, who are in such circumstances that they cannot and do not want to take care of the physical and spiritual needs of their children. Among them is a colored girl whose father has run away and whose mother is in an insane asylum.

The dear brethren are also to be informed that the Deaf-Mute and Orphans Association in Detroit has decided to devote all its energies to the deaf-mutes alone and to send its orphans to Addison. Already in January, six children were brought to us by the same association.

Finally, I would like to draw attention to one thing and recommend it for general imitation. It is the following: Among the monetary contributions received in the past year, there is H577.08, which was collected in the schools and Christian teachings. From this collection of cents, the following could be covered: All cash expenditures for food H369.73, all cash expenditures for clothing \$119.42, and for Christian certification, school books and instruction H86.58. If this practice of regularly collecting for the orphanage in schools and Christian teachings were to become general among us, great things would be accomplished without detriment to the contributions for other church purposes.

If we now look at the internal management of the orphanage, we must confess that God has led it along paths of true divine goodness. He has resisted the devil on all sides, removed all obstacles from the way, kept away annoying things? He has given His blessing to the education of children in discipline and admonition to the Lord, has protected us from notable illnesses, has given us people in the orphan parents who take care of the physical and spiritual care of the children with great prudence, faithfulness, love and sacrifice. In short, everything has gone so well that one can "grasp" the goodness and mercy of our God.

Therefore, let us praise and bless the name of the Lord, and with a joyful heart, firmly trusting in His gracious help and His blessing in the future, let us also continue this work of His.

To Him, the Lord our God, be glory and honor forever and ever. Amen. A. Francke.

Addison, July 1875.

## To the ecclesiastical chronicle.

### I. America.

**What Rome is up to.** "Just wait a few years," wrote, as reported by the *Christian Cynosure*, the Roman paper *Pilot*, "until we send half a dozen priests to the House" (of Representatives) "and a pair of Catholic bishops to the Senate-and then see what is thought of -clergymen' in Congress. Perhaps we will also select Jesuit priests." - In a Cincinnati paper there is the following advertisement: "New Catholic Independent Military Company. A meeting for organizing a new Catholic military company will be held today at Lafayette Hall on Race street, near Findlay Market, at four o'clock in the afternoon. All young men from 18 to 30 years of age are invited. The Committee."

**Roman maids** serving in Protestant families often carry the children entrusted to them, without the knowledge of their rulers, into Catholic churches to be baptized by Roman priests. A certain W. Hogan, formerly a Roman priest, writes to the "*American Protestant*" that at the early services in St. Mary's Church, Philadelphia, three, four, and sometimes six and eight children were usually brought by their attendants for baptism. He claims that in Boston almost all the children whose parents hold Roman attendants are baptized by Roman clergymen.

**From the Methodist Church.** Recently in Columbus O., a new Methodist Church was dedicated. There was still \$4000.00 debt resting on the same. And how this was paid off before the dedication is told in the Lutheran church paper there. It says: "A certain Dr. Moore, of Cincinnati, stood in the pulpit after singing and praying. Instead of preaching he sang an auction. He stated that the debt must be paid off now; that so much must be signed now that this could be done, or the church would not be dedicated. Now he asked who would give \$200.00 toward it. Finally a rich Methodist (with whom it had probably been agreed before) stood up and offered to subscribe the sum if five others would do the same. And behold - this worked. Others were found and did like the first and were loudly praised and **applauded** by the speaker in the pulpit and all the people. So it went on with signatures of \$100.00, of \$50.00 and so on, until not only the \$4000.00 for the redemption of the debt was collected, but \$1500.00 remained. When here and there there was a stagnation in signing, the man in the pulpit would tell some Methodist puns, the people would be cheered up and in good spirits, and - there was money. For example, he said that the mother church must be generous today. They had the fattest priest in town. And all the people whooped and stomped at this fat joke, and before the laughter was over, the "Christian" congregation had again signed hundreds of dollars. - So it happened at Columbus, Ohio, on July 18, 1875, in the new, English Methodist church. Cleverly, the thing was set up. Money - lots of money it made, but shameful it was."

**How it looks in the Methodist churches.** This is what we read in the "Happy Messenger": "Many of our young people have gone and are now going for

Our old members, as well as we old preachers, are often unable to put a stop to it, since either they lack the necessary skill or patience. Also, our old members, as well as we old preachers, are often unable to put a stop to the matter, since either the skill is lacking, or the necessary patience, or often the attraction to the youth has exhausted its power. Now it is a fact that, with the best will in the world, many an old, experienced preacher, in the face of waste, luxury, vanity, fashion addiction, worldliness and many other ills of our day, can hardly force a cheerful smile, and the seriousness of time and eternity is painted in full on a face and then remains for the youth a gloomy man and lacks the power of attraction.

**The Methodist camp meetings.** Concerning them, we read in the United Brethren paper, "The modern camp meetings near large cities are more for the recreation of the 'great' than for the salvation of poor sinners.

**A millionaire on his deathbed.** Some time ago, as reported in a secular newspaper of New York, a distinguished, rich member of a Presbyterian congregation there died. On his deathbed his conscience awoke and he suffered long, terrible agonies. "O," he exclaimed, as his friends and acquaintances stood weeping by a bedside, "O, if I could only begin my life over again! O, if I could only live a few more years, I would give away all my wealth, which I have accumulated during my life, for that! With pain I look at my life, which was dedicated only to the acquisition of money. This is what bows me down and drives me to despair. His pastor tried to reassure him, but the poor man would not listen to him, but turned his face to the wall. "You have never rebuked my stinginess," he said to the preacher, "you have called it wise thrift and provision, but my riches have been but a snare to my soul. I would give away all that I possess if I could find hope for my poor soul." Thus the rich man, who was nevertheless so poor, went away in despair. And there was no right evangelical preacher who could have shown him the way to heaven! But it is often like that.

The world trembles at death, When one lies in the last straits, He first wants to become pious;

One manages this, the other that. And he always forgot his own self. While he lives on earth.

And if he may never live, Then he raises a great lament, Will only surrender to God:

I truly fear the divine grace, which he has always mocked,

I will hardly hover over him.

### II. foreign countries.

**Two shepherds (?) without herds.** Following the story of the "Lene-Kätherl" (see No. 11 of the "Lutheran"), the Alsatian Lutheran Messenger of Peace reports the following, which happened "in a large 'beautiful' city, not far from the Rhine". He writes: "On a Sunday afternoon, two pastors of genuine rationalist bent met at a certain street corner during the time of the service, most astonished to meet there, for it was the turn of each to preach. The first one said: 'My dear friend, where are you going? I was just about to come to you for the sermon, I thought you wouldn't have many listeners, and no one had come to my church when the bell rang. Is it possible,' replied the second priest, "it happened to me in the same way, and I wanted to come to you for the sermon for the same reasons. So the two of them went together and consoled each other. They were just pastors,

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like those who say today: 'The task of the preaching ministry is to make itself as dispensable as possible!'

The **paradise of the Jesuits** is the often-mentioned Free State of Equador in South America, where the Jesuits exercise unconditional rule. The prefect of the Free State follows their instructions completely. He has placed the state under the protection of the Sacred Heart of Jesus, organizing great church festivals. The ministry is composed only of Jesuits. The army is divided into divisions: 1st Division of the Son of God, 2nd Division of the Good Shepherd, 3rd Division of the Five Wounds, 4th Division of the Most Pure. What in other countries is called dragoons, Uhlans, hunters, etc., is called here: 1. holy brothers, 2. sons of holiness, 3. protectors of the Virgin, 4. voluntary disciples. All soldiers from top to bottom must go to mass daily, confess frequently and take communion. The pope, who has recently given his special blessing to the state, receives St. Peter's pence from the state revenues, but the state does not pay its creditors their debts.

### The Evangelical Lutheran higher citizen school and the associated higher daughter school at St. Louis, Mo.

To the esteemed friends and patrons of the institutions mentioned in the heading, to inform you that, God willing, a new school year will begin on September 1. Those who are willing to entrust pupils to one or the other of these institutions are kindly requested to notify the undersigned orally or in writing beforehand.

Instruction in the secondary school includes the following subjects: religion, German, English, Latin, geography, world history, natural history, physics (natural science), arithmetic and algebra (number and letter arithmetic), bookkeeping, writing and drawing.

The purpose of this institution is to provide further education to boys who have already received instruction in a parochial school and to prepare them thoroughly for any profession in life. Latin is excluded from the subjects taught, especially for those boys who wish to prepare themselves for entry into a Latin school, so that other pupils may be exempted from taking part in this instruction. For English, geography, arithmetic, algebra, physics and accounting the language of instruction is English, for the other subjects German. The goal set is to be achieved through two years of instruction.

The subjects in which the girls are taught in the secondary school are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts.

The English classes are taught by an American and the female handicrafts classes by two German teachers.

Music lessons are not given in the institution itself; however, there are sufficient opportunities for everyone in the city to receive music lessons from private teachers, and the teachers of the institution are happy to offer their services for obtaining such lessons.

The moral conduct of the pupils is carefully supervised and above all care is taken to awaken, maintain and strengthen a truly Christian spirit in them. The students are under the influence of the pure Word of God during the important developmental period of their lives and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter, the

The parents or guardians of each pupil shall be provided with a written report on his or her performance in the various subjects and on his or her moral conduct.

Tuition for boys is 840.00, for girls \$20.00 per year, payable quarterly in advance. Girls who attend only female handicrafts classes pay K1.50 per month.

Foreign pupils can get board and lodging in Christian families for about \$14.00 per month. For those who have no acquaintances here, the undersigned will gladly arrange for the placement of their children.

A. C. Burgdorf, d. Z. Director.

Address: 0. DurAäorL,

1921 8outü 9Ui Ltreet, 8t. l^ouis, Älo.

### Ordinations and introductions.

On the 9th Sunday after Trinity I ordained and introduced the candidate G. F. C. Seemeyrr as pastor for Rochester and the surrounding area by order of our Reverend President Schwan with the assistance of Pastor Bethke. I. H. Jox.

Address: liev. O. 6.

UoeNeswr, l'ulwrr Oo., Inä.

On the 9th Sunday after Trinitatis, by order of the honorable Mr. Präses Wunder, Candidate Peter Hansen in Gene" sro, III, was ordained and inducted by the undersigned with the assistance of Pastor I. P. Günther. C. A. Mennicke.

Address: Rev. D. Hausen,

Lox 671. oenesoo, hsnrz' 6o., III.

On the 10th Sunday after Trinity, August 1, the Candidate of the Sacred Preaching Office Mr. H. Barte Is, called by the congregation at Minertown, St. Louis County Missouri, was ordained and inducted by the undersigned by order of the Honorable President of our District. A. Crämer.

Address: Kev. H. LartsIs,

Leelrvillo O., 8t. Douis 6o., Llo.

Mr. C. H. Lentz sch, Candidate of Theology, called by the two Lutheran congregations at Clatonia and Cube Creek in Gage County, Nebraska, to be their preacher and pastor, has been ordained and installed in his office within his congregations by the undersigned, at the affirmation of the Honorable President I. F. Biltz, on the 10th Sunday after Trinity, August 1 of this year. Tr. Häßler.

Address: Ksv. O. L. DsutWeb,

0alü>V6ll, 6o., Ncbr.

In accordance with commission received, on the 7trn Sunday after Trinity, Rev. W. 8. Seeger was installed in his new office by the undersigned in the midst of his congregation at Lock Haven, Pennsylvania. A. Ch. Grossbrgger.

Address: Ksv. D. 866A6r,

Doolc ÜLvsv, Denns'lvnnia.

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### Church dedications.

On the third Sunday after Trinity, the new church of the branch congregation of the Rev. Niethammer, 11 miles from La Porte, Ind. was solemnly dedicated. In the morning Mr. Rev. Niethammer in German, in the afternoon the undersigned in English. H. Dirmer.

After unspeakable trouble and effort, and after an earlier attempt had failed completely, my branch, the Lutheran Emmanuel congregation at Belvidere, Boone County, Ill, has its own house of worship. The building is 50 feet long, 36 feet wide and 20 feet high, and has a steeple, sacristy and gallery. W. St ein rauf, Pastor.

On the 4th Sunday after Trinity, the small, tastefully decorated! Church of St. Paul's Lutheran Parish in North Amhurst, Ohio, which has existed since February of this year, was consecrated to the service of the Triune God. Mr. H. Schwan, President, preached the sermon and Rev. Ph. Schmidt the afternoon sermon. C. Schmidt.

### For your consideration.

Classes at the local Conrordia Seminary will begin again on September 1. All students, as well as Fort Wayne high school graduates who have received their high school diplomas, are expected to arrive on time.

The board fee from now on will be \$12.00 per quarter.

M. Günther.

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### Announcement.

The following have been nominated as candidates for the new professorship in Addison:

1. members of the electoral roll:

Pastor Johannes Große, the teachers August Gräbner and I. Ungemach.

2. from the teaching staff: none.

3. from synodal congregations: pastors Martin Wyneken and Adolph Biewend.

Any protests against the above-mentioned candidates must be submitted within four weeks.

Th. Brohm,

d. Z. Secretary of the Electoral CollegeS.

## Display.

The Commission appointed by our General Synod for the publication of textbooks will, please God,

from the first to the 14th of September this year.

meet at the Addison seminary to fully prepare the German reading books for printing.

It seems appropriate to point out here that of the originally appointed commission (see Synodal-Ber. des Westl. Distr. 1868, p. 49; des Oestl. Dkstr. 1868, p. 26), according to a later resolution (14ter Bericht der Allg. Syn. 1869, p. 98) only "the members of St. Louis and Addison" have to join. These are: the General President Prof. Walther, the teachers Roschke, Kunz and Bartling, and the teachers' college of the local seminary.

At the same time, it is recalled that according to a resolution of the Illinois District of our Synod, all other District Synods have either already agreed or are expected to agree,

"all major teacher conferences within our Synod have been granted the right to appoint a delegate who may give his judgment on behalf of the conference in examining the manuscripts, which judgment shall be considered binding on the conference concerned."

The undersigned hopes that all "major conferences" will make use of this "right"; however, he asks to be informed in time of the arrival of these "delegates" so that he can make the necessary arrangements.

Addison, August 2, 1875. J. C. W. Lindemann.

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## To the message.

All students of the local school teachers' seminar are hereby informed that the opening of the new school year will not take place until the fifteenth of September. They are therefore to report here on the 13th or 14th of September, neither earlier nor later. The reason for the later start of classes can be seen in the above announcement.

Addison, August 2, 1875.

On behalf of the teaching staff:

J. C. W. Lindemann.

## Subscribers to "Lutheraner", Jahrg. 4. 5. 6" are

hereby informed that the reprint will be ready by September 1. The subscribers and those who still subscribe until then will receive these volumes bound at the price of \$3.75. Later, a price increase will probably have to occur. From the "Invitation to Subscription" we communicate the following: "It will hardly be necessary to recommend and advertise this book. However, for those who do not yet know it, only this remark serves. These three volumes are of great importance for every Christian seeking instruction, but especially for pastors, teachers, candidates and students. Apart from the fact that one gets to know a good piece of American Lutheran church history, many important doctrinal articles are so splendidly presented in them that one cannot easily find them again. Whoever, for example, is not quite clear about the Lutheran doctrine of the Lord's Supper, or whoever is challenged about it, whether by his reason or by the sects or by the devil, should buy this book and read the article in the fourth volume, and all doubts will vanish like mist before the sun. This one article is worth the money alone, what the three volumes should cost. But enough. Whoever buys and reads this book will never regret the money he has spent for it."

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## Books - Display.

**Dr. Jakob Heerbrand's Brief Handbook of Christian Faith and Morals. III. delivery.** This third delivery of the dogmatics of the old faithful Heerbrand has just been published in German translation. It contains the doctrines of sin, original sin, original sin and sin in the Holy Spirit, also of the origin of the soul of man and finally of justification. The work needs no recommendation, it recommends itself. The new edition contains pages 118-178. The price is 30 cents plus 3 cents postage. To be obtained from the publisher Llr. l«. Vollrsmn^, 821 X. 4rk 8tr, 8t. Isvuus, 24o. W. [Walther.]

The long-awaited book by Hrn. Past. Ruhland in Saxony: The Most Confident Pilgrim from the Babel of the Saxon Regional Church to the Lutheran Free Church.

(see "Lutheran" of June 15) has now arrived and can be had bound for 90 cents, sent free by mail for \$1.00.

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6or. ok Hliami 8tr. <L Ivckirwrc Xvo.

**One and fifty chorales**, set for male choir by I. G. Kunz. Second improved edition. 1875. price per copy 25 cents, the dozen K2.50. To be had at M. C. Barthel.

**Sermon preached** on the 10th Sunday after Trinity, at the Lutheran Church of Zion, St. Louis, Mo. by G. Link.

This sermon deals with the subject:

What caused the Lord to weep at the sight of Jerusalem? 1. Jerusalem's grievous sin, and 2. Jerusalem's grievous punishment.

Available from M. C. Barthel. Price 5 Cts.

#### Correction.

In the "First Synodal Report of the Illinois District of 1875", on page 80, the first sentence of the note is to be deleted, since, as has subsequently become apparent, the censure contained therein is unjustified. B. Bur seind, Secretary.

#### Misprint.

In some copies of the previous number, on page 115, column 1, line 11 from the bottom reads: She denied, instead of "She supposed".

#### Conference - Displays.

The General Lutheran Pastoral Conference in Minnesota will hold its meetings from the 7th to the 9th of September at the congregation of the Rev. E. Rolf at St. Paul.

Objects of discussion are 1. theses on the certainty of the state of grace, by Pastor Th. Krumsieg; 2. theses on the relationship of prayer to the means of grace, by Pastor Sprengeler jua.

It is expected that all the brothers come. Those who are unable to attend are asked to give 8 days notice to the l'u-stor loci. G. Schaaf.

The Middle Mixed Specialconference of the Illinois and Missouri Synods hold their next sessions, s. G. w., August 24 and 25, at Mount Pulaski, Ill.

G. Kröniug.

The Northern District Conference of the Evangelical Lutheran Synod of Illinois a. St. will meet, s. G. w., from the 14th to the 16th of September, at the residence of Rev. C. Schrader, in Canton, Missouri.

Available for discussion are: Theses on Inspiration of the Holy Scriptures. W. Dahlke, secretary.

The Southern Districts - Conference of the Synod of Illinois a. St. will meet, s. G. w., September 14, at the parish of the Rev. H. Weissbrodt at Mount Olive, Macoupin Co. Ill. G. Wolf.

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#### Received in the Western District treasury:

On the synodal treasury: From Past. Biltz in Concordia, Mo., \$2.00. Collecte in Past. Jungck's congregation in Jackson, Mo., \$5.15. From Past. Hofius in Travis County, Texas, \$2.00. W. Schwieder by Past. Flaxbeard in Pilot Knob, Mo., \$5.00. G. Viehmann by same \$1.00. Past. Achenbach's Grm. in Venedy, Ill, \$30.00. G. Drews by Past. Bühler in St. Fran- ciSco, Cal. city, \$5.70. Past. Sauer's Gem. in Mobile, Ala, \$30.00. by Trinity - District in St. Louis \$18.45. by Mr. Motz Sr. in St. Louis \$2.00. Past. Besel at Cape Girardeau, Mo. \$1.00. By Past. Diehl in Shawano County, Iowa, \$3.85. By Past. Oetjens Gem. at Monticello, Iowa, \$10.00. By Past. Lenk's Gem. in North St. Louis \$20.00. By the Women's Association there \$25.00. By I. Allmeyer of the congregation in Echester, Ill, \$6.25. By Past. Catenhusen in Bates County, Mo, \$2.00. Past. Hleis's Gem. in Washington, Mo., \$7.00.

Past. Frank in New Orleans, 44.00. Past. Holls' Gem. in Centreville, Ill, 410.00. teacher Nickel in Iron Mountain, Mo., 41.00. Past. Polack's Gem. in Cape Girardeau, Mo., 48.60. Collecte of the Gem. of the Past. Bremer in Benton County, Mo, 48.25. of Teacher Deffner in St. Genevieve, Mo, 41.00. childbirth collects by Past. Proft in Washington County, TeraS, 410.00. Collete in best comm. there 46.00. By Past. Frese's St. Pauls-Gemeinde in Dodge County, Nebr. 47.72, by himself 42.28. Past. Will in Brownsville, Mo., 42.00. by Trinity District in St. Louis 424.80. by Past. Lrnks Gem. in North St. Louis 410.00. From Trinity - District in St. Louis 482.00. From Teacher Beyer in Altenburg. Mo., 43.00.

For college maintenance: from Past. Reisinger's Gem. at Danville, Ill, 412.35.

To the Synodical Mission Fund: from P. S. through Past. Studt in Benton County, Iowa, 41.00. Collecte by Past. Profts Gem. in Washington County, Texas, 45.30.

On the Chinese Mission: Collected at Bro. Beer's wedding by Past. Stroehlein in Glasgow, Mo., 42.45. By Past. Diehl in Shawano County, Iowa, 42.00.

To the building fund: From Past. Besel's comm. at Cape Girardeau, Mo., 47.00. From Past. Lenks Gem. at North St. Louis, 413.00. Past. Matuschka's Gem. at New Welle, Mo., 467.50. A. Klein by Past. Maisch in Harris County, Texas, 410.00. By Past. Holtermann in Kimmswick, Jefferson Co. on Mo., 417.00. By teacher Wukasch, at private instruction in Frohna, Perry Co. on Mo. collected, 43.50. By Past. Kleist's congregation in Washington, Mo., 470.00. By Past. Osterhus' congregation in Dubuque, Iowa, 421.25, collected by himself, 45.00. By same from H. Tiarks, 45.00. Collected by Past. Wille's congregation at Brownsville, Mo., 410.40. By Friedr. Nothdurft through Rev. Jungck at Jackson, Mo., 422.00. By 2 members of same congregation 42.00. Collecte by Prof. Crämer's congregation at Minerstown, Mo., 415.00.

On the emigrant mission in New York: From Past. Kretzmann's congregation at Cape Girardeau, Mo., 45.45. Past. Besel's congregation there, 42.00.

On the Hermannsburg Mission: From Joh. Eggers by Past. Studt in Benton County, Iowa, 85 Cts. N. N. by Past. Biltz in Concordia, Mo., 4100.00.

For poor sick pastors: By Past. Brohm in St. Louis by Mrs. Sarah Birkner 43.00, by Cath. Neveln 41.00.

For Pastor Ruhland's congregation: From G. Kühn in St. Louis 41.00.

On the 'seminary' household in St. Louis: from C. Herling through Past. Holls in Centreville, Ill, 41.00.

For poor students: From Past. Jungck's congregation in Jackson, Mo., 43.40.

To the seminar household in Addison: By Martin and Gotthilf Weinhold in Frohna, Mon., 420.00.

For the congregation in Oshkosh: From Past. Frank in New Orleans 45.00. From several members of his congregation 451.00.

For the needy in northwestern Iowa: from Bro. Ebert through Past. Studt in Benton County, Iowa, 42.00.

For Past. L. Traub: From Past. Biltz's Gem. in Concordia, Mo., 410.00.

St. Louis, Aug. 5, 1875. E. Roschke, Cassirer.

Received in the Middle District Treasurer's Office:

(Conclusion.)

For poor students in St. Louis: From Past. Bode's Gem. at Fort Wayne 414.70. Past. Nützel's Gem. at Columbus 49.63. Val. Preacher at Edgerton 45.00. Past. I. Rupprecht's parish in North Dover 42.00. Wedding collecte at Mr. Dutenhöfer's by Rev. Zschoche 45.60.

To the seminary household in St. Louis: From H. Töusing in Newburg 42.00. Gratitude offering from Mrs. Anna Piel in Columbus 43.00. From Past. Weyels Dreieinigkeits-Gem. in Darmstadt 410.20. Past. Dulitz's congregation in Napoleon 46.75, in Flat Rock 44.20. Whose Zions congregation in Hanover 43.60. Whose St. Paul's congregation there 43.00. Whose congregation in Lüneburg 42.45. Mrs. Schneider's congregation in Liverpool 41.00. By Pastor Schmidt's offering there at private communion 41.00. By Pastor Jüngel's congregation in Jonesville 417.20. By Past. Hild's congregation in Misawaka 42.51.

For Past. Doscher's comm.: From Past. Zagels Gem. at Fort Wayne 49.67.

To the orphanage near St. Louis: From the sewing club in Vincennes 45.00. From Mr. Schockmüller there 41.00. By Past. Dulitz Wedding - Collecte at Langenhof 44.30, at Kemmer 45.05, at Dehnke 43.60, Kindtauf-Collecte at Werke 42.05.

To the widow's fund: Thank-offering from Mr. Frevert in Vincennes 45.00. By Past. Krafft thank-offerings from W. Nagel jun. 42.00, desgl. from N. N. 42.00, desgl. from Sch. 43.00. From Past. Gruber's St. Thomas-Gem. 44.60. From his ist. Johannis-Gem. 47.05. Whose Gem. in Van Wert 42.70.

For the heathen mission: From Past. Bode's Gem. at Fort Wayne 428.00 (half of which for Indian mission). Teacher Leutners Klaffe at Cleveland 41.10. Mission Collecte at Cincinnati 44.09. From Mrs. M. at New Boston 41.00. Mr. - Schwegler at La Porte 42.00. By Past. C. Böse by Mr. C. E. F. 4100.00. By Past. Schoenberg's Gem. in Lasayette 46.30.

For poor seminarians in Addison: From Wittwe Blecke at Fort Wayne 45.00. Wedding - Collecte at teacher Bollmann 410.90. From Mrs. Schneider in Liverpool 41.00.

To the orphanage in Addison: From Teacher Leutner's Klaffe in Cleveland 41.10. Mrs. M. in New Boston 41.00. Mrs. W. there 41.00. From two confirmands there 75 Cts. F. Barlog in Cleveland (west side) 42.50.

To the orphanage near Boston: by F. Barlog in Cleveland (west side) 42.50.



To Hermannsburg Mission: From Past. Zagels Gem. at Fort Wayne 410.00. H. in Past. Schwans Gem. ! in Cleveland 45.00. Past. Wynekens Gem. there 437.05.

On the Leipzig Mission: From Past. Zagel's congregation at Fort Wayne 410.00. Past. Wyneken's Gem. at Cleveland 437.05. Past. Zschoche's Gem. in Marion Township 48.00.

For Past. Brunn's institution: From Past. Zagel's congregation at Fort Wayne 410.00. From the mission fund of Dr. Sihler's congregation 416.00. From N. by Past. Dulitz 45.00.

For the Osbkosh congregation: From Dr. Sihler's congregation in Fort Wayne 477.20. From Past. Hild's congregation in Mishawaka 41.25. From Mr. W. Meyer in Fort Wayne 41.00. From Mr. Sckaper there 42.00.

Fort Wayne, June 30, 1875, C. Grahl, Cassirer.

To the synodical treasury: A portion of MissionSfest-Collecte at Kendallville 410.50. From Past. Jor' congregation at Logansport 414.25. Past. Stocks Gem. at Fort Wayne 413.30. Past. Germann's Gem. at Peru 46.28.

To the building fund: From Past. Stubnatzy's comm. in Fort Wayne 432.00. From Past. Schumms Gem. in Willshire 430.00. From Past. Biedermann's Gem. tn Cincinnati 48.00 and 45.00. From the Gem. in Weißlichen 410.00. From Mr. Frosch in Past. Zagels Gem. 410.00. From Mr. Lammeyer there 45.00. From Dr. Sihler's Gem. in Fort Wayne 4134.96.

On the Emigrant Mission in Baltimore: From Past. Kniefs Gem. in Neu-Dettelsau 45.00.

For poor students in St. Louis: Wedding Collecte with Mr. Schwelm in Fort Wayne for I. Krause 46.00.

To the seminary household in Addison: From the Women's Club in Past. Jäbkers Gem. 430.00. From Past. Lothmann's Gem. in Akron 410.00.

For inner mission: A part of the MissionSfestCollecte in Willshire 47.00. From Past. Niethammer's congregation in La Porte 48.43. C. Herpolsheimer in Carlisle 41.00. Pastor Mohr's congregation in Holland 43.00.

To the College - Budget in Fort Wayne: Don Mr. Hormann at Fort Wayne 42.00.

For the heathen mission: A part of the MissionSfestCollecte in Willshire 450.00. From Past. Niethammer's congregation in La Porte 427.00.

On the Chinese mission: A part of the MissionSfestCollecte in Kendallville 442.37.

To the Hermannsburg Mission: A Theil of the MissionSfest Collecte in Marion Township 418.50.

To the Leipzig Mission: From WiUwe Dreyer in Logansport 50 Cts. Ernst Renn there 25 Cts. A part of the MissionSfest-Collecte in Marion Township 418.50.

For Rev. Brunn's institution: by H. Hormann at Fort Wayne 42.00.

For the congregation in Oshkosh: Through Pastor Kraft: from the Florida congregation 41.78, from Daniel Wolf 50 Cts. Johannis congregation 48.18, from St. Jacobi congregation 46.16. From several members from Past. Stubnatzy's Gem. 466.45. by Lillie Sihler and Clara Harnes at Fort Wayne 46.60. by Past. Zagel's Gem. at Fort Wayne 442.50.

On the Emigrant Mission in New York: From Past. Kniefs Gem. iu Neu-Dettelsau 45.00. A part of the MissionSfest-Collecte in Willshire 410.00. From Past. Stock's church at Fort Wayne 413.70.

To the widow's fund: From Past. Lothmanns Gem. in Akron 43.M.

Fort Wayne, July 31, 1875, C. Grahl, Cassirer.

Received in the treasury of the Northern District:

To the synodal treasury: From Mr. M. Baierlein in Fränkenmuh 42.50. The teachers Riedel, Pfeifer, Nüch- terlein 42.00 each. Collecte tcr Immanuels-Gemeinde zu Detroit 47.81. From Mr. Lehrer v. Renner 4'2.00. From the congregation of Mr. Past. Rüst in St. Clair 47.00, from himself 42.00. From the congregation of Mr. Past. Hahn in Sebewaing, Collections, 46.15 and 48.15. From Mr. Past. Henkel 42.00. Hm. Past. Traut- manns Gem. 47.00, from himself 42.00. Hrn. teacher Meyer in Monroe 42.00. Hrn. Past. "Lchmidts Gem. in Ehester 47.15. Easter Collecte d. Gem. d. Hrn. Past. Böling 414.10, Pentecost-C. 415.50, from himself 42.00. From Hrn. Past. Lemke's Gem. 410.00, from himself 4'2.00. From Mr. Past. Fürbringer 42.00. From Mr. Past. Franke 42.00. To Messrs. Teachers "etle, Zacharias, Walther, Himmler each 42.00, Walt 41.00. To Messrs. Pastors Bcrnthal, Lohrmann, Succop, Torney, List each 42.00. Ndendmahls-Collccte from the Gem. Benona 42.60. By Messrs. Past. Bundeuthal: from his Immanuels-Gem. 45.35, from Fr. Werner sen., F. Schlüter 41.00 each, Anna K. Pörtner 50 Cts., F. Köpenik 25 Cts., Past. Bundeuthal 41.00, Mr. Past. Schwarz 42.00. From the parish of Mr. Past. Schmidt in Saginaw 430.00. From Mr. Teacher Denninger 42.00. G. Strech by Mr. Past. List 41.00. Easter Collecte of the congregation of Mr. Pastor I. Karrer 41.45.

To the seminary household in St. Louis: From N?N. through Mr. Past. Hahn 41.00. From Mr. Past. Torrnry's Gem. in Montague 44.10.

For the emigrant mission collected at the wedding of Mr. M. Bickel in Frankenmuth 47.50. From Mr. Past. Lemke's congregation in Manistee 48.75. From Mr. Past. Torney's parish in Ludington 41.00. His parish in Benona 43.70.

For the Deaf and Dumb Institution: From Hm. Past. Hahns Gem. 42.63. Taus-Collecte from Mr. Taschner 41.00. From Mr. Past. Fürbringer from A. Reindel 45.00, from Wittwe "Lern 42.00. From Mr. Lehrer Himmler 42.00. Collected at Mr. Fall's wedding in Frazer 42.00.

For the congregation in Oshkosh: From the congregation in Frankenmuth 452.81. congregation in Sebawaing 423.15. baptismal collrcte at Mr. Flügel 41.85. deSgl. at W. Lukard 41.02. From Mr. Past. Müller's parish in AmcUth 410.00. From G. L. Meyer in Frankentrot 41.00. From Mr. Past. Arendt's congregation in Frazer for church building 410.00. By Mr. Past. Karrer from Ch. Range 41.00, from himself 50 Cts.

For Pastor Schröder's congregation in Canada (for their church building): From Mr. I. F. Also in Sebawaing 42.50.

For the seminar in Addison: Collected at the wedding of Mr. M. Bickel in Frankenmuth 47.50. Ans der

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of Mr. Weber 49.25 (for poor pupils). Baptismal collection by teacher Kuch in Sebawaing 45.00.

For Pastor Schröder in Canada: to purchase a wagon, collected at the North District Synod, 442.30.

To the widow's fund: From the gentlemen teachers: Riedel, Pfeiffer 44.00 each, Nüchterlein, Himmler 43.00 each, v. Renner 41.00. To the gentlemen pastors Ruff, Henkel, H. P. Schmidt, Böling, Lemke, Fürbringer, Franke, Lohrmann, Suceop, Torney, Schwarz, List 44.00 each. Pentecost Collecte of the Immanuels-Gem. at Detroit 410.35.

For the building fund: From Mr. Past. Hahn's parish in Sebr- waing 45.57. Past. Henkel's parish in Bnrr Oak 411.25. whose parish in Sturgis 48.25. Past. Müller's parish in Amtlich, 3rd consignment, 410.00. Mr. Past. Linsenmann's parish in Canada, 3rd consignment, 46.25 in gold - 47.25. From a parishioner of Mr. Past. Bcrnthal 41.50. From Mr. Past. Lohrmann's parish 416.25. From the parish in Frankenmuth by Mr. I. N. Hubinger, 2nd consignment, 4175.00. From Mr. Past. Ahners Gem. in Frankentrost, 2nd transmission, 45.50. Hm. Past. Lemke's parish in Manistee, first shipment, 460.00. Mr. Past. Arendt's parish in Frazer, 442.60.

For poor students in St. Louis: By Mr. M. Baierlein in Frankenmuth 42.50. By Mr. Past. Lemke's parish 48.75. By Mr. Past. Linsenmann from Mrs. Koch 50 Cts. from whose congregation in Gainsborough 41.25 in gold - 41.50.

For teachers' salaries: From Mr. Past. Lemke's Gem. 410.00.

For poor students at Fort Wayner From Mr. Past. Arendt's Gem. 43.00 (esp. for Dankworth).

On the S e m i n a r - H a u s h a l t in Springfield: From Mr. Past. Karrers Gem., Pentecost Collecte, 41.35.

For the orphanage in Addison: From Mr. Past. Karrers Gcm., Trinitatis-Collecte, 70 Cts.

Monroe, July 19, 1875. i. s. Simon, casfirer.

### Received for the coffee of the Northwestern District:

To the seminary budget in St. Louis: From Past. List's congregation 413.00. Past. Aulich's congregation 43.50. Past. Johl's parish 410.00. Mrs. Müller 42.00. Baptismal collecte at Thäte 42.00. From Past. Rohrlacks Gem. 45.50.

To the orphanage near St. Louis: From Otto Riek 25 Cts.

To the orphanage in Addison: Thank-offering for happy delivery of Mrs. K. in Sheboygan 42.00. Baptismal collecte at F. Köhn in Sheboygan 44.35. From Past. Horst's congregation 49.40. Collected at Joh. Namthum's house dedication 44.50. From the pupils of teacher Wcigle 42.00.

For the Deaf and Dumb Institution: From Pastor Daib's parish 49.60. Teacher Neigenfind 42.00. Wedding collection from F. Stoltzmann 45.00. Baptismal collection from H. Stelzried Jr. 43.00. Wedding collection from Mr. Wegner 42.00. Baptismal collection from Mrs. Schicker in Past. Schurichts Gem. 41.60. Thank offering for happy delivery of Mrs. K. in Sheboygan 42.00. From the students of teacher Weigle 41.00.

To the widow's fund: From Past. Stute's Gem. 44.00. From the gentlemen pastors: Ch. Löber, Leyhe, Markworth, Allwardt, Strasen, Meyer, Daib, Hörnicke, Sippel, Streckfuß, Wambsganß, Rösch, Spehr, Damm, Dicke each 44.00, John, Ebert each 43.00, Keller 44.00, Seuel 45.00, Ahner 43.00, Engelbert 42.00, Anlich, Rolf each 44.00. Of the gentlemen teachers: Rüge, Pritzlaff, Fürstenau, Meyer, Brandenstein each 44.00, Bar- thels, Fröhlich, Damköhler, Goldmann each 42.00. Past. Lochner 412.00.

On the Hermannsburg Mission: From the missionary box of Mrs. Past. Jske 410.00. From Mrs. Rieck 42.00. Mission Fcst Collectr in Sheboygan County 443.88.

For poor students in Addison: Wedding - Coll. at C. Schäfer 46.25. From Fräulein K. in Sheboygan 42.50.

For poor students in St. Louis: By Mrs. W. Hasset, Dan offer, 4'5.00.

For inner mission: mission collecte in Past. Loch- ners Gem. 410.72. mission festival collecte in Sheboygan County 443.89. By Past. Wambsganß by Bro. Hirsch 42.00. By Past. Mare's Gcm. 4'4.00. By Past. Schumann 41.50. Milsionsfest-Collecte in Freiftadt 4'50.00.

On the emigrant mission in New York: Wedding Collecte at C. Schäfer 46.25. From Past. Börnck's Gem. 44.00. Mission Collecte in Sheboygan County 421.93. From N. N. in Racine, Wis., 50 Cts. MtssionssesOCollecte in Freiftadt 41.00.

On the emigrant - mission in Baltimore: mission feast Collecte in Sheboygan County 421.94.

For G. Häffner in St. Louis: Tauf-Collecte bei Heinr. Hasse! 43.50.

For Fr. Wambsganß in St. Louis: WeddingS- Collecte at A. Ginach 46.00, at Seidrnsticker 49.75.

For Ph. Wambsganß in Fort Wayne: Tauf- Collecte bei Karl Borghard 46.25.

On the church building in Oshkosh: .From Past. Wambsganß' Gem. 428.76.

To the building fund: From St. Paul's Parish, Janesville, Wis. 416.00. Triune Critical Parish, Milwaukee, 2nd Sendg. 4420.25 (of which 4,200.00 from a member thereof). From Bro. Köhn Jr. 45.00. Bro. Kaufmann in Sheboygan 45.00. Past. I. Schmidt's Gem. 430.00. Past. Wesemann's Gem. 46.60. Past. Hudtloff Gcm. 2nd mission 410.00. Past. Lrautmanns Gem. 48.65. Past. Rolfs Gem. 498.50. From Past. Lcyhe's Gem. in Town Grant 46.30, in Town Sigel 44.75. Past. Pröhl's Gem. 47.25. in Aug. Metzlig 43.00. in Past. Lange's Gem. 4'15.00. pas.: Börneke 42.00. Past. MultanowSki'S Gem. in Waterford 424.25. Past. LöberS Gem. 4'100.00. Past. Engelberts Gem. 451.25. Past. Horsts Gcm. 454.00. Past. Sußnrrs Gem. 442.20. Past. Schneider 42.00. Dessen's Gem. 411.50. Rev. Ttuel's Gem. 473.00. Rev. Streckfuß' Gem. 4'16.50. Philipp Herz 41.00. Past. Wambsganß' Gem. 4'40.00. Past. Wite's Gem. 49.50. Past. Eberts Gem. 415.00. Past. Stute's Gem. 44.00. Past. Winters Gem. 412.00.

On the heathen mission: From N. N. in Sheboygan 41.75. Mission festival - Collecte in Sheboygan County 443.88. From N. N. in Racine, Wis. 50 Cts. Teacher Barthels 41.50. Mission festival-Collecte in Freiftadt 413.00.

For Pastor Hörgcr in Memmingen: Missionsfest Collecte in Freiftadt 410.00.

To the synod treasury: from Bro. Kaufmann 4'5.00. Past. Grothe's Gcm. 410.35. Past. Schwarz's Gem. 416.50. Pastor Aulich 41.00. Dessen's Gem. 42.50. From Frankenmuth's Gem. 425.00. From Past. Wesemann's parish 45.00. Past. Lochners Gem. 433.21. Past. Wambsganß' Gcm. 418.12. Whose film! in Cascade 88 Cts. From Past. Schumann's Gem. 411.70. Mrs. Radtke 50 Cts. From teacher Friedrich 4'3.00. Bro. Stock in Courtland 420.00. Pentecost Collecte of Immanuel's congregation at Milwaukee 418.11. From Past. F. Leyhe 42.00. Pentecost Collecte of Past. Löbers Gem. 427.70. From teacher Wegner 42.00. Past. Löber 42.00. teacher Pritzlaff 42.00. past. Lochners Gem. 424.61. teacher Fürstenau 42.00. past. Engelberts Gem. 421.00. Of Past. Leyhr's 2 parishes 417.62. teacher Barthels, teacher Meyer jr 42.00. past. Horst's Gem. 412.45. past. Allwardt 42.00. Past. Strasen 42.50. Easter collectcte of Past. Meyers Gem. 42.80, Confirmations-Collecte 45.31. from its Gem. to Cedar Creek 42.70. Past. Daib 42.00. pastor Rathjens Gem. 45.20. past. Hörnicke 41.00. past. Sippel, Past. Streckfuß, teacher Fischer, Past. Keller, Past. Rösch, Pastor Rolf, Past. Müller, Past. Seuel, Past. Damm, Past. Kolbe, Past. Cämmerer, Past. Ahner, Teacher Steuber, Teacher Brandenstein, Teacher Weigle 42.00 each. by Past. Ebert 41.00. whose comm. 410.00. Past. Käselitz (?). Past. Schütz's Gem. 425.00. Past. Damms' Gem. 49.50. Past. Plehn's Gem. in Vanville 85 cts. Past. Stnte's Gem. 46.15. From teacher Steuber, surplus of travel money, 44.00. Past. Wesemann's Gem. 413.45. from Past. Lochner 46.00.

Correction.

In No. 13 of the "Lutheran" it can be read: 1) instead of "44.25" to the Synodal - Building Fund of Past. Clöter's congregation in Aston: 464.25; 2) instead of 472.00 from Past. Scuels Gem. "to the synodal fund": to the synodal building fund.

Milwaukee, Aug. 4, 1875. c. Eißfeldt, Kasfirer.

#### Annual - Cash Report for the Orphanage at Addison from June 20, 1874 to June 20, 1875.

Intake:

Kaffcnbrstand on June 20, 1874	<b>4</b>	1342.21
To boarding allowance for half-orphans		270.00
In borrowed capital	-	3670.00
For sold items	19.00	
To pension from the year 1873	50.00	
To pension from the year 1874	32.00	

From the Missouri Synod for Land 272.80

In contributions, namely

of voting municipalities and

Associations 44426.50

From the remaining Illinois municipalities - 799.77

From the rest of the commons of the Missouri Synod 629.02

from the Ohio Synod 140.79

from the Illinois Synod 35.95

from the Minnesota Synod 24.00

outside the synodal conference 39.00

6095.03

To cash registers - advance 495.71

412246.75

4 6784.52

375.37

80.00

167.50

38.85

160.45

372.26

369.73

119.42

125.00

300.00

6.68

79.88

4.00

296.40

2920.00

46.69

Summa of revenue

Issue.

For construction

For improvements and operation of the Waisnrfarm

To G. Fehrmann (settlement regarding pension from 1873)

For purchase of livestock

For Biehfutter

For fuel (wood and coals)

For ovens, mattresses, bedsteads 2c.

For Lebensmittel

For clothes of the orphans

To wages for the maids

To salary for the orphan parents

For the Christmas gift

For schoolbooks and lessons of the (24) children

To doctorkosten

Interest on borrowed capital

For redeemed promissory bills

To express costs and similar expenses

Summa of the output      412246.75

Debt Drawings.

Capital debt on hand June 20, 1874 45650.00 New promissory bills issued by June 20, '75 43670.00

Summa      49320.00

Of these promissory bills, the following were paid again      42920.00

Accordingly, unpaid promissory bills are as follows      46400.00

To this is added cash advance as debt      4 495.71

Summa      46895.71

From this sum are to be deducted: Promissory bills for land sold      41785.00

Pension in arrears from 1873      4 96.00

41881.00

Accordingly, the debts amount to the sum of      45014.71

H. Bartling.

From the Northern District Synod through its cashier 442.50 U. S. M. and to have received from I. H. Suceop at Woodville, Ohio, 4'5.00, sincerely certifies with gratitude

Pembroke, Ontario. H. W. Schroeder.

### For the orphanage in Addison

received since March 22, d. J.: from Peter Schüttler in Chicago V a new car. From Rodenberg, III: from Mrs. Wilhelmine V Tvler 21 Id. Calico and 7 ad. Trouser stuff; by H. Gristf^d 100 lbs. of flour. From Addison: by Harloff L Schmidt a harrow. j

and 3 foot scrapers; from Mrs. D. Krägel 3 pairs of stockings; from I

Ch. HeidemaM 5 sacks of potatoes; from F. Leeseberg 4 sacks of potatoes ; from Louis Stünkel 40 pounds of cheese; from Mrs. Prof. Linde- 1

mann 1 cap and several items of clothing; from L. Dterke 1

6 apple and 6 cherry trees; from Mrs. F. Büchele 2 hats for i

Girl; from W. Buchholz 1 pig; from Aug. Buchholz >

1 tucker and 1 hemmer to the sewing machine. From Past. TraubS I

Community in Crete, III: by Mrs. John O. Meier 2QuiltS, E

1 sheet, 2 pairs of pillowcases; from Mrs. Stock 1 pair I

stockings, 1 pillowcase; from Mrs. Brase 1 cap for Mä'd- V

chen; from the municipality 4 barrel and 8 p. Potatoes, 4 p. oats, W

1 peck dried apples, j peck beans, 2jWall. Butter, 1 piece / bacon, 2 shoulders, 2 hams, 2 pc. beef; from Dietrich ! Seehausen, given at the Cultivator, 45.00. From Mrs. Haverland ! in Chicago 8 Id. Calico, 1 towel. Bon Mrs. Hölscher in j

Elmhurst, III, 50 lbs. of flour. Dom women's club in Past. Dör- I

mann's congregation at Yorkville, III, 8 pants with jackets, 6 shirts. D

Addison, III, June 20, 1875, John Harmening. ' I

With heartfelt thanks to God and the dear givers, I certify the following gifts of love W

for our church building G

To have received: From the congregation of Mr. Pastor Zucker in 1 Defiance, O., 47.65. From Mr. Past. Arendt's congregation in Fra- 1 zrr, Mich., 42.00. From Mr. Past. Sievers' congregation in Frankenlust, j Mich., 49.67. Hrn. Past. Herbst's congregation in Sheldon, Ind, W 46.00. By Mr. Past. Säumann, Pentecost Collecte of his congregation in Nrwburgh, O., 418.75. By Mr. Past. Ernst of his congregation in Elmira, Ontario, 48.00. By Mr. Pastor H Döderlein in Chicago, III, 42.00 from a member of his congregation, 41.00 from himself. ,

God bless you, dear giver, and awaken many more hearts, so that they may remember us with love, and open their lenient hand to us, so that we too may finally come to our own house of God. «

Topeka, Kansas, July 17, 1875. V

P. F. Germann, Pastor. !

Received for poor students: By Hrn. Past. Richter from N. N. 41.00. By Hrn.^Past. Hrinrmann from Mrs. Piper 41.00 for Mallon. By Mr. Past. Greif Collecten at baptisms in his parish 410.00 for the proseminarist Urban. Through Mr. Past. P. Eirich from Mr. Weiß 50 ice. By Mr. Past. A. Brauer from the Jungfraucnverein of his parish 45.00 for Aron.

**The dear donors do not want to forget that the gifts intended for this fund, which would, however, be very welcome at this time when the new academic year is about to begin, are to be designated in the future when they are sent to Messrs: For poor students in Springfield. A. Crämer.**

For poor students received from N. N. in St. Louis 42.00

C. F. W. Walther.

For poor students I received in the month of July: fFrom the Jungftauen-Verein in Past. Wagners Gemeinde 415.00. By Past. Wehrs from N. R. 42.00. By Mr. Teacher Mribohm H from the Women's Association in Bremen, Mo., 415.00. By Rev. H Knies in Marysville, O-, collected on Joh. Dolz' baptism of children, 42.70; collected at the Children's Festival, 42.50. From Rev. Trautmann's congregation in Adrian, 411.00. From Rev. Ostrrhus 41.50; by same from D. Schmalz 41.50, from A. Schnellbacher 41.00. From Mrs. Rcese in Cleveland 45.00.

Sincerely thanking I. C. W. Lindemann.

With heartfelt thanks, the undersigned certifies the following submissions for the purchase of teaching aids for the deaf and dumb institution in Rorris, namely: From the pupils of Mr. Teacher Denningr in Adrian 42.20. From the pupils of Mr. Teacher Meyer in Monroe 42.05. From the pupils of Mr. Teacher Simon in Monroe 43.53.

May HLrr bless the next to givers bodily and spiritually. Norris, Wayne Co, Mich, July 25, 1875.

G. Speckhard. «

The undersigned hereby certifies that he has received the following monies as a gift for the construction of the Synodal Printing Office from Mr. Fr. A. Wabrink. 45.00 from Mr. W. Mohlmann. 43.00 from Mr. L. Wannan. 45.00 by Mr. W. Schlinkmann. 42.00 by Mr. F. Kölling. E.F.W. Meier.

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### Changed addresses:

krol. Ousraer, Dutkarkn Oollsgs, 8;>rin\$6v1ä, III.

Usv. i?r. Dodwunn, 3920 8. vaarborn 8tr., OüieuAO, III. Z

Usv. H.. 8c:üu688l6r, Union IIIII, Lankükes 6o., III. H

Usv. 66r. Losttekar, LitLvrr, lloustov 6o., Llinn.

6. 1?. Oumitüöi-, Ao. 2333 Luv! 8tr., 8t. Douis, Llc>.

L. viorsön, 6or. ol Li/un ^vo. L lckcvarcks 8tr.,

8t. Douis, Ao.

Douis LrlöFsr, 93 orleans 8tr, laltiinore, nev.

N. Oon^elmann,

7 8. ckerse/ nour LlcOart^ 8tr, , Inclinukopolis, Inä.

6th L-lbers, 3920 8th Oeurborn 8tr, OliiesZo, III.

j Printing Office of the Synod of Missouri, Ohio, et al. states.

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## Volume 31.

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(Sent in by Pastor Allwardt.)

### **This year's session of the Iowa Synod from May 27th to June 2nd.**

The Iowa Synod was called together for an extra session this year at Madison, Wis. Readers of the "Lutheran" will be interested to learn something of the proceedings, which centered on the very point which for years has been so frequently discussed between that Synod and ours, namely, the question whether Iowa had or had not left its former confessional state. The undersigned attended the sessions during the first four days and is therefore in a position to report as an eye and ear witness. I give the report on the basis of notes, which I made on the spot for the purpose.

However, since the very eventful negotiations are only the natural and necessary consequence of the original founding and previous development of this synod, a brief review of the history of the synod will contribute much to a correct understanding.

It was founded by the missionary society in Neuendettelsau in Bavaria, headed at that time by Pastor Löhe and after his death by Inspector Bauer, who is now also deceased. It was also supported by sending pupils and by financial contributions from there. All this was done with the expressed intention that the synod here in America should represent the ecclesiastical direction of the Neuendettelsauer. This direction was described as one that wanted to further develop the doctrine of the Lutheran Church and lead the Church itself toward greater perfection. This was by no means the opinion, as if one only wanted to penetrate deeper and deeper into the biblical Lutheran doctrine and learn to defend it more and more thoroughly against all kinds of errors - that would not have been a special direction, that is the endeavor of the whole church and of every true Christian -, no, one wanted to bring new doctrines to light, which the church as a whole had not yet found. In particular, they had in mind chiliasm, which is still considered a higher achievement there.

## St. Louis, Mo., September 1, 1875. No. 17.

and special knowledge of the divine counsel. In this further development, the double barrier was set: "On the way of the Lutheran confessions, by the hand of the divine word. But in a clever way this barrier was removed again, in order to be able to "develop" arbitrarily against confession and Scripture. As far as the confession is concerned, space was created by the declaration that only the thetical and antithetical resolutions in the symbols were regarded as the guiding principles of doctrine, i.e., in the case of each article, only the doctrine was accepted for which the article was actually posed, but not all the other doctrines which come up in the further explanation of this one. These may otherwise also have their correctness, but at least they do not belong to the confession at this point. It is the same with the rejected heresies. And even these thetical and antithetical decisions (expressed in proposition and antithesis) must be read in the light of history, i.e., in order to understand and apply them correctly, one must know from church history under which circumstances, in the face of which error, etc., a doctrine was excluded from the confession. For example, in the 17th article of the Augsburg Confession, chiliasm is rejected. If one reads it in the light of history, one finds that it was the Anabaptists who represented chiliasm at that time, and that the Neuendettelsau Missionary Society, which now represents it, did not even exist at that time. Therefore, it cannot possibly be meant in the 17th article, especially since it speaks of the same thing, but with somewhat different words. In this way, one gets rid of the confession pretty much completely, at least with respect to the congregations, for how many listeners will be able to find out the thetical and antithetical sentences from the partly long articles? And how many know the history of the church exactly?

Equally simple, however, is the procedure with the other barrier, the Holy Scriptures; for there one makes the assertion that all teachings of Scripture which are not already established in the (mutilated) confessions of the Lutheran Church are still open questions which everyone can answer as he pleases.

The Lutheran church is not a place where one can tolerate different opinions. Thus, the Lutheran doctrine is developed further and further on the way of symbols on the basis of the Word of God, i.e. one clears up the old, scriptural doctrine of the Lutheran church in order to gain space for all kinds of new findings. And that this is the actual meaning of their "direction", the Neuendettelsauer have become clearly aware of themselves in the course of time, if they have not always been so. For, what they otherwise called "development", Inspector Bauer once calls downright a "fight against the old". "A new age," he says, "is wrestling its way out of the old one by fighting. Damm can also be said of the directions in the Lutheran Church drawn in detail above: in them a new time is struggling with the old time, a new way of thinking and approach with the old, right progress with wrong stability, reform with the conservative elements."

This fight against the old "way of thinking and looking at things" in the Lutheran church was thus the "direction" which the Iowa Synod was founded and supported in America, especially to represent the Missouri Synod. According to Inspector Bauer's words, it should "seek to balance the statements of the present and their commendable achievements with the historical past, insofar as it has lasting value. That is clear enough. The present and its achievements, i.e. the new development of doctrine, should in any case be entitled to recognition. The past, i.e. the old Lutheran doctrine as it is laid down in the confessions and the writings of the most recognized teachers of the Lutheran Church, should have lasting value only in part, namely only to the extent that the new direction needs it to give itself the appearance of Lutheran orthodoxy. But as far as it is contrary to the new direction, it should of course have no "lasting value", and there Iowa in America, like Neuendettelsau in Germany, should put on the knife.

Originally, the Iowa Synod also responded to this imposition, as it boasted of it itself and found ample recognition for it from over there. But the matter had great difficulties here, greater than over there. Over there the "Ver

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The "past" had already fallen into oblivion. Few people knew the Lutheran doctrine, so there was no need to rehash it so much. The present with its acknowledged "achievements" could easily be welded to the past, as far as it had lasting value. Here in America, however, a hot battle had taken place long before, for which the weapons had been taken precisely from the Lutheran "past. Here, the Lutheran doctrine was known and there was no great respect for the "present with its commendable achievements". As often as Iowa attempted to "balance" the present with the past, Missouri relentlessly stepped in and exposed the humbug. This put Iowa in the dire position of having to deal with Missouri first. It sought colloquy. True, as it later turned out, it had no intention at all of being honestly captive if it were to be overcome. But perhaps, it thought, it could throw sand in the eyes of the opponent, and in any case show that it had at least a fairly good confidence in its own cause. But it turned out differently. The colloquium took place, and Iowa was thrown out of all its positions. It was pushed so quickly into making more and more concessions that it did not have time to think



rationally. Covered with many wounds, it left the battlefield. But there was another way to cover the disgrace, namely stubborn denial that it had been defeated. It chose this means, and even claimed that Missouri had left, about which a special dispute has arisen ever since.

One would think that this dispute would be easy to decide, since both opponents had often enough expressed themselves in writing from the beginning. So one could only compare each part's earlier writings with the later ones to see immediately who had changed his position; the proof was now also given that it was the Iowa Synod. But then she claimed to have meant nothing different with her earlier words than with the later very different ones. She had always been "misunderstood" in the past. By the thetical and antithetical decisions, with the exclusion of all other doctrines interwoven in the further exposition and substantiation of the same, it had understood not only the thetical and antithetical decisions themselves, but also all those other doctrines of faith interwoven in the further exposition and substantiation; and she was most surprised that they had not understood her in this way immediately.

Here, the aforementioned missionary society found it necessary to intervene in the dispute. In a memorandum from the pen of Inspector Bauer, it now also proved that its foster child had, however, completely changed his mind. Yes, Inspector Bauer claims that it had been foreseeable that Iowa had to give way at the colloquium in Milwaukee. For Missouri had held a well-fortified position for three centuries (namely the old, unconquered confession of the Lutheran Church); Iowa, however, first had to conquer its ground (namely for the new direction). It was a fatal mistake to apply for a colloquium, especially with the "learned, eager and quick-witted" Professor Walther. The outcome had also shown this, because Iowa had given way step by step. In particular, it had renounced chiliasm as a synod and only as a synod.

The synod had even changed its confession paragraph in the synodal constitution (at the meeting in Davenport) instead of the confession paragraph in the synodal constitution. As a result of this change of course at the Colloquium, the Iowa Synod (at the meeting in Davenport) even changed its confession paragraph in the Synodal Constitution; instead of the limited confession of the symbols, an unrestricted one was made. That paragraph, however, had been a "foundation-like" one. (This means that the missionary society had only founded and supported the Iowa Synod under the condition that it held the "direction" designated in the paragraph - the change of the same was therefore actually a breach of faith).

And the synod had done all this without consulting the fathers and brothers in Germany; this, of course, had to hurt deeply over there, and so on. If, in spite of all this, Iowa denies that it has left its former position, it will hardly be able to defend itself against the accusation of dishonesty. Finally, the "Memorandum" exhorts to return to the former position, otherwise one would have to withdraw the support over there, which so far already amounted to the sum of 100,000 guilders.

This memorandum now formed the main subject of the negotiations in Madison. Immediately after the reading of the memorandum, the following three questions were proposed for consideration: 1. whether the synod wanted to maintain the position taken at Davenport on the symbols (the new confession paragraphs); 2. whether it still maintained a distinction between the binding and the non-binding in the symbols; 3. whether it admitted that its position on the symbols had really changed in the course of time (which it had so far stubbornly denied despite Milwaukee and Davenport). The answer to the "memorandum" would then result from the answer to these questions. On the other hand, it was indicated that the memorandum had already received a preliminary answer from Prof. Fritschel (Prof. S. Fritschel had a copy of the memorandum with him); this could be read out and further negotiations could be linked to it. On the other hand, it was expressed that one should answer from the immediate impression that the memorandum had made. The reading of the answer would blur this impression and that would be a paternalism of the synod on the part of the professors. The freedom of the Synod had already been limited for years, now the Synod should answer, not the professors. It was already an intervention that the professors had answered a document which was not addressed to them, but to the president and the committee of the synod; the members of the latter, however, had only become aware of the "memorandum" and now it had already been answered!

Finally, the motion was passed that the last of the three questions above be considered first, but that the section from the "preliminary answer" belonging here be read out first (the synod thus allows itself to be further patronized). The content was briefly this: The Iowa Synod had not left its former position, it had always accepted all doctrines of faith, which had been recognized by the Lutheran Church and defended against false teachers. (So here one can still see the light of history and the thetical and antithetical decisions shining through, but in very dull rays). The change of the

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The new confession paragraph therefore in no way denotes a transformation of their principles, but was only undertaken because the earlier paragraph had seemed "ambiguous" and questionable even to benevolent friends. By the way, the Neuendettelsauer themselves had said (in the memorandum): Our agreement with Missouri is so great that one must ask about the exceptions, and even there the most reassuring answer can be given. - The same is true of the Iowa Synod, and the question is whether Dettelsau is more exceptional than Iowa.

The impression this controversy made on the synod members did not seem to be a thorough one. Pastor Matter solemnly recalled the essay he had written last winter against the "Lutheran" (see "Lutheran", April 1, 1875). He had believed then that the "Lutheran" was falsely accusing the Iowa Synod of having abandoned its position and was now dishonestly denying it. But he now recognized the truth of this accusation, the "memorandum" had convinced him. Therefore he recanted. - This opened the debate on the actual issue. One speaker remarked that it was wonderful that the same accusation was being made against the Synod from two such different sides (Missouri and Neuendettelsau); and he was prepared to prove in detail from the documents of the Synod itself that the Synod really stood quite differently now than it had before. This offer was accepted and the speaker gave the proof

essentially in the same way as it had been done so often in the "Lutheran". A later speaker gave the same proof, namely in her position on chiliasm. Their chiliasm had been "quite thick" in the beginning, but now it had become so "thin" that one did not even dare to decide whether the first resurrection was a bodily or a spiritual one.

Prof. S. Fritschel admitted that they had not, however, conceived their task in the way they had been expected to do it in Neuendettelsau. (So they did not exactly represent the direction and yet they received 100,000 guilders for this purpose). They said that the direction they had taken from the beginning had been carried out until today. Only other expressions were chosen here and there. There had never been any talk of a conditional signature of the symbols. In the case of Missouri, however, a distinction had to be made between the binding and the non-binding in the symbols; for this had affected all the doctrines, e.g. also the one that Mary, even after the birth of the Saviour, was always

It had not distinguished between doctrines and teachings of faith; against this they should have protested. (So Missouri is to be blamed for the whole misfortune; but it seems somewhat unbelievable that against the innocent sentence: *Maria semper virgo*

[Mary has always remained a virgin] and similar ones want to have brought up the whole battery of "thetical and antithetical decisions"). As for the chiliasm, it was explained that they had already recognized before the colloquium that they had been too "heated" in it, and therefore had not waited at all for Prof. Walther's attack, but had declared from the beginning that they wanted the opportunity to talk about it. (So in the end it is true that their chiliasm first became "very thick", but now "very thin", and that the people of Neuendettelsau, who care a lot about chiliasm, have spent their money for nothing). However, again and again the

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The most convincing evidence that the Synod had taken a radically changed position, and from various quarters (for the opponents of the professors were by no means all "Missourian-minded") the urgent plea was made that the truth should be acknowledged after all, for it was now a question of whether the Synod was still honest and could lay claim to good faith. "There are," it was said, "three factors against us. Neuendettelsau claims that we have left our former position; Missouri claims that we have left our former position; a large part of us claims the same. Should they all be mistaken and our professors alone have the right insight? I trust Inspector Bauer alone to have at least as much insight as our professors."

Prof. G. Fritschel admitted that there had been a change, but not an essential one. What had been said earlier about the return of Christ (to the millennial kingdom) had been "misleading"; therefore, one does not talk like that anymore. He also no longer dared to prove that the first resurrection would be a bodily one, which he certainly still believed for himself. In general, more emphasis had been placed on these things in the past than now, but all this was not yet a significant change. The Synod's changed position on chiliasm was repeatedly cited as proof that it now stood differently. The following sentence was read from the synodal report of 1858:

"After the matters concerning the whole synod and individual congregations had been discussed, "the two "main points intended for the assembly were taken up: The position on symbols "and the doctrine of the last things. The discussions on these subjects, in which the cordial unanimity and agreement of the "entire synod was perceived in an extremely affectionate manner, were followed by two presentations. The synod decided... to print these two papers . . in a synodal report, "in order to make an open confession of its ecclesiastical direction and a testimony of truth, and the synod believes that it owes such a testimony to its "friends as well as to its opponents, in order to "cut off the possibility of a misrepresentation of the principles it holds.

In the second of these papers, which the Synod thus unanimously accepted as a public confession of its direction and as a testimony to the truth, a distinction is expressly made in regard to chiliasm between the points which "are certain with undoubted certainty" and those which "appear to be of subordinate importance, about which one can have different opinions even if there is other agreement. Among the former, "to us above all certain and fixed points," about which therefore one may not "differ in opinion," the following are emphasized: "conversion of the Jews, personal Antichrist, the future of Christ for the destruction of Antichrist, the first resurrection, and the millennial kingdom." The whole synod had thus unanimously confessed to these points and "different opinions" were not allowed. Now, however, the synod as such does not profess chiliasm, but tolerates it only as the private opinion of individuals. This was a great change, etc. Prof. S. Fritschel, however, tried to escape this proof by the miserable excuse that just at that synod

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Synod happened to be attended by only such members who paid homage to chiliasm. So they could well have said: We are certain about everything, etc. However, they did not want to make chiliasm a synodal doctrine and explicitly declared this in the following year (1859). It was answered: But it stands as a confession of the synod; they had also been assembled as a synod in 1858. In general, such a distinction between synod and individual members of the synod was not permissible in this case. The General Synod, for example, makes the same distinction. As a synod it accepts the Augsburg Confession, but the individual members reject it. Everyone considers this dishonest. Accordingly, one is in the same situation here. \*)

Since this distinction between the synod and individual members of the synod would not help here, Prof. S. Fritschel invented another excuse. He explained that the above sentence from the synodal report of 1858: "After the whole synod" etc. had not been accepted by the synod, but "someone" had added it as a kind of introduction to the following negotiations, and that the synod had thus wanted to make an "open confession of its ecclesiastical direction and a testimony of truth". But this way out was also cut off. It was not written as an introduction, but as a resolution of the synod: The synod decided

... to have these two papers... in a synodal report, in order to make an open confession, etc., therein.

Thus the gentlemen were not able to explain away to their determined and adroit opponents the fact that the Synod in 1858 had openly professed Chiliasm and that now, since it no longer recognized it as a Synodal doctrine, it at least took a different position in this matter. And it was urgently requested on many sides that the synod should openly confess this "before friend and foe". One speaker, for example, said: "We have long since been convicted of having abandoned our former position. We have continually denied this and even now it is stubbornly denied. This is too much disgrace heaped upon our Synod. We may henceforth decide what we will, no one will believe us until we make an open confession. The question at issue here is whether we are still honest people, and I maintain that we are not. Our whole synod is dishonest, our professors are dishonest,

\*) It is difficult to see how the Synod could declare in '59 that it had not proclaimed chiliasm as a Synodal doctrine and then in the same year '59 claim in the "Public Declaration of the Ministry" that the doctrine of chiliasm "must, where it is appropriate, be openly known and testified to. Since we have to proclaim to the congregations not the half or partial, but the whole counsel of God, this doctrine must also be proclaimed only in its place and at its time. These are two declarations in one breath, which contradict each other outright. And both were made in the same year. It can hardly be considered a malicious interpretation if it is assumed that the Neuendettelsauer were to be comforted with the latter declaration, but the Missourians were to be muzzled with the former. Prof. S. Fritschel did withdraw the latter statement from the Colloquium, but only "as in the highest degree misleading"; for their opinion had not been that the doctrine of chiliasm belonged to the Council of Salvation, but they had had in mind passages such as: "The Lord's counsel is wonderful"; "who has been his counselor". But how do these gentlemen intend to preach this secret counsel of God? For they had declared that we must preach the whole counsel of God to the churches, and had included the doctrine of chiliasm! So all these are obvious contradictions. This was also held against them by their brethren in Madison.

and I am dishonest!" - This serious confession, however, caused a great storm. Prof. S. Fritschel jumped up first, stomped on the ground, and shouted: "I protest against these continuous accusations of dishonesty. This gave the signal for a general jumping up and "protesting." Only about 25 quietly kept their seats and did not "protest" along. The chairman dissolved the meeting and thus put an end to the tumult (wanted to say: "protests").

(Conclusion follows.)

(Submitted.)

### **Free conference of pastors resigned from the Iowa Synod at Madison, Wis.**

Whoever knows the last movement in the Iowa Synod will give us the testimony that we have not sought the dispute and the break with it. The Society for Inner Mission, in the sense of the Lutheran Church, in Bavaria, called us by the letter of the blessed Inspector Bauer to take a stand on the confession of the Evangelical Lutheran Church, and the presidium of the Iowa Synod laid down,

by his answer to the memorandum, the sword in our hands. - —

The choice was given to us: To defend the heritage of the Reformation, or to side with the new theology. The choice was given to us: To sign the symbols unreservedly, unconditionally, and leave, or to recognize a binding and non-binding content in the same, and thus to stand up for the justification of the chiliastic doctrines 2c. in the Lutheran Church. And this choice was not difficult: we were Lutherans! - But with sadness we hear from the response to the memorandum the sinister, deeply untrue assertion that the confession paragraph dropped at Davenport in 1873 and the one adopted there had a unified meaning. With this one assertion we saw the fruit of all previous struggles destroyed and we were confronted with an abyss of dishonesty and deception. The word was taken from us; we could no longer find in the best word for the protection of our most holy faith, its actual true meaning. - The fight had to start all over again, and we have left it out, although the fight against our brothers and teachers remains a fight of tears, and the outcome of the negotiations a saddening one.

What had to be done by us was done. We tried our best in the negotiations to save the synod from its fall, but it was not given to us to stop it on its slippery slope. But we have saved our own souls and a good conscience, and for this we thank God through Jesus Christ our Lord.

In the only correct position towards the symbols of our dear Evangelical Lutheran Church that we take, we have also found the correct relationship to the individual "doctrinal points" that were drawn into the dispute. It is true that our opponents have also fought for these with earnestness and with the use of all their strength, but their fight was and is: denial - even where they profess.

The doctrines they fought over are not doctrines of faith to them, but: theological opinions - doctrines not separating churches - open questions - on which "neither their faith nor their hope hangs."

To us, however, these same doctrines are not theological opinions, but some are doctrines of faith, doctrines of the Word of God and of our confession, some are heresies - some are taught in God's Word and known in the symbols, others strive against Scripture and are rejected in the confession.

The seriousness and unbendingness in this struggle, which seems to be about trivial things, was and is presented to us from the words of Christ and his apostle: He who is faithful in small things is faithful also in great things, and he who is wrong in small things is wrong also in great things. - A little leaven leavened the whole dough.

Moreover, we have for the good right of our struggle against the Iowa Synod two strong witnesses of the present time, namely: the fathers and the opponents of Iowa, Neuen-Dettelsau and Missouri. Both point us to the documents of our opponents and in these we find the following:

I. The Iowa Synod in its earlier days did not unreservedly profess the confession of the Lutheran Church, but distinguished between obligatory and nonobligatory contents of it, and called that its direction.

II. it has exempted from the obligation the doctrines: Of Sunday, of Antichrist, of Church and Ministry, as set forth and known in the explanations and expositions of the symbols.

III. it has established erroneous doctrines of the last things: Double visible future of Christ, double visible resurrection of the dead, absolute binding of the devil, teaching of the millennial kingdom contrary to Scripture.

I V. It has put forward a dangerous theory of the open questions.

Attacked about this from within and without, the Iowa Synod has retreated, and it has done so in the following way:

1. the Synod declared in 1859 that it had no chiliasm as a Synod.

The representatives of the synod declared at the colloquium in Milwaukee: that a double visible future of Christ would, however, violate the analogy of faith, but that under the visible appearance of Christ for the extermination of Antichrist they had understood only a temporary appearance parallel to the one that happened to St. Paul, Acts 9; but they also dropped this assumption and limited themselves to considering it merely as a revelation of judgment analogous to the destruction of Jerusalem.

3. the representatives of the Iowa Synod, at the Milwaukee Colloquium, in agreement with Missouri, pronounced that all the doctrines of faith contained in the symbols were binding.

4. the Synod, at its meeting in Davenport, dropped the last vestige of its direction and simply and roundly professed the symbols of the Evangelical Lutheran Church.

This change of the confession paragraph in Davenport was the reason for the memorandum and the letter, which the blessed Inspector Bauer, in the name of the Society for Inner Mission in the sense of the Lutheran Church, in Bavaria, addressed to the president, the committee and the pastors of the Iowa Synod, shortly before its end, and in which he announced the break with Iowa, if the "foundation confession paragraph" was not restituted.

This revision *or* restitution of the confession paragraph was carried out by the Synod in Madison. Whether Dettelsau is satisfied? whether the ant

satisfied with its word? The synod has thus misled us with regard to its word, and in doing so it has assumed for itself the duty of defending all its old heresies.

Under the leadership of the two professors Fritschel, it has given a statement *equivalent to* the "stiftungsgemäße" confession paragraph, saying: We confess all the doctrines of faith contained in the symbols; we have always remained unchangeably true to ourselves; we have now and then changed the misunderstood expression, but not the thing contained in it; as we stood in 1858, so we still stand today; the Synod has no chiliasm, but only individual members in it; the confessional sentence adopted at Davenport says nothing more and nothing less than the first misunderstood and therefore dropped; formerly we divorced among the confessional doctrines mechanically, now dynamically 2c. As we had right and space with our conviction in the old paragraph, so we also have right and space in the new one; we demand right and space for different opinions within the limits of the symbols; - and Professor G. Fritschel: It is to me today, as in 1858, the highest certainty that the doctrine of the conversion of Israel is founded in Scripture; it is to me today, as in 1858, the highest probability, not to say certainty, that the first future of Christ and the first resurrection of the dead will be a bodily, visible one! Professor S. Fritschel: Our point of view has always remained the same 2c.

Thus, we say, the Synod, - after the adoption of the published resolutions - and not only the professors of the same, has awakened anew all the heresies formerly taught and newly pronounced, has placed the better sayings and declarations in a

doubtful, even bad light, and has assumed the duty of responsibility for the same, as long as no honest recantation is made. For what is the meaning of the sentence: We profess all the doctrines of faith contained in the symbols, besides that: the disputed points are not doctrines of faith, but theological opinions. We demand right and space in the synod for different directions: Dettelsau, Measurements, Hermannsburg, Iowa and for Missourian-minded people - as long as the latter do not proceed aggressively? - say?! Does the still have a reasonable sense? Has not the Synod become like a dragon's cauldron, - because all kinds of directions dwell in it, of which one denies what the other affirms, and yet again all speak with one mouth: this and that teaching of Scripture and symbols is not important, it is not a doctrine of faith: We are united? - But those who proceed aggressively must leave us! Doesn't that mean to dissolve God's word? and so do people teach?! - Are the teachings of the church and the ministry and the doctrine of Sunday, as explained in the symbols, really teachings of faith and clear Scripture to them, why do they contradict us and why do they not defend themselves against others who teach differently? If the doctrine of the conversion of Israel, of the Antichrist, of the twofold future of Christ, of the twofold resurrection of the dead, of the binding of the devil, of the millennial kingdom, is really not a doctrine of Scripture to them, "on which neither their faith nor their hope hangs," then why do they demand room and right for these doctrines in the Lutheran church? Is it because they are theological opinions? - Because they have no relation to the doctrines of salvation?! - According to this principle the Iowa

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to delete the largest part of our confessions, and not even the Apostolic Faith remains uncircumcised for them. - Or should what Fölsch recently wrote be the opinion of the Iowans: "We claim only that the content of these doctrines alone is church-binding and church-dividing"? Then even the Quakers would have well-founded hope for a union with Iowa. - No! This Iowa confession, explained and more closely defined, is yes and no in one breath.

At the synod, the opposing side was secretly, gleefully pleased that we, for our part, did not want to accept the disputed doctrines as theological opinions, but called them doctrines of faith that do not tolerate contradiction, and called them scriptural and symbolic doctrines in which we only wanted to tolerate deviations that do not violate the analogy of faith, but we knew very well why we were talking this way. We are told that in the aforementioned doctrines only the theological conclusion is rejected, but we see in the necessary conclusion the doctrine itself rejected and a

other foreign ones in their place. The difference between these controversial points and the great doctrines of salvation is well known to us, but it was necessary to expose for us the dangerous game of the Iowans with the word "doctrine of faith". - And Prof. S. Fritschel has not unjustly called this theology (so we think) the direction peculiar to the Iowa Synod, in contrast to that of Dettelsau. For "Dettelsau confessed and did not deny; Iowa, however, denied and did not confess. This theology is in its innermost essence nothing other than denial, even where it does not confess. Therefore, we have not allowed our consciences to be entangled with it, but have resisted it as a secret enemy that drills into the foundation of the church in inconspicuous doctrines and crumbles and breaks the building blocks of the house of God. For whoever accepts this banker's theology, it destroys the strength of his conscience and puts a curse on his soul that robs him of sober and sound judgment. In addition, it is full of crooked ways. It invokes the synod as soon as it is in its favor, on the other hand it denies the synod and withdraws to the individual members when the synod is attacked for false doctrine, or else it finds it quite natural that one hears the synod speak and act in the presidium and the two professors. In the face of this intangible changeling, which again demands justice and space in the Lutheran Church for grossly tangible false doctrines, we have not retreated for an hour, even in the smallest doctrine, but have confessed and declare again:

I. The Church, by its very nature, is nothing other than the congregation of the saints and has no two sides, that is, that it would be "invisible and visible at the same time."

II. the Church has the key ministry in the spiritual priesthood of its individual members.

III The doctrine of Sunday, as confessed by the Church in the symbols, is alone right.

All three teachings are doctrines of faith that do not tolerate contradiction.

IV. We consider the doctrine of the conversion of Israel to be a very uncertain opinion, without foundation in Scripture, which easily leads to fanaticism.

V. The doctrine that the pope is the Antichrist, we consider not a "conclusion", but a fulfillment of the prophecies that through history un

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The testimony of the fathers is refutable and therefore for a symbolic doctrine with which the inheritance of the fathers stands and falls.

VI. The doctrine of the millennial kingdom and especially the doctrine of the double future of Christ and the double resurrection of the dead, and of the absolute binding of the devil, we consider to be heresies contrary to Scripture and symbols.

None of these doctrines is so small and minor to us that we want to delete them from the Confession or have them introduced into the Lutheran Church in contradiction with the symbols.

However, since we did not find the time for a thorough discussion of these doctrines in Madison on the one hand, and on the other hand were exposed to the constant attacks as agitators and therefore had to avoid the fellowship of our best friends in order not to bring them into the suspicion of conspiracy, - but a common understanding and mutual strengthening after our resignation is highly necessary, so the brothers: Strobel, Vollmar, Westenberger and Dejung met for a short consultation after the consecration of the latter's church and instructed me to announce a free conference at which we would thoroughly consider the disputed doctrines, agree on the right understanding of the Word of God and strengthen ourselves in the faith.

To this conference we invite all our brethren who have left with us and those who remain in the Iowa Synod with a doubting conscience. This free conference will meet on the 25th of September of this year in Wilton, Iowa, at the home of Pastor Strobel, and will determine the duration of its meetings.

Des Moines, August 9, 1875.

Franz Matter.

(Submitted.)

### **Fourth Assembly of the Synodal Conference.**

The Evangelical Lutheran Synodal Conference of North America met this year on Wednesday, July 14, in the church of the German Lutheran congregation of Trinity, Pastor F. Wynekens of Cleveland, Ohio. At the opening service, Pastor W. Lübker preached on Ebr. 10:23-25. Ten sessions were held.

There were 50 delegates present: from the Illinois Synod, 2; from the Minnesota Synod, 2; from the Missouri Synod, 28; from the Norwegian Synod, 2; from the Ohio Synod, 13; from the Wisconsin Synod, 3 delegates. Also, 51 advisory members.

After the conference was organized, the following officers were elected: President: Prof. W. F. Lehmann; Vice-President: Pastor H. C. Schwan; Secretary: Pastor I. Herzer; Treasurer: Mr. Ch. K. Beermann.

Six sessions were used almost exclusively for doctrinal negotiations on the theses on church fellowship already begun two years ago. One had come up to the 6th thesis in the previous year.

The following four theses were discussed in detail. In an improved form, they thus read:

Thesis 6: "From the nature and character of this orthodox confession" (the unaltered Augsburg Confession) "it follows with necessity that ecclesiastical practice should be in accordance with it. For every

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if members of their congregations are still also members of the secret societies, and the pastors in question do not give a thorough public testimony against these societies in their sermons, nor do they expose them to the clear light of Scripture and unbelief, nor do they take the individual lodge brothers into special pastoral instruction and care."

All Christians should beware of false prophets and their false teachings, avoid them and not greet them as brothers. How can a Lutheran preacher and his congregation allow such false teachers in their pulpit? If they do, it is obvious that they do not believe their doctrine and confession to be true in their hearts, but are doubters. Likewise, a Lutheran preacher may not admit non-Lutherans to Holy Communion. Holy Communion is also a public testimony and confession of the faith and doctrine preached in a church. By receiving Holy Communion, one confesses the doctrine of faith preached in such a church. But it is a terrible sin "that in the same church or at the same altar both parts take and receive the same sacrament, and one part should believe that it receives the same bread and wine, but the other part believes that it receives the true body and blood of Christ. Everyone should be warned against such preachers, "as against the devil himself in the flesh. That is why it is so necessary for a Lutheran preacher to observe communion discipline and confession.

Chiliasm, this favorite doctrine of our time, is all the more dangerous because it obviously overturns articles of faith, namely, 1. of the church, which, according to Scripture, is to remain an invisible kingdom of the cross until the end of the world; according to chiliasm, the battle is to cease and the church is to become visible. 2. of the resurrection of all the dead at the last day; but the chiliasts think that a great resurrection of all the saints or all the martyrs will take place before the last day. 3. Of the return of Christ to judgment; the Chiliastes teach that Christ will appear before the last day. 4. Of the last day, which according to the Chiliast opinion cannot come at any moment. If we condemn every form of chiliasm because it attacks articles of faith, we consider the hope for a quiet, peaceful state of the church to be false, erroneous and vain, but not church-dividing. However, we cannot hold fellowship with such synods, congregations and preachers calling themselves Lutheran who do not resolutely oppose with God's Word every form of chiliasm that attacks the articles of faith.

A further contradiction with the confession is if a thorough public testimony is not given against the secret societies by naming them, nor are the individual members of secret societies disciplined within the community. Although there was a difference of opinion as to whether the secret

Even if we were to condemn societies because they were religious, the following declaration was unanimously made, "that not only those which are religious societies, or societies with religious ceremonies and tendencies, but in general all secret societies with moral purposes, which are based on the principle of secrecy" are rejected by us as sinful. We also demand, as a condition of church fellowship, that such canker in a congregation be publicly attacked, and that to the members found in a congregation

ecclesiastical action must either be a direct expression and actual realization of the confession or must not in fact contradict the confession."

As little is he a true Christian who professes God's word and speaks it, but does not prove by deed that he believes it sincerely, so little can he be a true Lutheran or a truly Lutheran congregation and synod who signs this confession and speaks it, but does not prove it by deed, but even denies it in deeds. Church practice must correspond to the orthodox confession; if this does not happen, it is conscious or unconscious hypocrisy. All ecclesiastical acts must either flow directly from the confession, e.g. the act of baptism, Holy Communion and absolution, or must not actually contradict the confession, e.g. the ecclesiastical ceremonies and the constitution. If a synod calling itself Lutheran professes the Book of Concord, but in its practice contradicts the confession, it in fact denies it again, its confession is destroyed by practice. Such a church community stands there as a great hypocrite. Luther says: "Wherever you hear or see such words preaching, believing, confessing and doing so, have no doubt that there must certainly be a true *ecclesia sancta catholica*, a holy Christian people, 1 Peter 2:9, even if there are very few of them.

Therefore, a righteous Lutheran cannot cultivate a community of faith and church fellowship with those who profess the Lutheran doctrine in their constitution, but do not act accordingly.

Therefore, Thesis 7 states: "From this necessary connection between confession and practice it follows logically that a truly Lutheran synod may not unite with any other synod calling itself Lutheran to form an ecclesiastical body in which the prevailing practice contradicts the confession.

It is true that a Lutheran synod should maintain fellowship of confession and love with all who share its faith, and, where possible, also maintain this unity through ecclesiastical union for the common building up of the Kingdom of God, but it may not unite with those who do not in fact practice the oral confession if it does not want to make itself a party to other people's sins. It by no means takes away from a Lutheran synod's orthodoxy that practices contrary to the confession are revealed in it, if it only does not allow or tolerate such practices, but fights them with God's word; but if a practice contrary to the confession is tolerated and justified, as happens with false Lutherans, then one may not enter into ecclesiastical union with such, but must rather punish this sin seriously and unceasingly.

But what is such a contradiction to the confession?

practice? The following theses answer this question.

Thesis 8: "This contradiction can take place in several ways. It takes place, first, when a Lutheran ecclesiastical body, which professes explicitly and emphatically the symbolic books, nevertheless tolerates or even approves of pulpit sharing with non-Lutheran preachers and communion with non-Lutherans in its fellowship, and does not firmly oppose every form of chiliasm."

Thesis 9: "This contradiction further takes place,

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The members of secret societies are to be disciplined, and no rest is to be given until they either leave the Lodge or are expelled from the community.

In the four points mentioned above, the General Council in particular is guilty of contradiction and denial of its Lutheran confession. Therefore, we cannot consider it to be a truly Lutheran and confessional body and cannot cultivate a community of faith and church fellowship with it.

As for the other items submitted to the Synodal Conference, special mention should be made of the publication of English textbooks, the mission among the Chinese, the admission of the Lutheran Concordia Synod, and the adoption of the by-laws to the Constitution.

An English primer prepared and submitted by Pastor Lange was examined and approved by a committee, and it was decided that it would soon be printed. An English reading book is to be examined theologically by the faculty of St. Louis and pedagogically by the

faculty of Watertown, Wis. and, after it has been found to be good, is to be published with the approval of the conference. Finally, the Faculty of Columbus, O., was commissioned with the English translation of the biblical history published in St. Louis and edited according to Zahn.

In discussing the mission among the Chinese in St. Louis, concerns were raised as to whether such a difficult mission could be carried out successfully among such a small and changing Chinese population in St. Louis and with the forces at hand. Finally, the conference declared that, as such, it could not gain any joy in promising to further support the mission among the Chinese in St. Louis.

With regard to the admission of the Lutheran Concordia Synod of Virginia, it was decided that it would be recognized as a member of the Synodal Conference as soon as the honorable Synod of Ohio had given its consent to this decision and published it in our church bulletins.

A committee was also appointed to submit proposals to the Conference in the coming year for achieving the goal of the Conference (mentioned in the Constitution § III.), namely "to establish a delimitation of the synods according to territorial boundaries".

The next annual meeting will be held, God willing, on the 3rd Wednesday in July 1876 at the church of the Rev. Sieker in St. Paul, Minn.

Because of the important and instructive proceedings, the report soon to appear in print is hereby strongly recommended to all members of our Synod. H.

(Submitted.)

## **The middle district**

The Lutheran Synod of Missouri 2c. held its sessions this year at La Porte, Ind. from the 4th to the 10th of August. In spite of the interruption of the opportunities of travel, which occurred in consequence of continued heavy rain and great floods, the synod was numerously attended. Thanks be to God for his gracious protection on the journey there and home! —

Present were 68 pastors, 46 teachers, 48 deputies, and 6 professors from the college in Fort Wayne.

17 pastors, 13 teachers, 7 deputies, 1 professor were absent. 10 congregations had not sent a representative, but were mostly excused in view of the circumstances. - Several guests from other districts were also present, to the delight of the synod.

The doctrinal negotiations were based on "theses about church court, conciliar and synodal power". - The doctrine of the royal glory of Christ, the unified and unrestricted monarch, is connected with the doctrine of the glorious nature of the church. He who has faithfully recognized the royal office of Christ also knows what and how his kingdom on earth is, he knows that the church is the queen (the royal priesthood), the bride of the bridegroom and the body of which Christ is the head, and will not be guilty of any interference, neither in the rights of the king, nor in the rights of his kingdom; he will not set a church court, a council, a synod, a pope, a bishop, or a pastor beside Christ, let alone above him; but will let Christ be the sole ruler. - That conciliums and synods in matters concerning the doctrine and life of the Christian, that is, the conscience, have received no authority from God except and apart from that which every believing Christian has, about this there is no doubt in the church, which has remained with God's Word and Luther's teaching. For the trumpet of the divine word also sounds a clear note concerning this question, and the confessional writings of the Lutheran church join in this note in intimate, sweet harmony.

But already during Luther's lifetime and especially after his death, traces of a violence creeping into the church became apparent. In this country, too, synods claiming the name "Lutheran" - e.g. synods within the Council - assert principles concerning church government that are nothing less than Lutheran.

But some people will ask: Why are synods founded? Why are synodal assemblies and conferences held? Why is it made obligatory for Christians to participate in congregational meetings? And are not many things decided and governed by majority vote, etc.? Well, the space does not permit to let the answer of these questions follow here. Whoever is interested in growing in the knowledge of these so important aspects of pure Lutheran doctrine, will not refrain from acquiring the synodal report and studying it with attention, pleasure and love, and he will notice that the blessing is not lacking.

The previous officers were re-elected and a second visitor was appointed for southern Indiana in the person of the Rev. Th. Wichmann.

Elected as delegates to next year's synodal conference meeting in St. Paul, Minn. were:



President H. C. Schwan, Deputy: Pastor Ph. Fleischmann. Pastor W. S. Stubnatzy, " Pastor Chr. Hochstetter.

The following municipalities were appointed to elect delegates and alternates from among themselves:

1. the community in Fort Wayne (Dr. Sihler's).
2. St. Paul's Parish in Indianapolis (Past. Hochstetter's).

Substitute:

1. the congregation in Fort Wayne (Pastor Stubnatzy's).
2. the Zion congregation in Cleveland (President Schwan's).

G. R.

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## To the ecclesiastical chronicle.

### i. America.

**"A Proposal for Peace."** Under this article, in the "Lutherischer Herold" of July 29, there is a submission signed "M.", no doubt from the pen of Dr. Moldehnke in New York. According to this, a "friend" and, as he calls him, "an experienced observer of local church conditions" (by which Pastor Grabau is meant) has recommended the following to the sender as the "simplest and most natural way" to peace in the American Lutheran Church: one should take as a model the way in which 300 years ago the Concordia Formula came into being and in which peace in our then so torn church came about, namely to organize "theological private conventions", "which 1. 2. in the case of each difference, indicate the Christian way, evaluate these differences correctly, 3. also try to give this evaluation and accordingly also make an honest and impartial effort to establish the true Christian doctrine. As good as the sender may mean it, he has obviously been badly misled by his "experienced observer and friend". The path to peace recommended to him by the latter is nothing less than what it wants to be; by no means the one once taken by our orthodox fathers, which finally brought about the Concordia formula and peace in our church. According to the proposal adopted by Dr. Moldehnke, all those who differ in doctrine should now hold conventions; but the conventions that preceded the drafting of the Concordia Formula were held only by the "unsuspicious" theologians who remained faithful to the pure doctrine of Luther and the earlier confessions and "to the same simple, bright, and clear understanding as the words bring with them. When the "colloquia" and "conferences" had not led to peace, not only men like Chemnitz, Andreä, Selnecker and other "unsuspicious", faithful theologians, but also the Philippists, Cryptocalvinists, Synergists, Majorists, Interimists, Syncretists, Adiaphorists and the like were called together to conventions, so that they might be able to find peace. The Schmalkensky Church, however, did not gather the remaining theologians, crypto-Calvinists, majorists, interimists, syncretists, syniaphorists, and the like into conventions, so that they could together correctly present and evaluate the doctrinal differences that had long since come to light, but only called upon those named to do so, so that all those who remained faithful or returned to the truth could, on the basis of the declaration they had made, once again fight for the old banner of the unchanged Augsburg Confession, the Apology, the Schmalkaldic Articles and Luther's two catechisms, and to exclude those who persist in their apostasy from their fraternal and ecclesiastical fellowship. This old, proven, really "simplest and most natural way", however, after colloquia and free conference had preceded and been partly successful, partly unsuccessful, has already been trodden in the Lutheran church here and one of the successes gained with God's help on this way has been the coming into being of the Synodal Conference. It is true that Dr. Moldehnke, in his "Proposal for Peace," strangely threatens that our synod would reveal that it was "concerned with synodal rule and not with the rule of the pure Word of God" if it did not respond to his "Proposal for Peace"; in his memory of the authors of the Concordia formula, we find enough comfort against this threat, for they, too, had to be reproached for personal desires for rule because of their closure through their Concordia, while they were just content with this.

The only thing we were concerned with was the rule of the pure Word of God. Of course, Dr. Moldehnke will count it as an intolerable presumption that we declare our synod to be a true daughter of the church of the Concordia formula, and that we regard its opponents as equal to the Philippists and so on. etc; A thorough and impartial comparison, however, of the doctrine for which our Synod has now fought since its existence, for 27 years, with the doctrine of a Luther and a Chemnitz will convince him that we are only telling the factual truth when we declare our Synod to be a true daughter of the Church of the Augsburg Confession and Concordia Formula, and treat all its opponents as equal to those who, before the adoption of the said formula, had been the opponents of it, as the same says of its opponents, "deviated from some high and noble articles of the said Confession, and either did not reach the right understanding of the same, or did not persist in doing so, or even dared to imply a foreign understanding of the same, and yet wanted to be, and help themselves to and boast of, the Augsburg Confession in addition to all of these, from which burdensome and harmful divisions arose in the pure Protestant churches." It is true that Dr. Moldehnke claims that the points at issue among us here in America are of such a nature that Luther's words can be applied to them: "that without them everyone would remain a Christian," because it is only a matter of the doctrine of the church and the ministry of preaching; only a lack of deeper insight into the connection of these doctrines with the most important questions of practical Christianity and a lack of experience can be the reason for this assertion. For our part, we know only too well and have experienced only too often how poisoning the sectarian hierarchical teaching of church and ministry, as it is more or less held by our opponents, affects the faith life of the obedient listeners of such teachers and what faith-destroying distress of conscience it has in its wake. W.

[Walther]

**A Swedish judgment on the necessity of Lutheran colleges.** The Swedish Lutheran paper "Augustana" reports that the new building for their seminary near Rock Island will be ready by the fall, and that the synod has decided to hire four new teachers. The Minnesota Conference of the Swedish Synod has also decided to establish a college of its own at St. Peter, Minn. Concerning the importance of such Christian Lutheran colleges, the "Augustana" says very correctly: "It is not worth the trouble to speak of our future in America, not even as a tribe, but even less as an Evangelical Lutheran Church, if we do not see to it that charitable, thorough and Christian education can be acquired by the growing generation, which will have to fight the battle against lies and evil. Let us therefore put all our strength into our work; our strength is certainly not so very weak or small, if we only wanted to use it properly. It is also gratifying to note in passing that this synod, which belongs to the Council, has established strictly Lutheran principles concerning pulpit and communion, and has thereby indirectly protested against the Council's unionist practice. May God continue to help! S.

**Apostolic Cossacks.** This is the headline of an article in the local "Herald of Faith". "For the conversion of the heathen," the article begins, "Christ sent the twelve apostles and the pope the missionaries with the order: Go and teach; the modern culture state, for the time being still the Russian one, soon

perhaps also one or the other, sends, if a community is to be brought to the apostasy of the Catholic church and converted to the state religion, Cossacks with the order: Go and starve the people. In the following, the actions of the soldiers are described in more detail. This is of course a great injustice, that one should

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But it seems very strange when a Roman newspaper acts so innocent. For the writer was not serious, that the pope only sends missionaries with the order: Go and teach! History tells how other "missionaries" or "apostles" or messengers went out in the service of the papal curia, who had not the mission to teach, but to scorch and burn, to starve, to martyr and to murder. We recall only a Roman confession, according to which in the Thirty Years' War "many German provinces were overcome not by Christ's apostles, but by the apostles of Wallenstein and Tilly, and therefore more pistolically than apostolically (ruaKis xistolies, <zuaM apostolies)". (S. Herenschmid, Zeitpredigten.) After all, writes the Jesuit Bellarmine: "All Catholics teach that heretics may be punished by death." (1. 3 6e lueis.) Thus, according to Roman doctrine, it is also permitted to starve and persecute them. The Jesuit Scherer preached: "Therefore, this distinction is to be noted, that one is to keep a different *process* with those who have never accepted the Christian faith.

The same applies to those who have never been incorporated into the Church of God through baptism: Another with the heretics and apostates from the church: against the latter one can and should take serious **action and proceed with punishments**, but against the other one one is not authorized to do so". (Postille, col. 454..) The "Christian Messenger" of August 18 recalls the following words, which appeared in the local "*Shepherd of the valley*" on Nov. 23, 1851: "The church is of intolerant necessity. She tolerates heresy where she must, but hates it, and all her energy is directed to the destruction of it. If the Catholics ever attain a predominantly numerical majority, it will be the end of religious freedom in this country. So say our enemies and so believe we." - For what purpose are "Roman military companies" now being formed in many Union cities? G.

**Catholic clergy interference in politics.** At times, Catholics deny that their bishops and priests seek to dominate political elections and even tell their parishioners which party to go with and for whom to vote.

should. Recently, however, the Catholic bishop of Quebec, named clv Lirtüu, gave a speech before an election in which he spoke openly about this point and no doubt stated the general principles of his church. He is bitterly angry with Luther's Reformation, because it has almost everywhere wrested political power from the hands of the papal clergy. Then he goes off against the liberal Catholics and says: "The liberal Catholic pretends to be interested in the truth.

He wants to hold fast to the (Catholic) faith, but he rejects the interference of the church in civil-worldly matters. He does not want the priest to interfere in politics. He thus excludes God (!) from human affairs. . . . Let us defy those gentlemen who call themselves Catholics, but deny the priests the right to give instruction about the duties which both candidates and voters have to fulfill. They pretend that the priests have no right to interfere in the elections, and they deny the Church's presence in the affairs of the government. They pretend that the Church has nothing to do with political questions and that it only deceives itself by attacking those who dare to subject the bishops' regulations concerning elections to judgment." In what follows, the bishop then seeks to show that the Catholic priest is the mainstay of all political welfare, saying: "The priest should be your counselor in political matters. .. Will you believe him, this friend of justice, this protector of your most sacred interests? Under the present circumstances you will

At the election to be held, conscientiously choose as your representatives those who will take part with the order. Your pastors have hounded you enough to show you what kind of choice you have to make." At any rate, he means the United States when he enthusiastically exclaims in conclusion, "We have received a divine calling on this mainland to enlighten a neighboring people and bring them to the Catholic faith." Of course, our local Catholics, especially the Irish, do not leave the lantern of their papal faith completely under a bushel, but do their best to "enlighten" us darkened Protestants by their excellent spiritual education and their exemplary religiousness! But how much faster would this "enlightenment" proceed if the Catholic Church were once so far advanced that it could completely dominate the elections and steer the rudder of the government according to the political principles of the "infallible"!

S.

**Testimony of a Methodist against the Methodist doctrine of perfection.** Recently, a certain H. Pfaff, preacher of the Methodist Church, sent an article to Mr. Nast for the "Apologist". But Mr. Nast did not like to accept it, because it contained a protest against the doctrine in the "Apologist" that the Christian can already become completely perfect in this life, which doctrine Mr. Nast declares to be the "doctrine of the Methodist Church". Mr. Pfaff has therefore published an expanded version of it as a brochure. In it it says among other things: "There is no passage in the Holy Scriptures which even in the least implies that man in this life, through a state of grace, however high, is placed in a state free from temptation from within; - but the Word of God teaches us the opposite. . . . When the apostle Gal. 5, 17 says that the flesh lusts against the Spirit and the Spirit against the flesh, he expresses an experience that every Christian who knows his own heart must confirm. Paul found it necessary to subdue and anesthetize his body, i.e. to kill the business of the flesh, 1 Cor. 9:27, Rom. 8:13, which, however, no longer seems to be necessary at the present time with some professors of sanctification." Mr. Pfaff wants, as he explains in the preface, "to counteract a wrong direction in many respects concerning the doctrine of sanctification, the excesses of which have left sad memories with many". It is a pity that there are still many erroneous things in the book. G.

## II. foreign countries.

**Deification of the Pope.** Roman ladies recently presented the Pope with an address in which, among other things, the following words appeared: "At this time, most holy Father, the Vatican is not even a prison, but a Calvary (Golgotha), and it is Jesus who is suffering his Passion anew in your person, as that of his representative. It is therefore also obligatory that the ladies appear with you, and so we come, as it were, in the name of the one whose chosen one you are, namely the Virgin Mary." Of course, this pleased the Antichrist exceedingly. G.

### Parish re-election. Münkels "Neues Zeitblatt"

informs that several Swiss cantons have passed the law that pastors must be re-elected after a period of about six years. In the canton of Zurich, this measure was implemented for the first time in April of this year, with only three of the clergy being re-elected. - This is obviously the consequence of the fact that in the state churches, as they exist today, world and church have merged with each other and, in addition, the children of the world are on top and the spirit of the world thus leads the reign. For what is such a reelection of the pastors other than miserable of the

State mob rule exercised also in the church. Wherever there are truly Christian congregations that do not follow the carnal demands of the unbelieving spirit of the age, but use the Word of God as a guideline for their congregational life, such a new election of preachers (even in a free country like America) is considered an abomination against God. It is therefore incomprehensible to us how Pastor Münkler can think that such mischief is a correct demand that follows from the congregational principle; he would have to think that a "congregation" cannot be a Christian one at all and cannot act in a Christian manner, but must always be a loose mob according to its principle and set up its regiment according to the will of the devil. S.

**How a sensible Pomeranian teaches his pastor.** The introduction of civil marriage causes great distress to many pastors and theologians in Germany, because they are stuck in the mistaken opinion that only the church, through its copulation, can conclude a marriage covenant that is truly valid before God or at least pleasing to God. The fact that in cases where the state has already performed the marriage ceremony, the church may also confirm the civil marriage through the application of God's word and through prayer and blessing is not enough for them, because they believe that the church alone can really establish a marriage that is valid before God. Thus Luthardt's "Kirchenzeitung" reports that recently in a rural parish of the Wolgast synod a worker was admonished for spurning the "church marriage" (as the only valid one in contrast to the civil one), but answered his clergyman briefly: "I am married. You can no longer marry me; at most you can give me a blessing." The man was essentially right - except that he should not despise the ecclesiastical "blessing" (if no new marriage ceremony is connected with it). Luthardt's "Kirchenzeitung", however, shakes its head very apprehensively on this and says: "One sees how the view that the marriage ceremony now lacks any marriage-founding effect(s) is rapidly gaining entrance even in these circles, which naturally has the consequence of making it appear as an easily dispensable appendix (Anhängsel)." If only the "Kirchenzeitung" had appropriated what is quite correct in the Pomeranian's succinct answer and corrected its exaggerated opinion of the "marriage-founding" power of the marriage ceremony accordingly! Or do the German theologians consider themselves too good to learn something from a layman? S.

## Death News.

On August 23, Rev. F. E. Gottlieb died suddenly at the age of 35 years. S. Key I.

On August 22, Mr. Friedrich Dörfel, teacher emeritus, passed away after a long illness.

The deceased leaves a widow and ten minor children. F. W. M. Arendt.

## Ordinations and introductions.

On July 25, this year, Mr. Candidate H. G. Schmidt was elected in my northwestern branch district of Crystal Lake, assisted by Pastors Nöder, H. G. Schmidt and H. G. Schmidt.

and Steege ordained and introduced by the undersigned.

A. Detzer.

Address: Rev. L. O. Lobmiller,

Crystal Lake, Wisconsin, Ill.

On the 8th Sunday after Trinity, Rev. A. Bäpler, formerly of Dallas, Texas, was installed by me in his new office by order of Praeses Biltz, in my former congregation at Cole Camp, Benton Co, Missouri.

Th. Mießler.

Address: Rev. Laopler,

Oolo (Lump, Lernton Co., Mo.

On the 12th Sunday after Trinity, August 15, the candidate for the sacred office of preaching, Mr. August Senne, educated at the theoretical seminary in St. Louis and called by the first German cv. luth. St. Paul's congregation at Ottawa, Ontario, Canada, was ordained and inducted into his office by the undersigned on behalf of the honorable Mr. President Fürbringer before the assembled congregation. H. W. Schröder.

Address: Rsv. 8c-iii6, Odtuvn, Onturio, Ounrcclu.

On the 13th Sunday after Trinity, August 22nd of this year, the candidate for the sacred preaching ministry, Mr. Chr. Hoyer, who was called by the congregation of Pastor Jske at Jda, Monroe County, Michigan, was ordained by the undersigned on behalf of our Reverend President Fürbringer and inducted into his office. W. Hattstädt.

Address: Ü6V. Ofor Ilo^vr,

läa, IVlonroo Oo., Hlicü.

On the 9th Sunday after Trinity, Candidate G. Tönjes was ordained and introduced by the undersigned in the midst of his congregation. H. Bremer.

Address: Rsv. O. loonjos,

8tov "r, Llor^sn Oo., Zla.

Candidate W. Mallon, called from my branch parish in Olive Township, Clinton Co., Iowa, was solemnly ordained by me on behalf of the Reverend President Biltz on the 10th Sunday after Trinity and inducted into his office.

H. Bramm er.

Address: üvv. ^V. l^nllon,

Lucrna. VI8ta D. O., Olinton Oo., loiva.

By order of the honorable Presidency of the Illinois District, the undersigned, assisted by the Rev. Frederking, installed the Rev. P. Gräf in his new congregation at Jellow Head, Kankakee County, Ill, on the 5th Sunday after Trinity. I. Fr. Nuoffer.

Address: liev. V. Oratzk,

Urnllt Ltution, Lktnlcalcae 6o., Ill.

Rev. Th. Mießler, called from St. Paul's cv. Lutheran Parish, St. Louis County, Missouri, was installed in his new office by the undersigned on the 10th Sunday after Trinity, August 1, 1875, according to the commission received. I. F. Bünger.

Address: kov. 1U. Lliosklor,

1)68 ?or68 l". O., 8t. Doui8 6o., Ho.

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### Mission Feast.

A mission feast was celebrated at Des Plaines, Ill, on June 27. Speeches were delivered by Pastor Schmidt and Professor Selle. The music choir from our school teachers' seminary and three singing societies added to the elevation of the celebration. The Collecte amounted to 896.25. A. Detzer. '

### Display.

The **Lutheran, Volumes IV, V, and VI**, is ready for mailing. It will be sent immediately to subscribers. Price for these three volumes r 83.75.

M. C. Barthel.

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### Conference - Displays.

The Southern Districts - Conference of the Synod of Illinois a. St. will meet, s. G. w., September 14, at the parish of the Rev. H. Weissbrodt, at Mount Olive, Macoupl'n Co. Ill. G. Wolf.

The Central - Illinois Pastoral Conference will meet, s. G. w., from the 21st to the 23rd of September of this year at the undersigned.

Members and guests who intend to attend are kindly requested to register. L. Hölt er.

The Iowa Pastoral Conference will meet, s. G. w., from the 15th to the 20th of September, at the Rev. L. F. Herrmann's home in State Centre, Marshall Co., Iowa.

Available for discussion are: Theses on the Doctrine of the Interpretation of Scripture, by Pastor Endres.

Pastor Herrmann asks the dear brothers in office to inform him of their coming in good time, so that he can arrange for the quarters afterwards. W. Kanning.

The Cincinnati Pastoral Conference will meet, s. G. w., September 28th and 29th.

R. Biedermann.

From noon Tuesday, October 5, until noon Friday, the Fort Wayne Preachers' and Teachers' Conference will meet at its usual place.

The main papers are: 1) Theses on the VI. article of the Formula of Concord; 2) the other part of the Theses on Marriage, by Rector Schick; 3) Theses on the VII. article of the Formula of Concord, by Prof. Stellhorn.

To preach: On Tuesday evening Pastor M. Hiebei

on Ebrews 1:3; substitute: Pastor Kämmerer. (Holy Communion is held this evening.) On Thursday evening, Pastor W. Huge on the heresies of Holy Communion. Evening Meal; substitute: Pastor H. Dirmer. A. Krafft, Srcr.

The Concordia Conference will meet at 9 a.m. on September 14 at Pastor I. Wilhelm's home in Greenock.

From Pittsburg, trains depart at 6 a.m. 25 min. in the morning, 3 a.m. 45 min. in the afternoon and 5 a.m. 15 min. in the evening.

C. Engrlder, Dastor loei.

The "South Indian" Concordia Conference will assemble, s. G. w., from September 28 to October 1 at the congregation of Mr. Pastor Weyel's. H. Katt.

The Northern Illinois Pastoral Conference will meet, s. G. w., from the 5th to the 7th of October, at the congregation of Rev. C. H. Rohe.

The annual conference of Michigan pastors and teachers will meet at Monror from October 7 to October 10. The members of the conference shall note that Monday is the meeting time of the conference.

The members of the Conference who intend to come are requested to report to the Dastor looi at least 14 days in advance. los. Schmidt.

The Wisconsin Pastoral Conference will hold its meetings this year, s. G. w., from the 8th to the 12th of October at Racine, WiS.

Each member of the conference is obliged to register in time with the local pastor, Mr. Pastor Engelbert.

A. Nohrlack.

The Cleveland Special Conference will meet, s. G. tv., on the 12th and 3rd of October at the home of Mr. Past. Buehl at Massillon, Ohio. 3. nupprcht.

### For the Lutheran orphanage zum Kindlein JESu near St. Louis

further received; From Mrs. Nieburg by Past. Kleist HI.OO. Mr. Fricke desgl. 1.00. Past. Hunziker's congregation, from the collection bag, 4.00. Ed. Dörschlen through Past. Schüßler 10.00. Collected at Ferd. Martin's wedding at Fort Dodge, Iowa, 8.00. From Mr. Grünwald by Past. Johannes 1.00. Edw. Johannsen in St. Louis 3.00. F. H. Müller there 15.00. Collected at the wedding of Prof. Mrs with Fräulein Brauer 24.45. From Mrs. Löhr 4 dozen eggs, H Bush. Potatoes. From werthen Frauenverein in Belleville, Ill, 1 wattirte blanket, 6 Mädchrmhemden, 6 ditto pants, 6 Leibchen, 2 aprons, 3 Pr. woolen socks, 50 Cts. for freight. From unnamed 25 bodysuits, 1 quilted blanket. From the Cvncordia District in St. Louis through Teacher Körner 3.10. From the Trinity District in St. Louis through Chr. Brockmeyer 4.70, through F. W. Heinig 1.25. From the Immanuel District in St. Louis through Joh. Heinz 5.00. From H. Syrup in Indianapolis, Dankopfr, 5.00. From Rev. Braun's Sunday School pupils in Houston, Texas, 1.30. From Rev. Beycr's congregation in Pittsburgh 48.50. By the same from Uncle Albcrto orphan box 25.00. From Mrs. Elise Aßhoff in St. Louis.32 Hats for girls. From Mrs. Louise Trmme there 53 Id. Calico. Collecte at annual festival on 8th Sunday n. Tr. 351.80. From Peter Schneider through Past. Prohl 10.00. From teacher Mackensen's school children in St. Louis 3.35. From Karl Wehking in St. Louis 10.00. Surplus from sale of Jce Crram, lemonade and soda at JahreSfest 37.05. From Christian Rost in Jron Mountain 1.00. Past. Zimmer- mann's wife in Harrison County, Texas, 5.00. At A. P.'S wedding collected, by Past. Cheers in Washington County, Texas, 3.85. From Mr. Grimm in MinerStown, Mo. 1.00. I. H. Rohlfing in St. Louis 50 Cts. Given for coffee at JahreSfest 23.15. From Theo. Debut, profit for cigars sold at JahreSfest, 12.50. Extracollete 5.00. From Ernst Hofer "2 barrels of flour. H. Niermann 6 wash bowls. From Father Huhn in St. Louis 5.00. Mr. Kielsing there 50 Cts. By teacher Karau from Bremen - St.Louis 4.80. From N. N. in St. Louis 5.00. Wittwe Weiß in Dubuque, Iowa, 1.00. Wittwe Otto in St. Louis 1.00. G. K. in B., Ill, 2.50. From Mr. Past. Großr's congregation in Chicago for Father Lösch 15.00. Mrs. Borbein in St. Louis 5.00. From Cvncordia District in St. Louis by Teacher Körner 2.75. From Mrs. N. N. by Teacher Mangold 2.00. From Trinity District in Saint Louis by F. W. Heinig 2.80. From an unnamed person in Collinsville, Ill, 2.00. Gratitude offering from Mrs. Karoline KellstM in Peoria, Ill, 5.00. By Past. Storm in Pleasant Ridge, Ill: from his congregation 10.00, thank offering from Mrs. Rasche 10.00, collected at the wedding of Mr. Heinrich Grönemeyer 4.00. From Gustav Guenther in St. Louis 5.00. H. H. Todt in Esfingham, Ill, the piggy bank of his deceased "three year old" son with \$1.17, together with 2 complete child ransoms.

St. Louis, August 27, 1875. I. M. Estel, Cassirer.

### Changed addresses:

liv. Dlnäomrrnn, vox 524, (KrrrrsilriIn, Ill.

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## Volume 31.

(Submitted.)

### Pieces from "Luther Song".

#### V. Song.

(Luther's eight sermons in Wittenberg after his return from the Wartburg to quell Carlstadt's unrest).

"We are all in constant battle with death and the devil: for this reason, everyone must have the science and knowledge of the main things that concern us all, so equipped to stand in battle!

First, that we all are children of wrath after the fall, All our senses, works, poems are sinful, Not to thank God, Intemperate, however pretty and beautiful, Before God they never stand!

Secondly: God sent the Son into the world out of pure grace, so that we believe and trust in Him as children of God without sin. In these two things I feel no lack or fault here; they may be preached only to you and purely to Anhero. And I would be heartily sorry, if it were not done right at this time.

Thirdly, we must have love for one another, through which we do for one another. As God did us, in faith now, Without which love faith is nothing, - St. Paul to the Corinthians speaks it: - If I could speak with mankind and with the world without love, I would be a sounding ore and a ringing bell everywhere. Here, dear friends, lies thy burden, This piece is almost lacking: In none do I feel any love. And know that God is ungrateful to you For such treasures of His grace, So He has given you in vain. Let us see that not again - Werd Wittenberg: Capernaum! I see and notice at this time: ' To speak of doctrine you know, Of faith and love many a thing, What wonder! since 'tis preached freely. One can teach a donkey to sing: how should you not learn much more, to repeat word and doctrine? But, dear friends, God's kingdom does not stand in speech and words alike,

## St. Louis, Monday, September 15, 1875. No. 18.

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No, in deed and in strength; imitators and listeners do not love God alone, followers must be doers, who keep the word in heart and marrow and practice faith strong through love;

For faith without love is worth nothing at all, Turned into a mere appearance of faith. So in the mirror 's face is only appearance, but not a true one.

Fourthly, the patience of need is also a debt of love. He who has faith and trusts in God, builds up his neighbor through love: Can never be without persecution, The devil does not sleep peacefully fine, Gives people enough to create, Patience in suffering is practiced. When I am not challenged: Patience is little in my mind. Patience then brings hope, Which in God yields and sways, And does not leave to shame. And faith more and more upright! Such a believing heart cannot rest, It knows how to do good to others, As God himself has done for it In faith, graciously chosen.

Here, dear friends, not everyone must do badly according to his right, No, forgive himself according to his right, See what is beneficial to the brother.

This is how St. Paul started it and told us: I have all the power, but not everything is pious; although I am free from everyone, I let myself be a servant for men, so that I can still win your many.

He who considers this rule rightly: He directs himself according to his neighbor's weakness. We are indeed not all equal, In faith always strong and rich. Who today has strong faith: Tomorrow he will be weak and feeble, And if today he is weak and feeble, Tomorrow he will be strong.

On your faith not alone, Also on the neighbor pay fine attention, So that we judge ourselves according to him, With freedom do not hurt him. We shall never forget how God bore us with toil, In unbelief our weakness long: Now to the brethren our thanks be,

Not to snap at them cruelly, but always to act kindly here. Do not go to heaven alone, bring your brother here too!

Here you have missed far, that you have started roughly, - And if I had been there myself, I would never again have gone so far and so hard. Had the matter otherwise been without fault: Yet is the haste too fast. On that side, too, we have brothers and sisters still standing: They must first be gently brought here in good peace. Faith stands firm, love is directed to the neighbor. The mass is good, of course - but without other annoyances:

In sacrilege it has happened here, the order, trauma, unangenehm. And even if you know writing, you still lack much of the spirit, otherwise what is free would not be made into a must in such a short time.

Therefore I say and warn. Just as the game looks at me: Where God may not earnestly ask us, In this matter send us right: On us the lamentation pours out, Which is begun against the pope.

I could no longer stay away from the quarrel that was being waged here: Now must I come hither, that this may be done unto you."

(Sent in by Pastor Allwardt.)

## **This year's session of the Iowa Synod from May 27th to June 2nd.**

(Conclusion.)

Later, a speaker showed that the Synod must not tolerate chiliasm - at least "not every chiliasm" - even in the individual members (thus, however, departing somewhat from the question at hand); for if it even tolerates error, it makes itself a party to it. Here Prof. S. Fritschel made the important concession that the synod must, however, watch that its individual members do not harbor erroneous opinions. It must therefore also take a stand on "chiliasm". The Synod of Missouri, too, was "far too understanding to be able to do much about it.

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The professor said that he "should make a fuss about whether chiliasm is synodal doctrine or merely tolerated by the synod as a private opinion. (Obviously, the professor did not realize the significance of this concession at the moment; or did he say this intentionally in order to comfort the Neudettelsauer and their followers in the synod that their favorite opinion, with the mere toleration, also had the recognition of the synod?)

After all these battles, the opponents pressed more and more for a decision. One demanded again and again the "open confession"; one demanded a complete renunciation of Chiliasm, however, with protection of those who were still biased, initiation of an agreement with Missouri. Another requested that the entire 1858 paper be dropped. Another requested an open discussion on whether the previously claimed freedom in the position on the symbols was compatible with the symbols themselves: "the Missourians have declared us not (faithfully) Lutheran on the basis of them-have we not right in that?"

Thus pressed from all sides, Prof. S. Fritschel broke out into complaint: It would be as if a curse lay on this assembly, to which he received the answer: Yes, the curse of dishonesty lies on it.

The professor once again seriously tried to bridge the gap between the two confessional paragraphs. However, with regard to their position on the symbols, a change had occurred, but only a formal, not a substantial one. Previously, the content of the symbols had been distinguished according to propositions (namely, the confessing and the implementing or explanatory propositions). This decision was "mechanical, ambiguous, wrong" ("wrong and yet not essentially changed"-thus cannot be right now either); now they distinguish according to content, namely in such a way that they consider all doctrines of faith in the symbols to be obligatory, but only the problematic propositions, about which the holy Scriptures give no clear information, to be nonobligatory. Here, of course, the question arises (and we Missourians will have to remember this): What is a doctrine of faith and what is a problem? Is it, for example, a doctrine of faith that the pope is the Antichrist, or that the office of the congregation is transferred to the preacher, etc.? I (Prof. Fritschel) say: No! these are not doctrines of faith! (This "etc." may well be interpreted in this way: Is it a doctrine of faith that the Lord will raise up in one hour all who are in the graves, or that Christ's kingdom is not of this world, nor will it be, least of all in the last days, when there will be terrible times? These clear teachings of the holy scriptures and our symbols must of course remain problematic to the Iowans as long as they still want to "tolerate" chiliasm. He who considers one of the two opposite things as possible, cannot consider the other as certain, it remains problematic for him and secretly perhaps even improbable; for Prof. G. Fritschel declared that he for his person still believes that the first resurrection is a bodily one).

Prof. Fritschel agreed "wholeheartedly" with the proposal that the assembly should declare that the Synod of Iowa as such does not represent any particular direction in the Lutheran Church - it may well allow different directions and opinions, it may also tolerate chiliasm, but as a synod it has nothing to do with it; this is the correct relationship and he welcomes the proposal as the morning rays of an understanding. Only the expressions were "too vague" for him. He would like to put it like this: the Synod of Iowa

does not represent the Neudettelsau direction, but it differs from Missouri, because it admits those directions. This he would like to call: Our view of the New-Dettelsau direction, and this could then be called the Iowasche direction. (In any case, these are directions enough, and the expressions are also so "determined" that now every child can grasp the Iowa direction!) In former times, however, they would have talked as if they "represented" the Neuendettelsau direction. But that was before 1858. There we came to the clarification that we began to want what the above motion wants. (Then they began to want that, and yet they had wanted it before, only they had "talked" as if they wanted the same thing that Neuendettelsau wanted!) In short: "The Synod of Iowa has the peculiarity that it tolerates personal convictions in contrast to Missouri." Concerning the two different confession paragraphs, the professor explained himself as follows: "What was said earlier about the difference between the binding and the non-binding in the

symbols must be maintained. But we must also hold on to the present version of the paragraph, because it is simpler, more unambiguous and less objectionable. I am also firmly convinced that we, Missouri and Neuendettelsau, are all agreed that all the doctrines of faith contained in the symbols are obligatory. Neuendettelsau doubts this; but it is a sad delusion which Satan has wrought." (Indeed a beautiful compliment for the "brothers" in Neuendettelsau!)

Since all this did not bring the synod any closer to an agreement on the question at hand, an attempt was made on Monday afternoon to break the matter off at the knees. A motion was made that the synod adopt a resolution without debate in which its position was clearly expressed. Such a resolution was presented; only the opponents demanded first the "open confession", and they did not want to be bound in advance by the addition: "without debate", but demanded the right to speak at least once more. However, the motion was adopted; the majority was in favor of concluding an uneasy peace, but quite a number voted against it, and three did not vote at all, but protested against the whole procedure. Now it was decided to let the matter rest until a suitable decision could be discussed in narrower circles.

Schreiber was no longer able to attend the following meetings, so he cannot report on the outcome.

This much, however, is clear from what has been reported so far, that quite a number of members of the Iowa Synod have given a strong and manly "testimony against the magnificent hypocrisy and duplicity of some of their previous spokesmen. But their attempt to bring about a change for the better failed, as I could not perceive otherwise, because of the complete indifference of a large part of the members, especially the younger ones. While on the side of the opponents quite a number took part in the debate, on the other side, apart from the professors, hardly four took the floor. In voting, however, the great majority was on this side. In the most serious discussions, which concerned not only their position on God's Word but also their Christian character (there was a charge of dishonesty), individuals put their heads together and laughed.

But the yes or no of such light-footed people weighed as much as the voices of those who carried the weal and woe of the church on their hearts. The professors thus conducted their cause almost alone, and in the same way as we have long been accustomed to from their pamphlets, namely by twisting the speeches of their opponents, by fallacies and all kinds of evasions. Not infrequently, they appropriated a sentence of the opponent, shifted it completely and then claimed that they had already said the same thing over and over again. If then the opponent intervened: "that's not true, I didn't talk like that," then it was said: "I understood you like that, but I'm glad that you pointed it out to me, but basically our opinions are not so far apart. At the

The two professors shouted one time over the other after the opponents' proofs that the Synod had not accepted all the doctrines of faith in the Confessions with the earlier distinction between the "decisions" and the merely explanatory sentences: Show us which doctrines we have excluded. If no such doctrines can be named, then let the accusation be made! But they must have known that this is a wrong conclusion, they must have known that a wrong principle is wrong, even if no conclusions have been drawn from it, no use has been made of it. And besides, they have really already made use of their wrong principle. On the basis of their notorious distinction, they have, for example, declared the Lutheran doctrine of Sunday, as contained in the Augsburg Confession and the two Catechisms, to be non-binding. When asked whether the articles against Iowa that appeared in the "Lutheran" could be refuted, Prof. S. Fritschel replied that he had not read them at all; only the one he had answered. With this, the captious question was admittedly over; but what an impertinence belongs to such an answer! Prof. Fritschel continually fights against Missouri and yet he does not even hear what Missouri has to say against him! Does that mean to be conscientious in such an important matter? And such people want to further develop the teaching of the church, even to lead the Lutheran "towards a greater perfection"!

(Submitted.)

## **From the annual report of our traveling preacher in Minnesota.**

Minnesota is the state to which the stream of Lutheran immigration, not only of Norwegian but also of German tongue, has for years taken and still takes its main direction. The Northwestern District of our Synodal Union, newly formed from this state and from Wisconsin, has therefore, as already reported in No. 15 of the present volume of this newspaper, recognized the care of the inner mission in Minnesota, as well as in the adjacent Dakotah (not overlooking Wisconsin, of course), as its special duty. However, since the District operates this work of love only as part of the whole and can only operate successfully with its assistance, the writer of this paper has been commissioned to share with our dear readers the most important information from the annual report of our traveling preacher employed for Minnesota, Mr. H. Vetter.

As a result of the still very palpable shortage of workers to adequately fill older and newer fields of work, our traveling preacher found himself in the

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In the past synodal year, he was forced to direct his attention more to the preservation of the mission places already visited than to the search for new places, especially since in Minnesota, our scattered fellow believers, who are only provided with the traveling sermon, are afflicted by the plague of enthusiasts. If the travel report can only tell of small, far and wide visited groups, the love for the abandoned will be all the more pleasant to the reader, which urges our travel preacher not to shy away from long and arduous paths for the preservation of even a handful of people. And yet, *summa summarum*, in the course of the year there have been a good number of families to whom our dear cousin has distributed the bread of the Word in the desert.



Through the zealous assistance in travel preaching and in warding off the enthusiasts on the part of Pastors Winkler and Hartwig in northern Minnesota and C. Kollmorgen in the south, Pastor Vetter was able to travel through Minnesota from his present place of residence, St. Cloud, especially from the east to the west. At the end he divided the terrain into three parts: 1. into the area east of St. Cloud and the surrounding area, 2. into the area west of Sauk Centre and 3. into the border area of Dakotah. Let us now hear him report on his effectiveness in these areas. Perhaps some readers will have the map at hand.

1. the St. Cloud area. "In this area," he writes, "by God's grace, the missionary work has not only begun in the past year, but has also continued to this day, so that it is becoming more and more extensive. Compared to the other two areas, however, St. Cloud is a missionary area through and through, in that many, but mostly small, groups are to be found, most of them living among German Catholics. Here in St. Cloud itself, a small congregation of 15 voting members has formed. Unfortunately, however, these few who have immigrated from various parts of Germany are very poor, and as workers among a predominantly Catholic population, they are too oppressed and limited to be able to think about the construction of a small church for now and probably also for the future. In the absence of a small church and with the little service that I could render to this community as a result of my wanderings, it was therefore no easy matter to keep away the enthusiasts who offer their churches for free. Throughout the year, during my often long absence, the Pharisaic Albrechites were at work to draw the few Lutherans to their side. But God gave grace that our people noticed their cunning and deceitfulness, and thus their seductive arts were in vain. I also have good hopes for St. Cloud, for there are still a few small farmers living not too far from the town, most of whom are loyal Lutherans and as such have a fervent desire to stand together with the small St. Cloud community. If the good Lord grants these farmers good harvests again in the next few years, then they will also be able to work together. If the good Lord gives these farmers good harvests again in the next few years, they will be more likely to have a church in St. Cloud. One of these small communities is located 8 miles north of St. Cloud on the Mississippi River; these are 8 families. Until recently, the Methodists were also involved with them, but since I was able to preach to these people, even if not frequently, but regularly, together with the St. Cloud congregation, the aforementioned enthusiasts have given up their activities in this place. An

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Another cluster, not very far from here, is at Sauk Rapids, consisting of only 3 families, and another at Sauk River, 8 miles from Sauk Rapids, which has only 5 families.

So much of the nearest preaching places. At a further distance are found somewhat larger settlements. One of these is located on Main Prairie. In the same are 12 families, but very scattered, who have remained faithful to the Lutheran Church, while several years ago the Albrecht people succeeded in disparaging several of the Lutheran families there. About ten miles from there southeast in Corvinnetown there are still 10 families living, that is, 10 families still faithful to the Lutheran Church, since just as many families have fallen prey to the Methodist Episcopalians who have been doing their thing there for years. This place, one of those found the previous year, is the southernmost on the west side of the Mississippi. On the east side of the Mississippi, however, I have now this year gone farther down into Isanty County, and have there visited two clusters, one at Stanfordstown, which was once served by a pastor of our synod, and the other at Cambridge, which was also once served by one of the Unseparated. Both settlements lie ten miles from each other, the former numbering 15, the latter 11 families. Not without harm they have been preacherless for some time and thus abandoned to the enthusiasts. Further north, on the east side of the Mississippi, there are also the two settlements mentioned in an earlier report: one in St. George, which has dwindled to 3 families due to migration, and the other in Gilmanton and Alberta, which at present still consists of 12 families. The latter is in the thick forest, 20 miles northeast of St. Cloud. On the mostly bad road it is exceedingly difficult to reach the homes of these people; and yet they are the very ones who value God's Word very highly. Opposite this settlement on the west side of the Mississippi River, at the mouth of Two Rivers, is a small Pomeranian settlement, also scattered in the thick bush. Its operation is also connected with unsuccessful difficulties. Since I am not able to determine the time of my arrival exactly in advance for so many small places, I can only bring the 9 families together with great effort. On the way to this place, I always break my wagon or get stuck in the moraine when I am riding. About 35 miles northwest of St. Cloud, at the source of Two Rivers, 20 families live in the midst of a Catholic settlement, most of whom formerly lived in Wisconsin. Because they had belonged to a parish there, they are almost the only ones here who have united to form an actual parish. From here, 12 miles northwest further up in the thick bush, there are also 7 families among German Catholics. But the visit of a Lutheran pastor was a special joy for them; strangely enough, they had not heard that a Lutheran pastor passed through this area from time to time, and they did not even know that there were Lutheran pastors in the state at all. On the other hand, the Pabst clergy had tried to make use of their desire not to degenerate spiritually and had offered to baptize their children, but under the condition that they would become Catholic. One may therefore sometimes come at the wrong time, but here I came at the right time. So I also found

only last late fall, still at Richmond, 3 families who had remained faithful to their church in the midst of a large settlement of Albrecht people."

Well, dear readers, these 15 places of the St. Cloud district would be enough for one man. But the lack of workers and the still many starving and given to the wolves elsewhere! The itinerant preacher must go on, on.

2 The Sauk Centre area. From St. Cloud to the small town of Sauk Centre, writes Father Vetter, is 60 miles, in the vicinity of which there are again small clusters of fellow believers. In the town itself it looks hopeless, because when I tried to gather a congregation there, it turned out that most of the men were lodge brothers, but all of them were enemies of the cross. Only two women of such men long for Christ and his words, and I still preach to them there as often as I can. Above Sauk Centre, however, lies the magnificent work field that extends from the center of Long Prairie eastward along the Swan River to the Mississippi, and on which

50 families are already awaiting the service of the candidate called there, Mr. Ferdinand Häuser. I have reported about this field before.

If we now return to Sauk Centre, we come southeast from there down to Lake Henry to a settlement of 18 families, who live scattered as nowhere else. However, because they are not in the bush like the other settlements mentioned, but on the prairie, I always have this small newly formed congregation together, so that I can preach to them and to the congregation 20 miles to the east near Albany on a Sunday. This congregation, consisting mostly of new immigrants, would undoubtedly have become a prey to the zealots in the absence of the traveling preacher's office; for it is this branch that the Albany preachers pass through from Painesville. From here further west are now two small settlements in Pope County, namely at Lake Amelia, 6 families, likewise in Douglas County at Lake Mary 4 families. Also these two places, together with the one family in Hudson Town, which were found last year, find remained faithful. All these settlements have been visited uniformly from time to time, most of them even in the hardest winter season. Except for three small places, however, they will soon cease to be part of my mission field, but will be assigned to the newly called pastor in this area, Mr. Häuser, and the larger of them will be actual branches of the same."

3. the border area of Dakotah. The report describes this as a large field. "The large prairie, writes Father Vetter, which "*the first Division of the St. Paul and Pacific Railroad*" cuts through, is, despite the severe winters of the last years and the lack of fuel, cultivated almost everywhere and not only by Swedes and Norwegians, but also by Germans, respectively Pomeranians, who dig their houses into the ground, i.e. throw up earth huts. Besides the unequally larger Norwegian communities, we therefore already have clusters of German Lutherans here. The first of these is located near Morris between the Chippewa and the Pomme de Terre River, consists mostly of immigrated Pomeranians and forms

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already a community of 15 voting members. Between the same two rivers, but further down in Swift County, I visited a settlement then 20 families strong, but by the expected influx at present certainly 26 families. On the same day that I held services there, a friend of my landlord had arrived from Germany, so that the first thing offered to the stranger in the new home was the preaching of the divine word. Certainly a good fortune that is not so easily granted to an immigrant who ventures so far into the wilderness. But even here I found the enthusiasts in active activity to recruit our people for their sect. I am confident, however, that despite all their efforts, they will not be able to prevent the blossoming of a Lutheran congregation that is faithful to the confession. Among them are also women who steadfastly resist the enthusiasts - and the enthusiasts have been trying to do so among women since ancient times, 2 Tim. 3, 5. 6. first, after the process of the father of lies, Genesis 3, 1. ff. Therefore, if they are not successful with women, their arts are lost.

But we still have to take the last step west, into Big Stone County, to the border of the state. There, too, there is a small community that counted 8 families last year. But oh, that I could soon take up residence further west, so that I could visit the many people more often, if possible also in winter! Crossing the Minnesota River here, we pilgrimage downstream through the long deserted Indian Reservation to Chippewa County. There at Mondevideo, at the confluence of the Chippewa and Minnesota Rivers, God has kept a community of 10 families for us, some of whom are eagerly waiting for a preacher who could serve them more often. The last little group is down on Hawk Creek in the northwest corner of Renville County. The same consists of 6 families. Nothing has changed in the last two places since last year."

And now the conclusion of the report. "How gladly would I have gone," it says, "also on the advice of dear Mr. ? Sieker, President of the Minnesota Synod, had it not been for the fact that my mission field is so large and of such a nature that when I arrive in Renville County, it is always high time to return and begin the round trip again. To advance further to the southwest has been purely impossible for me so far. It is also impossible to say with what a worried heart one works on such a large field of work, bearing in mind that one has to give an account to God for so many stations and clusters of immortal souls!

However, from the beginning of this mission year until the month of September, I could not leave the St. Cloud area; then, however, I traveled almost continuously in the two western areas until the beginning of February of this year. The other two hard winter months, February and March, I stayed again in the St. Cloud area. And here I had work in quantity with great anxiety. At the end of my last trip west, seven children had arrived in my cramped apartment, all of whom, along with four others, were to be prepared for Confirmation by Easter. This was no small task, not only for me, the traveling preacher, but also for my dear wife! We both had to learn first, and unfortunately also this year, through bitter experience, how to govern such a family that had become complete in one day. But praise God! The difficulties were not only overcome,

but with work and effort day and night, we were able to achieve our goal. From then on, my study room was a schoolroom, a living room and also a bedroom for the children. Apart from the teaching and learning time. Apart from the teaching and learning time, there was no lack of housework. We had to get fodder for the horses and firewood even in the coldest days. But it was easy to do so, because I had among my pupils hearty boys of 22 years, who could endure the cold even more than I could. So Easter was here before I knew it. At Easter, however, our house became even more crowded, because the parents of the children entrusted to me came 60 miles away to attend the confirmation of their children, which made me very happy. After Easter, however, I became dangerously ill for several days as a result of great exertion and frequent colds. My strength was broken and I could no longer stand to ride in a carriage because of chest pains and dizziness. But the Lord helped me to start my journeys to the West again and to continue them very quickly until today. Since the weather and the roads have been very favorable so far this year and I have always

been able to keep my carriage in good condition, it has been possible for me to travel through the entire mission area almost three times and also to travel to the synod in faraway Watertown in Wisconsin.

In this mission year, I served 327 families with Word and Sacrament; 73 children were baptized, 15 confirmed and 4 couples blessed.

Well, up to here the Lord has helped! He will also continue to help his Lutheran Zion up here!"

Yes, he will do it! He will therefore continue to fill our dear, tireless itinerant preacher with self-sacrificing love and faithfulness, pardon him with joyful courage and the necessary strength of the body for the performance of his humble ministry, and let him receive one victory after another, so that one must see that the right God is in Zion. Therefore, let his work be commended to the intercession and loving care of all of us. What a missionary area Minnesota is worthy of attention, and how necessary and successful this traveling preaching ministry is there, is again shown by these above messages. May they therefore also help to refresh and increase our missionary zeal. Since they are made with this intention, the readers will allow the writer to take their attention for a few moments.

The land of colonization is also the land of mission. It is the land of the external mission, the mission to the heathen, for God has not only placed the heathen, so to speak, at our doorstep in the indigenous peoples, the Indians, who are admittedly dying more and more, but also in the Negroes of Africa who were once sold here and their descendants who were born here, and in the Chinese who are coming over from Asia in ever greater numbers, so that we do not even need to go over land and sea with the preaching to the heathen. But it is also and even more the land of the inner mission, the Christian mission. And it has not only been so for half a century, but it has been so from the beginning. When, as a result of the physical misery caused by the vandalism of the beautiful Palatinate on the part of the French, thousands left their homeland in 1709 and responded to the call of the English Queen Anne for colonization in her American possessions; when the actual German mass immigration had thus begun here, then our

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Church was also soon aware of her children who had migrated over and became vividly aware of her calling for them, while almost at the same time, through the Danish-German mission of Ziegenbalg to the heathen world of the East Indies, her zeal for the heathen mission had stirred her wings. On the orders of August Herrmann Franke, Dr. Heinrich Melchior Mühlenberg made a pilgrimage with the Gospel in 1742 to join the fellow believers who had emigrated to Pennsylvania and New York, and other workers from Germany soon followed his call. In self-sacrificing, tireless love, these emissaries of the native church followed the fellow believers scattered far and wide in the wildernesses of that time, often on untraveled paths and at the risk of their lives, to gather them into congregations and either to feed them themselves with other congregations or to call shepherds for them from their native land. The then still small stream of immigration has now become much larger in this century and will, even if no longer in such strength, who knows how long, still take its main direction to this country. Therefore, the orthodox church has to carry out the work of the inner mission to a greater extent than in the beginning. But she, the church planted here, has only this work from the Lord as her own task. The hopes and expectations of Fresenius and others expressed at the end of the last century (see 15th Synodal Report of the General Synod of Missouri, p. 67; also 16th Synodal Report 2c., p. 13, 14) have been gloriously fulfilled. By returning to Luther's teachings and under the protection of a state freedom and independence that is almost without equal in church history, the church here has wonderfully built itself up under God's blessing, expanded and lovingly reshaped itself on the basis of pure doctrine. But since God has done so great things for her out of undeserved grace, since he has made us rich in all things, in all doctrine and in all knowledge, and has also blessed not a few of her members in the course of time more or less with earthly goods, the gracious God expects from us all the more active and all-round zeal in the work of the inner mission. We should and may be all the less inactive in the work of the outer mission, as God has already brought the Gentiles close to us. But we may be even less so in the work of the inner mission. A necessary part of this work is the sending of traveling preachers. They are the pioneers of the church in this country. Their unique calling is to seek out and gather what has been scattered, to preserve what has been gathered and to fill it with the hope of an orderly care for souls, and thus to show and pave the way for the caring and nurturing shepherds. To all who therefore have a heart for this wonderful value, its promotion in Minnesota, as in Dakotah, which has now been added, is hereby once again recommended. F. Lochner.

(Submitted.)

### **The comfort of baptism - also a reason against the Union.**

In this paper, there is often talk of the Union, i.e. the ecclesiastical unification of Lutherans and Reformed into one church, which was brought into being by royal Prussian power (since 1817 and intensified since 1830), partly with cunning,

The union has been introduced partly by force, and it has also been transplanted across the sea into our new fatherland. It is claimed that the highest principle of the union is to fulfill the commandment of the Lord: "Love one another". Accordingly, all doctrinal disputes between Lutherans and Reformed are to be eliminated, and mutual toleration and recognition are to take place. According to the assertion of the Union, the difference between Lutherans and Reformed is only in some differences of opinion on some points of doctrine; in the main points, however, they are in agreement. Therefore, the only right thing to do is to unite the two churches into one; after all, one can believe as one pleases in regard to the doctrines of distinction, but one should not condemn the contrary view; that is what love demands. Why should one insist so stubbornly on individual points of lesser importance; they are, after all, only quarrels about words, which a Christian should avoid.

This is how the Unirten try to present the doctrinal differences between the Lutherans and the Reformed. But is it really so? - If it were the case, then we would have nothing more urgent to do than to join the Union. But the situation is quite different. Since the Reformation, repeated attempts have been made to establish a union between Lutherans and Reformed, but they have always failed because of the steadfastness of our Lutheran fathers. Was it mere obstinacy and bossiness on their part that made them opponents of such a union? Not at all. For it is known from history that, in spite of some external advantages held out to them, they flatly rejected such a union with false believers, and this because they recognized that the truth of the Word of God, in which everything depends, could not stand.

We are not slavish followers of our Lutheran fathers, but why should we not walk cheerfully in their footsteps, since the path they took is the only right one? Next to God we have to thank their steadfastness that we now still have the jewel of pure doctrine. What made them opponents of such a union also makes us opponents of it. Therefore, gentlemen of the Union, do not take it amiss with us if we have to reject the brotherly hand \*) offered to us by you. We do not love hypocrisy. Our endeavor is to preserve God's Word in all its purity, and this is our most sacred Christian duty; for "he that transgresseth and abideth not in the doctrine of Christ hath no God: he that abideth in the doctrine of Christ hath both the Father and the Son" (2 John 9.). Paul writes Rom. 16, 17: "I exhort you

Of course, there are also special concerns with this brotherly hand. Experience has already shown why the Reformed are so eager to unite with us Lutherans, namely, because the Lutheran who unites thereby goes over into the camp of the Reformed. "They (the Reformed) demand, as we are they, to unite with us; only we are not to remain as we are. They embrace us so intimately that we run out of breath, and seem irritated when we resist the embrace in order to stay alive." (Grote, What is the Union, page 81). The doctrine of the Unirte - if one could speak of a certain doctrine of the Unirte at all - is precisely and can be no other than the doctrine of the Reformirte. The Union is only a (crypto)Calvinism that has come to rule in a slightly different way. This was swept out in 1577-80 by the Concordia formula; the Union is the offspring of powerful patrons, and because it has room for all kinds of spirits, there will never be a lack of those who cheer for it. D. E.

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But, dear brethren, look out for those who cause division and trouble apart from the doctrine which you have learned" (i.e. the apostles' doctrine) "and depart from them. God's Word itself therefore compels us to confront the false unrighteous, be it the Prussian or any other, e.g. the Evangelical Alliance built on the broadest foundation, as dear as divine truth is to us. For it is not merely a matter of some differences of opinion, it is not merely a matter of quarreling over words; but it is a matter of divine truth, of the honor of God's name and also of our souls' salvation and blessedness, for through false doctrine men are cheated of their blessedness - if the Holy Spirit does not keep them in the right faith in spite of it.

Ecclesiastical unions with false believers are only possible where God's word is not the sole guideline of faith. Only there, where one is indifferent (indifferent) against God's word, such unions prosper. Indifferentism is their basis and unbelief their last consequence. For if one first abandons one article of faith, the others will soon follow. It cannot be denied that the prevalence of unbelief actually has quite different causes, but it is not too much to say that the way to it has been paved in large part by the Union. Or is it merely a coincidence that on the part of unbelievers of all kinds the Union is eagerly advocated, while it tries to kick those who strictly adhere to the paternal orthodox confession into the mud in every possible way?

But let us disregard the consequences of the Union and assume that we are dealing with such people who sincerely seek God's glory and their souls' salvation and bliss - that there are such people in great numbers in the Union churches, who will doubt it? - We want to say still more, who also for their own person subscribe to the right doctrine: will they be able to keep God's word faithfully in all things? Even the dumbest eye cannot fail to see that they too must pay homage to indifferentism, if not deliberately, yet by the act itself. As long as one does not practically take seriously the statement: "Because of this, the contrary doctrine is also rejected," the truth of God's word cannot be known decisively. If one does not punish error, the truth suffers. If one also only tacitly acknowledges error, one denies the truth.

For the sake of our firm position, we often have to hear, apart from other things, the reproach that we are against unity, but we can assure our opponents that this is not so. On the contrary, our most sincere wish and endeavor is the union of all true Christians into an outward visible church, but - on the right basis, namely not on the basis of indifferentism and hypocrisy of love, but on the basis of divine truth. Such a union, however, would only be feasible if all would profess the doctrine of our Evangelical Lutheran Church. For that this doctrine is the right one will have to be confessed by everyone who conscientiously examines it according to the Holy Scriptures, invoking God. It has not yet been proven that it is contrary to the word of God. Therefore, if our opponents could only decide to applaud the right doctrine, we would gladly agree with them.

uniren, and if necessary, also add our Lutheran name to it. As long as our opponents do not accept the pure doctrine, we cannot enter into a union with them. If we were to do so, we would be abandoning the pure doctrine, the divine truth, which has been entrusted to our Evangelical Lutheran Church out of God's grace and mercy; we would also be depriving ourselves of the comfort that we derive from the pure doctrine. About this in the next number.

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(To be continued.)

To the ecclesiastical chronicle.

## I. America.

**The Evangelical Lutheran Synod of Minnesota** and Other States held its sessions this year from May 26 to June 1. The synod spent five morning sessions on doctrinal discussions, namely on "Theses of the Christian (especially of an orthodox Lutheran) congregation". With regard to our institution, the following resolution was passed: "Because our synod has had students in the preacher's seminary of the Hon. Missouri Synod for several years, has also already called candidates from said seminary to our congregations; and because it has for years called preachers from the above synod to fill vacant congregations, and will probably have to call them further; and because the preachers and congregations of these two synods in this state will naturally come into ever closer contact; it therefore seems to the synod to be the directed and just course to use all the means at its command to support the Missouri Seminaries for Preachers and School Teachers." The closer union of their and our pastors and congregations was also discussed. To bring this about, "there shall serve 1) the resolutions already passed by us in this sense concerning our duty and willingness to support the Missourian seminaries for preachers and teachers to the best of our ability; 2) frequent holding of joint mission festivals by congregations of both synods; 3) a standing invitation in our synodical minutes to the pastors and congregations of the Missouri Synod to participate in our synodical meetings; 4) an inquiry to the Missouri Pastoral Conference of Minnesota whether the mixed conferences should not be sent for, as by the pastors, so also by the congregational delegates, for the accomplishment of that purpose." G.

**Dr. Seiß's English Lutheran Church in Philadelphia** has been closed for the summer. Pastor and congregation have taken a rest. The "Gemeindeblatt" makes the following comment about this: "The question now is: is the chiliastic Christianity of Dr. Seiß and his congregation so strenuous and exhausting that a rest is needed from time to time; or do pastor and congregation want to enjoy a foretaste of the millennial kingdom through this rest; or has the millennial kingdom already fallen upon that congregation that it does not need the use of the prescribed means of grace during the summer?"

**Of Struggle and Controversy.** As we can see from the "Christlicher Botschafter", the editor of the "Lutherischer (?) Kirchenfreunde", a journal of the General Synod, had a look around among the Lutherans who are outside the General Synod. Of course, with his glasses he saw nothing but loud fight and quarrel. He did not perceive anything of the work of peace in the Synodal Conference. But we do not want to go into his chatter now, we do not want to say anything about the Pharisee's face, with which he especially

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Nothing of the spirit of judgment that he reveals and yet punishes in others, nothing of the fact that he reminds us of Christ's warning against the leaven of the Pharisees and Sadducees (Matth. 16, 12.) and yet does not want to condemn false doctrine, nothing of the ridicule to which he, as a beautiful "church friend," exposes the church while he makes this accusation against us, nothing of the ignorance that he reveals in the process. We only wanted to express the hope that he would perhaps take a look around in the circle of his own Synod and tell us, for example, about the disgraceful bitter enmity of the two English papers of the General Synod, the "*Lutheran Observer*" and the "*American Lutheran*", about the fact that other German members of the General Synod have turned against him themselves.

and want to publish another German paper and the like. In this case, however, the "Christian Messenger" also had to print this description, so that we could learn something about it. - And what does the "Christian Messenger" say to the description of the "Church Friend"? He writes gloatingly: "No other important church in America presents such a miserable sight as the mutually mocking, blaspheming Old Lutheran sects." We should not be surprised at such a judgment. How can the blind judge by color? A Methodist cannot understand the struggle for pure doctrine, cannot understand our struggle against the General Synod, against the *Council*, against Iowa. He cannot judge on which side the truth is. But one thing perhaps the "Christian

Ambassador. He could tell us many things from his own Methodist camp about mutual biting and eating, for example about the origin of the different Methodist parties opposing each other, about the mutual bitterness of the northern and southern Methodists, about how even "confessors of perfect sanctification" quarrel, how the "perfect brother Nast" scatters the seeds of discord in the south, of the "false brethren" and "croakers, who always brood on basilisk eggs," as the "Merry" says, of the position of the advocates of the secret societies to the opponents of them, and the like. He finds proofs collected from the own Methodist journals in "Lehre und Wehre", e.g. Zuliheft 1874, Octoberheft 1874, Aprilheft 1875. The struggle of the Methodists among each other is all the more disgraceful, since it is not, as with us, a matter of preserving the jewel of pure doctrine, but mostly only of external things. G.

**Power of Masons in the Methodist Church.** A young Methodist who wanted to take up a preaching ministry told a correspondent of the "*Cynosure*",

it was almost impossible to get a good job if you were not a Mason; but he wanted to try. An old member of the Methodist Church told the same correspondent: There is a time in every year when every traveling preacher in the Methodist Church, in order to get a good place, is wholly dependent upon the bishops and presiding elders, and these are usually Masons. - To participate in the works of darkness of these secret societies and, if one is not a member of them, to remain silent about them, is therefore also part of the Methodist fullness.

coming sanctification. G.

**Good Templars.** This is the name of a secret society that supposedly wants to promote the temperance cause. However, this alleged purpose is only a figurehead. A man who has left the order, as he writes in the "*Cynosure*", wants to fight the same. The following reasons, which he gives for this, show how things really stand with the Order of the *Good Templars*: 1. "This Order is positively harmful to the temperance cause; 2. it brings people into Freemasonry 2c. who would otherwise never join, by popularizing secrecy in all its forms; 3. it is a despicable and unacceptable form of Freemasonry.

ly shenanigans; 4. it is evidently a hypocritical society; 5. it is in every respect under the control of the Masons and Odd Fellows." - G.

**The willingness of the free spirits to make sacrifices.** As is well known, these gentlemen want to establish a school teachers' seminar in America, but they cannot find the money for it. What success their collectors are having is shown by a "submission" of the "Dubuque National-Democrat" (No. 968.), which the "Zeitschrift" reports and which reads as follows: "The German teachers' seminar. - The undersigned began today a round trip through Main Street from 7th Street southward in order to accept subscriptions for the German-American school teachers' seminar.

The result was:

Westside. .... 0 East side. 0

Summa 00

Encouraged by this unusual result, they will walk with increased zeal next Saturday the north side and later the side streets of the Metropolis of the State of Iowa. Long live reason and progress!

(gez.) F. Hambrecht,

for the gymnastics club.

(gez.) J. R. Steinele, for the German-American Teachers' Association. Teachers' Association.

Dubuque, July 20, 1875.

## II. foreign countries.

**News from Saxony.** Our dear brother, Pastor Ruhland, writes the following on July 21 from Bad Ems, where he was staying at that time on medical advice due to his broken health: "On the first Sunday after Trinity, I was able to ordain Candidate Grosse, who had been called by the congregation of Chemnitz, in our parish church in Planitz, according to the regulations of our ordinance. The two dear brothers, Father Hein and Father Wagner assisted and preached. The Dresden congregation was also represented and many a guest from the regional church was present. It was a day of great joy. Even the ringing of bells, the sound of organs and trombones had to help to glorify this celebration, which was perhaps the first of its kind in Saxony. With confident courage, the dear Pastor Grosse has now begun his ministry in Chemnitz and was already able to move into and inaugurate a spacious and yet nicely church-furnished hall with his congregation on the 6th Sunday after Trinity. It is an unspeakable joy to me that now also here in Chemnitz, this main bulwark of the devil in Saxony, the pure gospel of Christ resounds once again. Oh, may it gain the victory over many hearts, may many be and remain saved in this blessed net from the sea of socialism and materialism, which is foaming here, and from the shallows of the unbelief of Sulze. As I hear, the radical Chemnitz press has recently already poured this out with its impolite mockery against Grosse's congregation. This is not a bad omen. Where there is war, there is victory. - However, I have to bring you some sad news from Planitz. On July 14, my faithful assistant and dear friend, teacher Liebegott Christian Voland (as a result of tuberculosis of the lungs and intestines) passed away blessedly in the Lord. O, a heavy painful loss, a very sensitive chastisement and visitation of the unsearchable God for my dear congregation, our school, and especially for myself, who had to pay homage to the

I weep tears of bitterest melancholy for the friend of my heart who has been taken from my side. The deceased was a true ornament of our small Saxon Free Church. God's grace had equipped him not only with beautiful gifts and versatile knowledge, but also with a thorough understanding of life, matured in rich life experience.

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He was a man of deep knowledge, with a purified, serious Christian sense and great personal kindness. This was the blessed fruit of his childlike firm faith in his Savior and his fervent love for his word and the pure confession of our dear church. In both of these he also searched daily, and out of eagerness of heart and with never-resting zeal he contemplated the law of the Lord day and night, even until his eye broke in death. Thus Christ took shape in him and filled him with his love. Yes, the dear Voland was truly by God's grace, by which alone he lived and which alone he praised until his tongue died, a fundamentally pious man and especially distinguished by his heartfelt humility and his finely trained sense for justice and truth, a diligent, faithful, loving and therefore also so blessed teacher and friend of children, and finally, through his entire sincere conduct, a brightly shining, highly edifying and encouraging role model for his dear school children, for the entire congregation and especially for its preachers. All of us, young and old, must have loved him dearly and held him in high esteem, and you will therefore find it understandable that we deeply mourn the imminent loss of this dear man, even as we rejoice in his now attained crown of heavenly honor and perfect blessedness and praise the Lord for all His grace and faithfulness in him. You will also credit me with the fact that with these few words I have belatedly set up a small memorial to my departed friend and co-worker, to whom I owe so much. We loved each other like brothers, faithfully shared joys and sorrows, and never, not even for one hour, was the good Christian brotherly understanding between us disturbed during the three years we lived together. And from this you can draw a conclusion about Voland's golden sense. He bore his weaker brother's burden with all patience and meekness. - We can now thank God from the bottom of our hearts that He has taken care of our children so faithfully and graciously even now, and that even before the departure of our dear Voland, He has once again provided us with a faithful and godly teacher, as we have no doubt. This is Mr. L. Zeile, a young man of 21 years who had been active as a vicar in the Bavarian regional church school. However, he belonged to Pastor Hörger's congregation. Mr. Zeile will now initially preside over our school as vicar. In order to be considered an independent teacher, he must then take an exam. May God's rich grace be upon him, his school and his work in it. We can, as I said, only thank the Lord from the bottom of our hearts for this gracious turn of events; for if He had not provided us with a suitable pod in Mr. Zeile in time, our parish school would truly have been abolished by the unfavorable state and thus the continued existence of our parish in Saxony would have been in question. That our school, as long as it is not only a religious school, is subject to the supervision of the state school authorities, I have already written to you, but that recently the unsuccessful attempt was made to bind us to the (Falk-Gerber's) church regiment decisions also with regard to the "what, how and how much" of religious education, will be new to you. Incidentally, it is not difficult to predict what we will have to do once the miserable Falk school laws have been made common property of the Reich. I fear that we will be harassed so long that we will have to emigrate if we want to keep our conscience intact.

**India.** The total number of natives professing Christianity on the Indian mainland is, after careful counting, given by Markham at 318,363, to which must be added about 30,000 on Ceylon. The number of missionaries is about 600.

## Explanation.

Since in the "Lutheraner" of 1873 No. 14. in which the justification of the separation of Pastor Hörger in Bavaria is contested, the undersigned, from whose midst the aforementioned essay has emerged, after having repeatedly considered the question of the separation of German Lutheran regional churches in the most conscientious manner and having discussed it among themselves, see themselves compelled to the declaration that, when in a church community, as is the case in our German regional churches, both false doctrine and the rape and enslavement of the church by the power of the state have come to an almost undisputed factual dominance, the justification of separation can at no time be denied, but rather the duty of separation in this case according to Tit. 3,10. must be recognized as God's command. Accordingly, we must "take back" what we said in 1873 or otherwise against the separation in Bavaria and recognize it as justified from the beginning.

Steeden and Wiesbaden in the month of August 1875.

Br. Brunn. Hein.

C. Eikmeier.

(Submitted.)

Regarding the "warning" in the "Lutheran" No. 10. of this year, we hereby take the liberty of publicly announcing that God the Lord has given our former second teacher, F. W. Bunge, grace to repent, so that he has recognized his grave sins, also confessed them before our congregation, and made humble apology; whereupon the latter was able to extend to him the hand of reconciliation.

However, this report of the repentance of Mr. F. W. Bunge is by no means to be understood as if he could be employed again as a teacher in a Lutheran congregation in the future, which in this case is not permitted according to 1 Timothy 3:7. 3, 7. is inadmissible.

On behalf of the St. John's Lutheran congregation at Crete, Will Co, Ill.

Crete, September 5, 1875.

Church Council: I. F. Nu offer, Rev. Christoph Scheiwe. Johann Scheiwe. August Claus.

John F. Meier.

John D. Meyer.

### Ordinations and introductions.

On the Sunday after Trinity, Friedrich Sievers, a candidate in theology, having been appointed second pastor by the Lutheran Immanuel congregation at St. Charles, Missouri, was solemnly ordained and inducted into office by the undersigned with the assistance of the Rev. G. Schall er.

Address: Rsv. I'. Lievöis,

8t. (üdarles, 8t. (üllarlss Oo., Llo.

On the 13th Sunday after Trinity, Candidate Bernhard Sievers was ordained and inducted in California, Moniteau County, Missouri, by the undersigned, assisted by the Rev. F. W. Lange. F. I. Biltz.

Address: Lsv. ö. 8i6vors,

(üälitoruia, Hlonitorru Oo., 2lo.

On the 15th Sunday after Trinity, the candidate L. von Schenck, after recovering from a prolonged illness, was ordained by the undersigned on behalf of the Reverend Presidium of the Northwestern District in the midst of his congregation and inducted into his office. A. Sippel.

Address: Rvv. D. of 8oli6nolc,

Uoolrsstcrr, Illinnosotu.

By order of President Beyer, Candidate E.G. Frank, called from the Lutheran congregation at Egg Harbor City, New Jersey, was ordained and installed in the midst of his congregation on the first Sunday after Trinity.

O. Schröder.

Address: Kov. L. O. I'i-ank,

Lurbor Rsrv

On the Sunday after Trinity, Candidate K. W. Weber was ordained in his congregation in Town Wien with the assistance of Pastors Rehwinkel and Rosenwinkel on behalf of our President and inducted into his office.

W. Hudtloff.

Address: Uov. L. ^Veder,

low^n ^Vien, Nurntllon Ölt,)^, ^Vis.

In accordance with the application received, Mr. Ernst Denninger, candidate for the sacred office of preacher, was ordained by the undersigned on the 13th Sunday after Trinity and inducted into his office.

W. Lothmann.

Address: Uev. L. verminter,

Jetount Lopo, Holmes 6o., Oüio.

The candidate of the holy preaching ministry W. Müller, called by the two Lutheran congregations in Osage County, Missouri, has been ordained and introduced by the undersigned with the assistance of Pastor H. Michels on behalf of the Reverend Biltz on the 12th Sunday after Trinity.

P. Weseloh.

Address: Uov. bluollor,

Oooper Hill 1?. O., Ossße Oo., 2lo.

On the loth Sunday after Trinity, August 1 of this year, Mr. C. Zollmann, candidate for the sacred office of preacher, appointed by the congregations of Wellsville and Allen Centre, Allegany County, N. I., was ordained and inducted by the undersigned in the presence of the honorable Mr. President Groß. C. A. Geyer.

Address: liov. O. ToUmann,

^Vellsvillo, ^.llsAsn^ Oo., 17.

By order of the Most Reverend Mr. President of the Illinois Synod, Mr. I. Dageförde, Candidate of the Sacred Preaching Office, recently arrived from Hermannsburg, appointed by the congregation in Nebraska Township, Ill, was ordained and inducted by the undersigned. I. T. Bottich he.

Address: Rev. A. vaŞetosrão,

Ainonk, ^Vooătorä Oo., Ill.

After Mr. Candidate H. Castens of Hermannsburg passed the prescribed theological examination well and received and accepted a calling from the Lutheran St. Matthew's Parish at Burton, he was solemnly ordained and inducted by the undersigned and the assisting Pastors Hallerberg and Hölter on the 13th Sunday after Trinity, the 22nd of August this year. S. Liese.

On the last Sunday after Trinity, the Rev. H. C. Steup, formerly of Morrisania, was installed in his new office by the undersigned in the midst of his congregation at Hartem, New York, by order of the Presidium of the Eastern District. F. King.

Address: liev. Il. (I. 8teup,

2325 2ä ^.ve., Xow ^ork X.

Rev. M. Stephen, of the Lutheran congregation in Warren Township, Bremer County, Iowa, having received and accepted a regular appointment, the same was installed in his new office by me on behalf of the Most Reverend Presidency of the Western District on Trinity Sunday.

W. Kanning.

Address: Uev. LI. Ltopkan,

^Vaverlv, öremor 6o., Iowa.

Pastor Friedrich Lindemann, appointed by the Lutheran congregation of St. John's in Champaign, Illinois, has been installed in his new office by the undersigned on the 14th Sunday after Trinity. A. K. W. Th. Siek.

Address: lisv. I'r. IJnäemann, kox 524. okampaixn Ill.



On the 13th Sunday after Trinity, August 15, Pastor E. Multanowski was installed by me in the congregation of Wolcottsburg, N. I., assisted by Pastor Kanold on behalf of Praeses Groß. Otto Kolbe.

Address: Usv. L. Dlutanowski,

^Volootsburg, Lrio Oo., X.

According to the received notice, Pastor A. Schuessler was installed into his new office by me in Union Hill, Kan- kakee County, Ill, on the 13th Sunday after Trinity. God's blessings be with him! C. H. Rohe.

According to the notice received, Rev. I. I. Walker was solemnly installed at his new congregations at Bear Creek and Clintonville by the Rev. C. Damm on the 12th Sunday after Trinity, and at his congregation at and near New London, Wisconsin, by the undersigned on the 13th Sunday after Trinity.

I. L. Daib.

Address: Uov. 4. 4. ^Vnlker,

Lox 122- Usw Tionäou.^Vis.

### **Mission Festivals.**

On Al. August our New York congregations celebrated their fourth annual mission festival. Pastor Brömer preached the sermon. Pastors Steup, Weisel ssn. and Holls spoke on inner and outer missions. The two collections resulted in H97.00. E. Frincke Jr.

On the IOth Sunday after Trinity, St. John's Lutheran congregation at Town Grant, Portage County, Wis. and the surrounding Lutheran congregations celebrated their first mission feast, at the church. Pastors Markworth, Schilling, Leyhe and the undersigned were active in it. A community lunch was held in the grove near the church. The collection was earmarked for the mission among the Chinese and Indians and for inner mission. C. Dam.

On the 13th Sunday n-^ch Trinitatis, August 22, the Christ congregation in Bloomfield celebrated its annual mission festival with the surrounding Lutheran congregations in the spacious church there. Pastors Engelbert, Leyhe and the undersigned preached. P56.00 was collected for mission.

E. G. C. Markworth.

On August 29, the Yorkville and Hi" ckley (Squaw Grovel, Illinois) congregations celebrated their first mission feast. The festival sermon was preached by Rev. A. Francke of Addison, and the festival address by Rev. H. Fruchtenicht of Ottawa. The collecte was H34.50. H. Norden.

On September 5, the second mission festival was celebrated by the congregations in and near Napoleon, East. The mission sermon was preached by Conrector Bischofs, historical lectures by Pastors Stock and Krafft. The collecte was 18.25. L. Dulitz.

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### **Church consecration.**

On the 12th Sunday after Trinity, the new little church of my branch, St. John's Lutheran Parish at Town Goodhue, Goodhue County, Minnesota, was solemnly dedicated. The dedicatory prayer was said by the undersigned and the sermon was preached by Pastors Mäurer and Bender. I. Horst.

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### **Announcement.**

No protest has been received from the synodal congregations against the candidates listed in No. 16 of the "Lutheran". The members of the electoral college are hereby requested to send in their electoral vote without fail.

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Th. Brohm, currently secretary of the electoral college.

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### **Display.**

Sorbs has appeared,;

## **Nineteenth Synodal Report of the Western District of the German Evangelical Lutheran Synod of Missouri, Ohio, & Other States. 1875.**

This synodal report contains the discussion of the doctrine of the justification of the sinner by grace alone through faith in Jesus Christ without merit of works; furthermore, of the necessity of regeneration, sanctification and good works. These doctrines prove that the Lutheran Church, by what it teaches about them, gives all glory to God alone, and consequently that its doctrine is the only true one. Since the article of justification is the main article of the Christian religion, and since the sects obscure it horribly, and since they also spread horribly false doctrines in the doctrine of sanctification, these discussions are of the utmost importance. May the report therefore find many eager readers. It costs 15 cents per copy, postage 4 cents.

Just left the press:

## Proceedings of the Twenty-First Annual Meeting of the Northern District of the German Lutheran Synod of Missouri, Ohio 2c. 1875.

Who is to be banned and who is not? How and for what purpose should the ban be carried out? These and similar questions probably move every Christian congregation. The reader will find a scriptural answer to them in this synodal report, which contains the detailed negotiations about the necessary caution and conscientiousness in the banishment procedure. It is therefore to be expected that it will find the widest circulation in all congregations. Diligent reading and discussion of it will be of incalculable benefit. It costs 15 Cts. per copy, postage 4 Cts. G.

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### Conference - Displays.

The St. Louis District Pastoral Conference will meet, s. G. w., from Friday, the 8th, to Monday, the 11th of October at the parish of the undersigned in Bremen-St. Louis.

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Main subject of the hearing: Thesis XVII. u. f. of the paper: "The Evangelical - Lutheran Church, the true visible Church of God on earth."

Members and guests are asked to register as soon as possible. E. Lenk.

The fall conference of the teachers of St. Louis and vicinity will be held, s. G. w., on Oct. 8 in the afternoon and Oct. 9 in the morning at the Trinity Parish School in St. Louis. H. Erck.

The West - Missouri and Kansas Pastoral Conference, already indicated in August, but moved at the request of many members, will be held, s. G. w., from the 11th to the 18th of October at the home of Rev. F. G. Walther at Brunswick, Chariton Co., Missouri.

All those who intend to attend this conference are requested to register in advance with the Kastor looi.

I. Catenhusen.

The annual conference of Michigan pastors and teachers will meet at Monroe from the 7th to the 10th of October. The members of the conference shall observe that Monday shall be the meeting time of the conference.

Members of the Conference who intend to come are requested to report to the Vustor loei at least 14 days in advance. Jos. Schmidt.

The Wisconsin Pastoral Conference will hold its meetings this year, s. G. w., from the 8th to the 12th of October at Racine, Wis.

Each member of the conference is obliged to register in time with the local pastor, Mr. Engelbert.

A. Rohrlack.

The Cleveland Special Conference will meet on October 12 and 13 at the home of Mr. Past. Bühl in Massillon, Ohio. I. Rupprecht.

From Tuesday, October 5, noon, until Friday noon, s. G. w., the Fort Wayne Preachers' and Teachers' Conference will meet at the usual place.

The main papers are: 1) Theses on the VI. article of the Formula of Concord; 2) the other part of the Theses on Marriage, by Rector Schick; 3) Theses on the VII. article of the Formula of Concord, by Prof. Stelhorn.

To preach: On Tuesday evening Pastor M. Hieher on Ebrews 1:3; substitute: Pastor Kämmerer. (Holy Communion will be held this evening.) On Thursday evening, Pastor W. Hüge on the heresies of Holy Communion. Abendmahl; substitute: Pastor H. Diemer. A. Krafft, Secr.

The Cincinnati Pastoral Conference will meet, s. G. w., September 28th and 29th.

R. Biedermann.

The South Indiana Concordia Conference will meet, s. G. w., from September 28 to October 1, at the congregation of Mr. Pastor Weyel's. H. Cat t.

The Northern - Illinois Pastoral Conference will meet, s. G. w., from the 5th to 7th of October at the church of Hekrn Pastor Riedel. C. H. Rohe.

The Southern Illinois District Pastoral Conference will be held at Venedy from the 7th to the 10th of October. Travel on the St. Louis and South Eastern railroad to Venedy Station; guests will be picked up from there. All guests are requested to call in advance. W. Achenbach.

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## Conference and church dedication in Wilton, Iowa.

To all pastors and friends who intend to attend the conference and consecration of the church in Wilton, please be informed that you are requested to participate in the church construction,

14 days later, namely on October 9

to convene in Wilton. W. T. Strobel.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Middle Districts).

The undersigned hereby acknowledges receipt of the following submissions:

- 1. contributions:

From the pastors: W. B. Lange, H. Schönberg, G. H. Jabker, A. Zagel, Ph. Fleischmann, C. g. Steinbach, W. Brackhage, I. G. Schäfer, I. Rupprecht, I. Lchner, S. F. Stock, C. Böse, C. Zschoche, I. H. Jor, L. Dulitz, Dr. W. Sihler, C. Sallmann, President H. C. Schwan, H. Steg", F. Wyneken each P4.00, G. Grüber, H. Horst, G. Reichardt each 4-2.00, H. Wyneken 48.00, I. G. Kunz -K4.50, F. R. Tramm 4-6.00, I. P. Bübl 4-1.00, I. A. Fritze 4-6.00. Of the gentlemen teachers: Heyer, C. H. KirsL, 3rd Hafner, I. G. W. Baumgart, M. Conzelmann each -54.00, T. Glaser 4-5.00, P. Ries 42.00, C. Zitzlaff 4-3.00, B. Gotsch 42.00, H. 3rd Hesse 43.00.

2. gift:

From Mr. H. Rock in Past. HillerS Gemeinde \$1.00. From 3. -Sattler in Past. SchönebergS parish 4'5.00. From Pastcr 3. H. 3or' parish 410.00. C. Schreiber 42.00. 3--H. Böh-

ning 41.00. A. Wolf 25 Cts. DuröWastor C. Sallmann from teacher H. F. L. Riemer's school children 42.25. From the piggy bank of Charlotte, Auguste and Ludwig N. in Aurora, 3nd, 41.50. From H. F. L. X.' in N. 43.00. (Summa 4173.00.)

M. Conzelmann.

387 8. Xsrrv ckorsev, near UeOartz- 8tr, lirclianapolis, Inci.

Proceeds to the Illinois - District treasury:

To the synod treasury: By Past. Steege from the congregation at Dundee 417.80. By Past. Frederking from his congregation at Brecher 4'5.00. By Past. Siek from his comm. at Champaign City 41.70. By Past. Holls at Millstadt from his comm. at Krcuz 46.75. By Past. Hieher of his comm. near Mattcson 47.50. By Past. Bartling from his. Gem. in Chicago 411.00. By Past. Kleppisch of the Zions Gcm. in Belleville 49.48. By Past. Uffenbck of the congregation in Lrmont 410.65. By Past. Hölter of sr. Gem. in Quincy 49.60. By Past. Döderlein in Chicago from the synodal treasury of his congregation 43.00. By Mr. 3rd H. Kublenbeck from Past. Ottmann's congregation in Collinsville 411.85. In regular contributions: from Past. Hart- mann 4'3-00, Past. Nuoffer, teacher Militzer, teacher Brase, Past. A. Francke, Past. Richter, Past. Wunder, Past. Köhler, Past. Hölter, Past. Günther, Past. Geyer 42.00 each, Teacher G. Karau 41-00. (Summa 4118.33.)

To the synodal building fund: By Past. Holls in Millstadt from his congregations 410.00. By Past. Pissel from his congregations Gem. in Rlch 414.00. By Past. Nuoffer from sr. Gem. in Eagle Lake 45.00. From the Gem. in Addison: by Ch. Heidemann 429.00, by D. Kornhaaß 45.00. By Past. Löber in Niles by H. Schwinge (for seminary building in Addison) 45.00. By Past. Schlicpsiek from St. Paul's Lutheran parish in and near Chenoa: by Christ. Zaccobs, 3oh. Seaman, Bro. Beier 42.50 each, Bro. Zaccobs 42.00, 3oh. Zanszen, Christ. Mahls, Karl Koch, C. Krüger, Heinr. Schulz, Karl Bohm, 3ohn Bobzin, Frank Werner 41.00 each, Christ. Mahls sen. 43.00, Fr. Merer 45.00, Heinr. Lambke and N. N. each 50 cts, 3oh. Rode 41.50 (428.00). From H. Bohlen in Dorsry 41.00. By Pckst. Hölter from his comm. in Quincy 49.65. By Past. Wunder from an unnamed 420.00. From N. N. in Past. HölterS pgregation in Quincy 42.00. By Past. Kleppisch of Zions congreg. in Belleville (for building in Springfield) 4100.00. By Rev. Bruegmann in Roselle ward from W. Pfortmueller 42.00. (Summa 4,230.65.)

To the seminary household in Saint Louis: By 3. H. Äuhlenbeck of Past. Ottmanns Gem. in Collins- vllle 47.40.

For poor students in Addison: By Rev. Pigel-from the congreg. in Rich 413.35. By Rev. Wagner from teacher L. Krieger in Baltimore 45.00. By Past. Lange in Chicago from the Women's Association of his congregation 423.20. (Total 441.55.)

For the seminary house in Addison: By Past. Steege from the communion fund of the congregation in Dundee 410.00. By teacher 3. Brase in Bloomington, collected from Mr. G. Ehrlich, 44.25. (Summa 414.25.)

On the emigrant mission in New-york: By 3. H. Kuhlrbbeck of the Collinsville comm. 45.75.

For the congregation in Oshkosh: Through Rev. Wagner from his congregation in Chicago 4'50.00. Through Rev. Fre- derking from sr. Gcm. at Brecher 4'9.00. By the 3unwomen's Association of the 3mmanuels congreg. in Chicago 410.00. By Past. Holiday in Aurora: from 3ak. Barth 41.00, from Reiche', G. GroMeter,

Hitzler and F. Kehm 50 cts. each. By Past. Lange from sr. Gem. in Chicago 421.00. By Past. Nuoffer from sr. Gem. in Eagle Lake 4'16.30. By Chr. Friebele in Aurora 41.00. (Summa 4110.30.)

For the congregation in Ottawa, Ontario: Through Past. Wagner of sr. Gem. in Chicago 430.00.

For the comm. in Wheatou,3ll: From the comm. in Addison 437.41.

For the locust districts: From the 3ung- women's association of the 3mmanuelS comm. in Chicago 415.00.

For Pastor L. Traubr By Teacher G. Karau of the Gem. in Carlinville 47.10. By H. Thieß in Schaumburg 4'2.00. (Summa 49.10.)

For Rev. M. Märtens at Sterling, Neb.: By Past. Love by sr. Gem. at Wine Hill 4'28.00.

Addison, 3ll, Aug. 28, 1875, H. Bartling.

### For ven "Lutherans" have paid:

The 29th year: The gentlemen pastors : B. Bur- feind 4'7.75, R. Winkler 0.40, Prof. Larscn, G. Hild 1.63, Tob. Larsen, G. Brüggmann 7.70, C. Popp, O. F. Voigt, A. F. Ahner 15.00, 3rd Carpenter 7.50, E. Rolf 15.00, C. F. Magelsen, S. Gcclmuyden, 3- Moses, F. Schilling 6.00.

Fcrner: 3. 3rd Walker, G. Angenstein, S. Garbrsch 4.50.

The 30. 3ahrgang: The gentlemen pastors: L. Dulitz 6.75, H. H. Succop, P. F. Germann, C. Schwankovsky, N. Winkler, G. Mohr 3.75, H. Bauer 8.85, F. G. Stutz 5.50, M. W. Sommer 1.20, H. Wunder 67.25, M. Stephan 10.00, H. Horst 8.75, B. Mießler 2.50, A. Saupert 12.14, L. Larsen, I. P. Sprengling, 3rd L. Crämer 7.50, G. Horn 2.00, W. Brackhage 3.75, A. Herzderger, P. 3- Bühl 3.75, M. Tdorsen 0.65, T. A. Torgersen, P. Klmdworth, C. Gauschwitz, W. Friedrich 11.25, E. Leemhuis 2.5t), W. Oetting 0.65, A. Biewenv 0.50, S. Kleppisch 4.65, Th. Wichmaun 5.00, C. Popp, H. Evcrs 23.75, H. Wun- der 70.00, H. Gräbner 9.75, O. F. Voigt, E. W-egner 0.65, A. Detzer 3.75, 3. Zimmcrmann 6.25, E. Rolf 12.50, W. Brüggmann 4.10, G. Streckfuß 0.55, ,F. Ruff 11.25, O. Clöter 16.30, F. K. Rupprecht, 3rd Krohn, H. Witte 10.00, C. Probst, T. Rösch, M. Roefod 0.65, H. Grätzel 6.50, W. Holls 10.00, S. Geelmuy- den, E. Theel 0.65, 3- Berureuther 6.25, S. Liese, A. Darmstädter, 3rd Moses, L. Schütz, F. Schilling 8.75, C. Bock 6.25.

Also: M. Rupprecht, 3rd G. Nademachrr 0.65, C. 3ahn 15.00, F. Pracht, 3rd H. Ebke, 3rd Allwardt, G. A. Beyer 17.25, H. Blecke 13.75, R. Müller 40.00, C. Germann, W. Bchm, H. Maschger, W. Schneider 13.30, Ph. Theiß 11.25, 3rd 3rd Walker,

W. Bühner 27.50, L. Jung 22.50, I. F. Niethammer, I. C. Schneider, W. Hackmann, G. ErbiS, G. Lehnigk 20.00, C. Stro- bel 22.50, G. Eggert, M. Merk, Nud. Müller 28.75, C. F. Grauer 30.00, Phil. Werner, G. Lehnigk 3.75, C. Janne 2.50, G. Angenstein, F. Schalter, G. Bernhardt 10.00, D. Schaaf, E. Plchn 6.25, A. Fränzel 0.65, L. W. Becker.

The 3l. Year: The gentlemen pastors: L. Du- litz 8.0l>, C. Bender, H. H. Succop, W. Dammann, I. H. Werfelmann 20.25, K. Lotz, C. SchwankovSky, I. Ansoerge 2.70, A. Schmidt 2.70, F. W. Brüggemann 10.00, I. Drögemüller, A. Bürkle, H. Bauer, P. Bremer, M. W. Sommer 10.80, H. E. Jacobs, K. L. Moll 5.00, A. H. Cämmerer 17.55, I. Kilian 4.05, G. Kittel 2.70, W. Schröder 6.75, P. Bredow, L. Holter 8.00, G. Markworth 10.80, I. G. Nützet 10.00, A. Wagner 80.00, L. Stiegemeycr 2.7l", C. F. W. Hüge 29.20, H. F. Belser, C. L. Knapp, I. B. Schumann, A. Saupert 18.00, L. Larsen, G. Hild 9.45, M. Hein, C. Böse 13.60, W. Hattstädt 7.05, I. M. Johannes 14.00, L. Dammann, I. P. Sprengling 0.75, W. A. Frey 6.75, A. Käselitz 1.00, H. Walker 6l'.85, Th. Mießlcr 1.70, F. Wendt 13.50, I. L. List 8.10, H. Wetzet, G. Landgrbe, E. L. Wuggazcr 2.70, P. I. Bühl, J..M. Maisch 5.40, N. Thorsen, I. Rauscbert 8.85, T. A. Torgerseu, E. G. C. Markworth 6.00, P. Klindworth, F. Walther 8.10, P. F. Germann 2.70, A. Traut- mann 16.20, W..Hudtlöff 5.40, H. Stute 5.40, C. H. G. Schließ stck, I. P. Schöner, P. Studt 8.10, E. LeemhuiS 12.35, W. Oct- ting 8.10, L. Wuggazcr 3.05, I. G. Nützel 11.60, G. Heintz 8.10, F. 6)roth, M. Stephan 10.00, Th. Wichmann 8.30, H. Jäger, A. Zagel 27.20, Th. Jä'ckrl, B. I. Zahn, A. Weisel 8.10, H. Güm- mcr 13.50, A. Ernst, E. A. Schürmannn 6.60, I. Her 2.30, I. v. Brandt 2.50, E. G. C. Markworth'410.40, F. Schneider, Th. Dresel, H. Weisbrot 2.70, H. Gräbner 13.25, P. Fackler 6.05, H. Schwcnscn 14.85, W. L. Meyer, W. Friedrich 12.50, L. Vogelfang, L. OsterhuS 18.M, O. F. Voigt, E. Hiebr 6.75, G. Reim, Th. Buszin 14.85, G. Hiller 5.00, G. Göbel, A. Leuthauser, A. Detzer 4.05, C. E. Herbst, E. Rolf 13.60, W. Brüggmann 6.70, I. A. Thorsen, A. D. Krämer 5.40, N. Wolf, G. Mödinger 24.30, M. MerH 13.50, I. C. Weisel 60.00, P. H. Dicke, G. Präger 3.85, W. HuSmann 10.00, F. Schumann 2.00, F. Stein- bach 21.70, O. Clöter 5.70, F. K. Rupprecht, I. Krohn 0.75, G. W. Brüggmann 10.60, I. G. Sauer 59.40, C. Probst, I. Seidel, T. Rösch 4.05, H. Grätzel 5.50, S. Geelmuyden, F. Streckfuß, H. Mehwinkel 4.05, A. Wagner 33.65, I. Bergen 17.55, I. Bernreuthrr 2.75, H. Bauer 12.50, H. Grupe, F. Dreyer 8.10, S. Liese, H. F. Rcichmann, G. Landgraf, I. A. Darmstädter, K. L. Moll 8.00, I. Oetjen 10.55, H. Maack 13.30, H. Wunderlich, H. Sieving 6.75, I. Moses, G. Wolf 9.45, Ph. Bechtel 2.70, I. Noll, A. Hofius, H. O. Schmidt 16.20, L. Schütz, G. F. Schilling 9.25, F. Gensike, E. Aulich 9.45, W. Wilken, H. F. Grupe 13.50, I. G. Hild 2.70, F. Ruff 2.70, A. Michaelis, L. E. Knies 29.00.

Furthermore, the men: P. Th. Bürger 20.00, C. Brd'tzmann, H. Vornholt, G. Lampe, W. Capelle, W. Mohr, F. G. Köhler 14.85, I. H. Rademacher, H. Uhlich, K. Mergnthal, H. W. Hoppe 40.00, D. Ohlemeyer 12.1.5, W. T. Strobel, A. I. Alberts 7.50, I. H. Ebke, A. Rusch, F. I. Peters 10.00, v. KoScielSki 4.65, H. F. Meyer 17.00, I. Höhne, G. Heimlich, N. Becher, W. Schumacher 4.05, F. Fatbauer 20.00, C. Kreiselmeyer 22.95, G. A. Beyer 22.75, I. W. Müller 10.40, C. Fabian, H. Augustin 15.00, C. Germann, W. Burfoh 20.25, I. G. Tröller 24.30, G. Pfeif- fer, P. Thönsen, I. Allwardt, I. Miller 3.75, F. Balgeman", F. PvlSdvrrfr, F. Sickert, F. Hostmeyer 8.10, I. P. Schmidt, C. Schmidt, D. Schmidt, H. Zehner 6.75, A. Paar 65.00, H. Vos- kamp, C. Michel, V. Prediger 8.10, F. Döllfelder, P. Bopp sen, P. Bopp Jr, H. Bopp, W. Wehmeier, Th. Hcege, I. F. Dühre" 5.00, L. Köpp, H. Maschger, Th. Gotsch 20.00, G. H. W. Runge, W. Schneider 40.00, I. I. Walker, I. Otten, F. I. PeterS 4.85, H. Schwanhold, W. Meide, F. Lucas, I. Lang, I. Karau 33.00, C. Volkmann, I. D. Köhnke 37.25, H. Bartling 25.45, W. Nie- buhr, W. Bühring, C. Janne. 4.05, C. W. Möckel, A. Brauer 32.00, H. T. Detert, I. Foltmer, L. Häfele 15.0<1, I. W. Müll" 3.95, I. G. Müller 4.00, I. Kühl, C. Mahls, H. Wrnte 12.15, F. Frerichs, F. Bodemer 12.50, M. Grimm, E. Fickweiler 20.00, A. Walk, Aug. Krome 47.45, F. PeterSdorf 6.75, C. Drommel, H. Welge, G. Heine 0.70, W. Krehnke, Fr. Klienow, G. M. Beyer 16.00, W. Kammann, L. Schröder 11.70, I. Hagen, G. Heimlich, P. Eibert 28.55, A. Ehlers 2.70, A. Brandenstein 20.25, H. Succop, H. Poske, I. A. Müller, G. Polenski, H. Ha- brck, D. Schmidt, H. Bartling 9.55, L. Balgemann, A. Sabrofsky, C. Raasch, C. Stübs, A. Kregel, D. Könemann 15.65, C. F. Guinther 16.20, F. März 1.00, F. Rinke, Phil. Werner 0.A, F. Bergcsieker, F. Schumann, H. L. Riemer 12.25, P. Sieh, G. Dirks, F. L. Weiß 2.70, I. Oppel, A. Kiefer, L. Wenkheimer 1.00, H. D. Kothe 18.90, G. Angenstein, C. F. Brandt, P. G. Meißenheimer, C. Iahn 2.75, A. Paar 30.00, C. Weihrich, H. Krüger 13.50, F. Schäuer, A. Daake 12.25, B. Witte, H. Rang 17.55, W. Wilke 2.70, B. Gotsch 10.00, D. Schaaf, G. Ham- bergcr 1.00, A. Dohrmann 32.40, F. Thanemann, L. W. Becker 0.65, Nie. Ploß, A. Simmcrrmann.

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## Changed addresses:

Ü6V. D. II. Dicko,	86rc>vr "iro D. 0., Lüuvavo Oo., ÜVis.
k'r. Leüaster,	74 4tli ^vs, ^.Iban)', I-k.
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## Volume 31.

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### The Iowa Synod's refusal to recant its former doctrinal position.

Motto: "You make up sentences that you can't keep. But instead of honestly and manfully recanting the falsehood, one gradually comes up with quite different things. We Lutherans have no right to come back so quietly from heresies, but honest repentance should and must be done." Iowa "Church Journal" (1872).

#### I.

"So now I will again" - Luther writes soon at the beginning of his writing: That these words of Christ: That these words of Christ, 'This is my body,' still stand firm - 'I will set myself against the devil and his enthusiasts, not for their sake, but for the sake of the weak and simple. For I have no hope that the teachers of a heresy or a fervour will be converted; indeed, where this would be possible, so much has already been written that they would certainly be converted. . Christ did not convert any high priest, but their disciples were well converted, as Nicodemus, Joseph, Paul and the like. The old prophets did not convert a false prophet. Paul could not convert a false apostle, but taught that if a man was admonished twice or thrice, he should be shunned and let go as a false one. In the same way, the holy doctors have never converted any of the heretics, not because all of them had not sufficiently denied and convinced all of that error with the truth, but because their hearts were possessed with their own conceit, and they were like those who look through a painted glass: if you put before it what color you want, it will see no other color than the color of its glass. But it is not that he is not presented with the right color; it is that his glass is colored differently, as Isaiah also says: You will see, he says, and yet you will not see. What else is this said but: It will come before your eyes enough and well that you will see it, and others will also see it, but you will not see it. This is the reason that such people cannot be converted: the truth presented does not do it, God must take away the painted glass, but we cannot do that. Whether I now also have no swarms

## St. Louis, Mon., October 1, 1875 No. 19.

If I am the first to convert them, I will not fail to do so (whether God wills it), so that I will expose the truth to their eyes and tear down some of their disciples, or strengthen the simple and weak and protect them from their poison. Even if this does not work (since God is in favor), I hereby testify and confess before God and all the world that I do not hold with these blasphemers of the sacraments and enthusiasts, nor have I ever held, nor will I ever hold (if God wills), and I will have washed my hands of all the blood of the souls that they steal, seduce and murder with such poison from Christ. For I am innocent of it and have done what is mine. For my sake I may not (need not) write against them, but their own writing is my strength. When I read them, they make me strong and full of joy, because I see that the devil rages against God's word with such earnestness, and yet God does not allow him to do more than slander lame, stale, rotten things, so that I must speak: You would like to, but cannot. So now again, to despise the devil, I will take no more than the one saying of Christ before me (that is my body) and see what the enthusiasts have broken off from him so far. Mostly because they are slippery and impertinent, twisting and turning in a thousand angles, whether I would ask them in God's name to stand on the one saying and answer me rightly."

These serious words of Luther against his opponents of that time came to our mind when we took it upon ourselves to write a few words of examination about the refusal of the Iowa Synod to recant its former doctrinal position. The fact of this refusal has been certain since the meeting of the Iowa Synod held in Madison, Wis. in May, for there this Synod as such publicly and solemnly placed itself on the position of denial and palliation which the leaders of the Synod, especially the Fritschel brothers, had already taken for a number of years. Already at the colloquium in Milwaukee it was clear enough to the Iowa representatives that they felt themselves forced into a fatal double position: namely, they did not want to be considered as those who openly deny their former position as a

They saw themselves forced to make concessions that were irreconcilably inconsistent with their earlier positions. Since then, the Iowa Synod, especially due to the official change of the confession paragraph at Davenport (1873), has acquired a strangely twisted double face, because with one face it looks backward and stubbornly holds on to its old original Löhle "direction", with the other face, however, it looks forward and establishes things that are the dead straight contradiction of that old Löhle "direction". But the Iowa Synod had to get such a strangely intertwined double face precisely because it wanted to hold on to its "foundation-like" doctrinal and confessional position at the same time as the new non-foundational one, which it had accepted at least according to its words, and did not want to understand an honest recantation at any price.

Now, however, our Iowans had the whimsical idea of wanting to divert public attention from their adverse double face by portraying the course of the dispute between Iowa and Missouri as if Missouri had essentially "adopted" Iowa's principles, doctrinal position and direction and had appropriated Iowa's peculiarities, while Iowa itself had always remained the same; Missouri had yielded, Iowa had remained firm; Missouri had given in, had dropped fine principles, and so on, Iowa had always remained steadfast in its opinion and had thus won a great victory over Missouri. Prof. S. Fritschel's theses on Davenport, as well as Prof. G. Fritschel's statements in Brobst's Monatshefte and in the Iowa "Kirchenblatt" were unmistakably leading to this, as we have already mentioned them several times before. Such a way of acting, however, could only arouse just indignation in anyone who has a feeling for truth and knows the facts, since the matter was just the other way around and only an unfair attitude could now try to distort the true facts so miserably. We also feared, with good reason, that the Iowa voting leaders would continue to play this game, publish better and better explanations, and then ask for recognition of their claims.

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We feared that instead of honestly recanting their old true standpoint and publicly renouncing it, they would increasingly speak good Lutheran phrases and sayings. We feared that instead of honestly recanting their old true position and publicly renouncing it, they would speak more and more good Lutheran sentences and phrases, but secretly retain the old Löhle-Iowaian sense, just as in former times the so-called cryptocalvinists had "a Lutheran tongue, but a Calvinist faith. For if the Fritschel brothers were able, in spite of all the available documents, to take on such a role, as is evident in their distortions of the doctrinal dispute between Missouri and Iowa, which have been published for a few years, then it was to be expected that they would, through years of practice in the arts of camouflaging and whitewashing, in time achieve an incredible mastery, accomplish something quite extraordinary, and in the end be able to give an otherwise really sharp-eyed person the benefit of the doubt. That we had not miscalculated here has been confirmed in the clearest way by the events that have occurred and the articles that have appeared since then.

So, in God's name, we set out to expose the dishonest game of the Iowa spokesmen (resp. the Fritschel brothers) in its nakedness in some articles of last year about the so-called "misunderstandings" and to provide the proof that Iowa accused us Missourians with the most obvious injustice, that we had always only misunderstood them and had basically converted to the Iowa "direction" by giving up our own position, but had "expressly acknowledged" the Iowa position as the only correct one. We further proved that Iowa himself, at least as far as his words were concerned, had left his former position and taken up a completely new one (Missourian, or rather leaning towards Missouri), but that he now, just like the unfortunate Bucer of his time, had not changed at all, but always wanted to hold on to the same doctrine and opinion, only under admittedly very different and contradictory words, and was thus guilty of duplicity and obvious hypocrisy. But those who did not reply to our articles were Mr. Fritschel and his comrades. Four full months after the conclusion of our articles had appeared, Prof. G. Fritschel, however, on the occasion of a bitter outburst against "some Missourian-minded pastors in Germany" because of their position on Rev. Dietrich: "We do not want to quarrel with our Missourian friends about what was or was not their opinion in former times, but if they only do not want to treat these things as church-dividing, we can keep peace and friendship with each other on this present agreement. So Iowa did not want to prove, but nevertheless to repeat its false assertion that Iowa remained firm, but Missouri had given way, and thereupon we should now "keep

peace and friendship" with them. Such a rotten peace treaty, which would only be built on lies and deceit, on dishonesty and hypocrisy, was something we had to most earnestly refuse and therefore sought in our article of December 15 before. In our article of December 15 before the end of the year, we therefore sought to intensify the actual point of our earlier articles and to speak even more seriously into the conscience of the members of the Iowa Synod because of the false, dishonest play of their leaders. Such a

The dishonorable, unchristian way of acting was already in itself a serious rebuke; to which, as already mentioned, was added the fear, confirmed as well-founded by the above remark of the "Kirchenblatt", that Iowa, without somehow recanting its former heresies or honestly giving up its position, "wants to keep peace and friendship on this (alleged) present agreement", i.e. it wants to maintain its whole old "direction" under the cover of new idioms and thus, where possible, lead us badly astray. Our article of December 15 really put the lowans in a harness. Not only did "Conrad" in his conversation with "Fritz" make a desperate attempt to break off our proof, but also another member of the Iowa Synod, who has since recanted and resigned, faithfully rushed to the aid of the Fritschel brothers. Our answer in the April and Main numbers of this year now proved the lame and lazy of the Iowa response and uncovered the facts from the documents and records where possible even more thoroughly, so that even the dumbest eye must be able to recognize how things really stood and still stand today.

In the meantime, however, this state of affairs had also attracted the attention of the "Society for Inner Mission" in Germany and especially of Inspector Bauer. From there, the Iowa Synod had been founded and given a "missionary" direction as the goal and "intention of its existence". The Neuendettelsau "fathers", Löhe and Bauer at the head, knew exactly what they wanted when they called the Iowa Synod into existence as their lap child in contrast to Missouri, and these Neuendettelsau "fathers" still wanted today what they had wanted then, and now had to see with a certain melancholy how Iowa, since the Colloquium, made one concession after another in its public statements. This worried Inspector Bauer in particular, because he feared that Iowa, after having given up the "confessional paragraph of the foundation," would not be able to stand up to the "Missourian principle" in detail. Already in No. 9 of his "Kirchliche Mittheilungen" in 1874 he finds in the Davenport "Theses" of the Iowa Synod a "contrast to the principles to which the Synod professed in its report of 1858", and thinks that the lowans "would have got into a certain ambiguous position by publishing said sentences". Later it turned out that Inspector Bauer, shortly before his death, had addressed a detailed "Memorandum" to the Synodal Committee of the Iowa Synod, in which he seriously reproaches the Synod for changing its "direction" and especially the "confessional paragraph on foundations" and establishes a restoration of the original position as an indispensable condition for a further cooperation of the "Society for Inner Mission" with the Iowa Synod. In addition, Inspector Bauer sent a special letter to a number of members of the Iowa Synod on November 30 of this year. In addition, Inspector Bauer addressed a special letter to a number of members of the Iowa Synod on November 30 of this year, "in order to inform them shortly of the contents of the above-mentioned letter" (the memorandum), because "what they (the Neuendettelsauer) have to say no longer concerns only the presidium, but the entire Synod. Inspector Bauer's ideas and fears are well founded,

noted in passing, not to mere "certain false rumors which had been circulated" (as the Iowa synodical report falsely asserts), but mainly to the lowans' own declarations, especially the amendment of the "foundation confession paragraph."

In the Iowa camp itself, too, there was now, thank God, a not insignificant excitement and salutary division. Our articles about the "misunderstandings" are said to have had an effect in this respect; but Inspector Bauer's letter and the ultimatum he issued had an even greater effect. The "extraordinary" synodal assembly, which had been summoned to Madison, Wis., was therefore looked forward to with eager anticipation, and when the presidential report begins with the sentence: "The present synodal assembly is an extraordinary one", he probably had no idea in how many respects this word would prove true, and what an "extraordinary" thing the Synod of Iowa would accomplish at this assembly in brazenly denying the truth and asserting the untruth, and this in spite of all the evidence presented to the contrary. Only a little over half of the pastors (72 out of 118) and only 12 congregational deputies were present. The main question of the hearing, which came up right at the beginning and resounded through all the debates, was precisely the point: "whether the position of the synod on the confession had really become different than before. "At this hearing," the official report continues, "it was asserted by one side, namely by Pastors Klindworth, Schieferdecker, Matter, Kleinlein, with all emphasis, that such a change in the doctrinal position of the church had indeed taken place and must be recognized and conceded by the synod" (p. 8). Now think yourself into the position of the Iowa vocal leaders. After they had boasted for a while that Missouri had "adopted the Iowa principle", first the Missourians simply turn the tables and prove widely and irrefutably from the acts that just the opposite is true, namely that Iowa itself, according to the wording of its declarations, has given up its former position and taken a completely new (at least half-Missourian) one. Then, however, Inspector Bauer comes and, in the name of the "Society for Inner Mission", seriously reproaches the Iowa Synod in a detailed memorandum, because the Synod's position on the Confession has become a different one, and demands restoration of the original position. We take the liberty of copying from his letter "to the venerable pastors of the Iowa Synod" some of the main passages that are relevant here. He says among other things:

"We may well remind you that your synod was founded by the Society for Inner Mission, that Löhe's name was your dowry and the supporting force which gave your enterprise spiritual significance.... Now, however, we have recently seen a development in the history of the Synod which - we cannot conceal it - gives us the most serious concerns and makes it seem to us a sacred duty of love to address a fraternal word of admonition to you. As we hear and find confirmed from the publications, there are lively sympathies in the Iowa Synod for a union with the Missouri Synod.... But this inclination towards Missouri no longer consists merely in general sympathies. The Synod has already acted and morally bound itself on this side. The decisions of Davenport 1873, concerning the confession and the doctrinal direction of the Synod, are of drastic importance and contain a radical change of the

Principles of the Iowa Direction. \*) To be sure, the findings of the Davenport Synodal Assembly were nothing new. They were exactly the results of the theological colloquium of (with?) Missouri.... From the results of the discussion the most fatal seems to us the voluntary abandonment of the restriction of the confession paragraph, which characterizes the direction, the admission of the difference between the obligatory and non-obligatory content of the symbols. \*) With this, the principle of the school of thought fell, and the agreement with the Missourian doctrine was in fact accomplished, as this fundamental concession was accepted by the Missourians with the greatest astonishment, but nevertheless most willingly, and was taken as an act. It was mutually expressed that one was now in agreement in principle \*). Consequently, the right of the special stock of an Iowa direction falls with it. .. For - and

this increases the responsibility of the Synod - the same has not only occasionally approved of these propositions, but has also in connection therewith formally undertaken a constitutional revision \*) by which the foundational and fundamental provision of its confession clause has been changed. \*) It is astonishing that the synod does not realize that it is setting up contradictory things in one breath. For these sentences contain, on the one hand, the open and honest acceptance of the Missouri principle of the unrestricted validity of the symbols in everything that is called a statement of faith (for the Missouri concession concerning the problems, i.e., idle questions, is not worth mentioning), and, on the other hand, also the results of the new scriptural research. ... Due to this amendment of the confession paragraph, the formula of commitment at ordination\*) naturally gets a different meaning and significance. According to this decision, the ordinands must now commit themselves to the symbols in the Missouri sense. How do pastors who were ordained earlier view their ordination vows? Do they now also have to understand it in the sense of the "revised" confession paragraph? Or does the synod not give retroactive effect to its decision and tolerate those who hold to the original meaning of the ordination vow and to the earlier position of the synod? In this case, the original relationship would be virtually reversed. In the past, you did not want to make the direction of the Iowa Synod the exclusively dominant one, but tolerated Masonic pastors in your bosom. Now the Missouri direction is the ruling one, though for the time being only *in specie* (in hope), and the former Iowa direction is the tolerated one, of course only for a time.... The fact is that the Iowa church ship is drifting strongly towards Missouri, and that one does not foresee how it should be given a different course again. Once the principle has been dropped, the logic of the facts demands a complete transition to the Missouri camp."

These excerpts may suffice to show how Inspector Bauer, on the basis of Iowa's concessions at the Colloquium, as well as the theses established at Davenport and the amendment of the Confession Clause carried out there, clearly and thoroughly reproached the Iowa Synod for having apparently changed and abandoned its former "foundation-like" doctrinal and confessional position. Therefore, Inspector Bauer now also made the demand:

"We must demand - as we have also pointed out to the Reverend Presidium - a restitution (restoration) of the outdated confession paragraph in its original sense or a declaration equivalent to this restitution as the minimum (least), if there is to be any question of further cooperation with the venerable Synod on our part."

But it is not enough that first the Missourians prove to the Iowans their change of position from the acts and then also Inspector Bauer, one of the "fathers" of the Synod, issues a widely justified admonition and demand to them because of this very change, but even within the Synod itself a whole number of members now step forward.

\*) Highlighted by Inspector Bauer himself.

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who also claim that the synod has actually changed and abandoned its former position, and who therefore demand that this be honestly confessed and that an open retraction be issued in the name of the synod. Thus, for example, Past. Klindworth's final: motion concerning the question that had already been discussed for three days:

"We, the Synod of Iowa, declare that we have found untenable the provision made at the founding of the Synod and held until 1864: 'We confess that direction of the Lutheran Church which strives toward a greater perfection of the Lutheran Church by the way of symbols at the hand of the Word of God,' and hereby publicly revoke the same. At the same time we declare that we wish to adhere to the form of confession adopted at Davenport."

Witnesses from three sides stood up who, on the basis of historical facts and available documents, testified most emphatically that Iowa had given up its original "direction" and changed its former doctrinal position. So many and so weighty witnesses from the most diverse sides, one would think, should have made an impression on the leaders of the synod and their comrades in spirit, especially since all these witnesses had the obvious truth and the whole weight of the facts and acts so decidedly and clearly on their side. Indeed, one sees the Fritschel brothers and their specific associates standing, as it were, in a courtroom, where the judge calls the individual witnesses from above concerning the present question of the change of their synodal position, and one after the other, both friend and foe, both "fathers" and brothers, both members of the synod and those who are distant from it, now testify unreservedly to the truth, which cannot be denied by an honest mind and cannot be disputed even by the cleverest sophist, namely, that a change in the synodal position is on record and has been irrevocably established as a fact. But what do the gentlemen do now? Do they feel any stirring of conscience, so that they give honor to the truth and confess: Yes, we have certainly changed and given up our "foundation-like" direction and doctrinal position? - Nothing less than this. All these testimonies mean nothing to them. In spite of all the evidence from the acts, in spite of their own Constitution, in spite of their "Memorandum" of 1864, in spite of all the witnesses in America, in spite of the testimony of the "Fathers" over there - and we must unfortunately add - in spite also of the God of truth, who is the enemy and judge of all lies and falsehood, these men nevertheless maintain freshly: The direction and doctrinal position of our Synod has not changed; what it was from the beginning, that it still is today, and what it is today, that it always has been; we cannot recognize any change here and cannot engage in any revocation. This is briefly the meaning of the long negotiations about the various motions of the "protesters", all of whom insist on the concession of a change of the confessional position; and so all these motions aiming at an honest revocation were rejected by the majority of the synod under the leadership of the Fritschel brothers.

In a following number we now intend, with God's help, to illuminate the reasons and counter-reasons given here (i.e. Fritschel's excuses), so that even the last remnant of appearance, which Iowa tries to give itself as an allegedly unchanged and always unchanged synod, will be recognized as a mere empty deception even by the weakest. S.

(Submitted.)

**To whom do we owe our religious freedom?**



This is the title of a book sent to us by its author, a Baptist preacher known to us. The answer to the above question, which the book sets itself as its task, apart from occasional blasphemies against holy baptism and a few miraculous things, boils down to something like the following: religious freedom is the highest of all human rights. The glory of having fought for it is claimed by Catholics as well as Protestants; but wrongly. - No reformer can be named who would not have approved of persecution of dissenters. Luther, Melancthon, Zwingli, Bucer, Calvin, etc. have done so. Luther wrote (1530) to Menius and Myconius: "I am pleased that you want to publish a book against the Anabaptists as soon as possible. Since they are not only blasphemous but also seductive people, let the sword do its justice to them, for this is the will of God, that those may be judged who resist the power." (Luther's Life by Dr. Sears.) It is true, the author thinks, that the "old Fritzen" cannot be denied some merit for religious freedom, because of that well-known phrase: "In my country everyone can be blessed according to his own façon"; however, his motives were only political and thus this main adversary is dismissed, whereupon the latter stoops to the assertion: The first writing in favor of general religious freedom appeared in England in 1614. It was written by Leonard Busher, and he was a Baptist. - The founder of American religious liberty, however, is none other than Roger Williams, - and he was a Baptist. - Therefore, respect to us Baptists! -

To this serve as an answer: We Lutherans well recognize the great grace of God that our church may build itself up in the protection of American liberty; we are the last to belittle Roger Williams' merits for the same; but if the Baptist, in order to make his man stand out, reviles Luther, we must oppose him.

If he had known Luther's statement only from that obscure biography, but otherwise had only glanced superficially at his writings and knew his language, he would not have been able to pronounce this accusation against him, even without having read Luther's letter in the original.

Luther expresses his joy that Menius and Myconius wield the sword of the Spirit against the Anabaptist heresies; this was all the more necessary since not only the papist side blamed Luther for Muenzer's unrest, but also Balth. Hubmaier, an Anabaptist, wrote to the world that Luther taught just like him. - Now, according to the Latin original, it continues: "Since the Anabaptists are not only blasphemous people" (i.e. those who blaspheme God through false doctrine), **"but also rebellious to the highest degree"** (i.e. rebels), "let the sword do its justice to them; for this is the will of God, that he who opposes the authorities may receive his justice. (Rom. 13, 2.; Gen. 9, 6.) \*) - Thus wrote

\*) So the passage reads in the original Latin: "*Placet, mi Juste et Friederice, ut libellum conceptum contra anabaptistas edatis, quam primum poteritis. Deinde quando sunt non solum blasphemii, sed seditiosissimi, sinite gladium in eos jure suo uti. Haec est enim voluntas Dei, ut judi*

Luther against the communist hordes of Thomas Muenzer - and he was a Baptist - and the riffraff of John of Leyden - and they were Baptists, whose kinship even our modern Baptists are ashamed of.

It will not be easy for Luther's enemies to prove that he did not teach what brought him the papal condemnation ten years earlier; for in 1520 Leo X condemned Luther with the anathema, among other things also because of the following teaching: "That one burns the heretics is against the will of the spirit. - As for the Anabaptists in particular, Luther wrote, right at the beginning, when they were trying to suppress the rebellion: "It is not right that such wretched people should be so miserably murdered, burned and horribly killed. Let each one believe what he wants; if he believes wrongly, he will have enough punishment in the eternal fire in Hollen. Why should they also be tortured in time, provided they err in their faith alone and do not also rebel or otherwise resist the authorities? Dear God, how soon does it happen that someone goes astray and falls into the devil's snare? With the Scriptures and God's Word they shall be prevailed against; with fire they shall accomplish little." (XVII, p. 2642.) - Thus Luther. One could easily add a dozen passages of similar content from his works; but this one alone is clear and not to be misunderstood, and proves that Luther does not approve of the persecution of dissenters, thus speaks the word of freedom of conscience and the word of a man like Luther did not go unheard at that time.

And with Luther teaches in this piece also the church which bears his name. After our confessors in the "Preface to the Christian Book of Concord" have declared their rejection of the false doctrine and have stated that in the communities opposed to us "many pious, innocent people are to be found who walk in the simplicity of their hearts, do not understand the matter correctly and have no pleasure at all in the blasphemies against Holy Communion" 2c., they continue: "Therefore we herewith testify before the Almighty God and all Christianity that our mind and opinion is not at all to give cause for some complaint and persecution of the poor, oppressed Christians by this Christian comparison. For as we bear a special sympathy with them out of Christian love, so we are disgusted and heartily displeased with the rages of the persecutors, and do not want to share in this blood at all, which will undoubtedly be demanded from the hands of the persecutors on the great day of the Lord before the serious and severe judgment seat, and for which they will also have to give a heavy account. Furthermore, the Augsburg Confession states: "Therefore the episcopal office according to divine rights is: To preach the gospel, to forgive sins, to judge doctrine, and to reject doctrine contrary to the gospel, to exclude from the Christian congregation, without human authority, but by God's word alone." (Art. XXVIII.)

Accordingly, a so-called Lutheran authority would have oiiiut qut resistit. (S. De Wette's collection of Luther's letters III, 558.) The words „qui pow-tati

had ever persecuted a heretic for his heresy (which, by the way, would still have to be proven), she would have acted unchristianly, that is, un-Lutheran.

Let us once again raise the question: "To whom do we owe our religious freedom? The answer, in short, is: Next to God, Luther and the work of the Reformation. The more the Reformation spread, the more Luther's teaching of freedom of conscience gained ground in the hearts of whole nations. Our Lutheran people fought the most terrible of all wars for their freedom of conscience for 30 years and won freedom of faith for the world. Without these preliminary events, American religious freedom would also have been impossible. What Luther and our brave ancestors sowed, we reap.

K.

(Submitted by Past. Wuggazer.)

### **Luther's prophecies.**

"How could we find such a man in whom the spirit of God is," King Pharaoh once said to Joseph, who had interpreted his dreams and given him such excellent advice concerning the seven-year theure, "because God has made all these things known to you, there is no one so understanding and wise as you. Gen. 41:38, 39.

These words can also be said of Dr. Luther. That the Spirit of God was in Luther as in no other after the apostles, we have sufficient proof of this in his exquisite written works that have come down to us. This is also confirmed by the gift of prophecy, which was given to Luther by God. Let us hear some examples of this. In his last sermon, which he preached in Wittenberg, he said: "The devil will set fire to the light of reason and bring you from faith. (E. A. 16, 146.) In a sermon on the prophecies of Christ about the end of the world and the signs preceding it, he shows how the gospel had run over the whole world, but had remained everywhere only a short time because of the vile ingratitude of the people, and continues: "Now it (the gospel) is in the German country, who knows how long. It is now the course of the gospel with us, but our ingratitude and contempt of the divine word, avarice and splendor make that it will not remain long, and many mobs will follow it, also great wars will come after it. For in Africa the gospel was very powerful, but the liars corrupted it first, and then the converts and the wars. - The same will happen to the German country. The pious preachers will first be taken away, and false prophets and false teachers and groups will come out in my place and in the place of other preachers, and will tear the church apart and divide it. (E. A. 45, 117.)

A look at the conditions of the German church shows that this proclamation of Luther's, which is still found in several places of his works, has to a large extent already been terribly fulfilled, and fulfilled to the fullest extent.

Of Luther's often repeated prophecy about the future fate of Germany, the following passages may find place: On Gen. 25, 7-10. he writes: "It is a great comfort that he (Isaiah) says that the righteous will be snatched away before the calamity; so we also will die in peace before the calamity will befall Germany." (I, 2633.) In another place writes

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The same: "The papists are mad and nonsensical against us, want to defend their doctrine with long spears and violence, because they cannot raise anything against us with the pen and truth. I have asked God with great earnestness, and still ask daily, that he may stand their counsel and let no war come to Germany during my life; and I am sure that God truly hears such my prayer, and knows that, because I live, there will be no war in Germany. Now when I die, rest and sleep, pray also." (IX, 1461.) Furthermore, he writes: "I ask God for a merciful hour, that he may take me from here, and not let me see the misery that must pass over Germany. For I think that if ten Moses stood and asked for us, they would do nothing; so I also feel, when I want to pray for my dear Germany, that the prayer springs back to me, and I do not want to go up, as I usually do when I ask for other things. For it will be that God will redeem Loth and sink Sodomam. God grant that I may have to lie and be a false prophet in this matter, which would come to pass if we would amend ourselves and honor our Lord's word and his holy blood and death differently than has been done until now. (E. A. 20, 43. f.) This prophecy of Luther's was also terribly fulfilled by the Thirty Years' War, which broke out in 1618; for it "completely destroyed Germany's prosperity: half of its inhabitants had perished by the sword, hunger, and epidemics; many cities had been destroyed, all of them run down; innumerable villages had been devastated, partly exterminated; many lands had been deserted; agriculture, industry, and trade had declined; science and art had been inhibited; great works of many centuries had been smashed and squandered; and, what was worst of all, German customs and ways had been severely injured, and some of these wounds even time could not heal." So how true Luther had prophesied!

Duke John, the son of Duke George of Saxony, the fierce enemy and persecutor of the Lutheran Church, sought to intimidate Luther, hoping to become his father's successor to the throne, with the following threat: "If his father had been iron against him (Luther), he would in the future, when he came into the regiment, be steely." To this Luther gave him the following strange answer: "He does not worry about him at all, and it would be better for Duke John to worry about his blessed end than for him to have such futile thoughts and to want to plan heaven, as it were, because I know, he said, that he will not live to see his father's death. Duke John was so horrified by this answer that he fell into a melancholy and died soon after. See Seckendorf's Reformation History by Roos, II, 370. f.

In a historical fragment about the introduction of the Reformation in the (present) Kingdom of Saxony, the Elector John the Magnanimous gave the following news of his stay in Leipzig: "On the feast of Pentecost, May 28 (1539), the papal abuses ceased and the Word of God was preached publicly in all the churches, praise God, and Holy Communion was celebrated according to the institution of Christ. Dr. Luther preached various, very edifying sermons at the castle and in the city church, which was considered a great grace of God.

recognize. And thus has been fulfilled what Luther proclaimed long years ago, when he said: "I see that Duke George does not cease to persecute the Word of God and the preachers of it, as well as the poor Lutherans, even that he is becoming more fierce and furious every day; but I will certainly live to see how his whole name is to be destroyed by God, and I will also preach in Leipzig myself.

As is known, Duke George died on April 17, 1539, of a terrible illness, the miserere, after all his plans to thwart the succession to the throne of his brother Henry, who was inclined to the Lutheran doctrine, had failed. - —

## **Introduction of Pastor Wagner in Hesse.**

So writes Pastor Brunn in this year's July issue of his paper:

Dear readers already know that in the Grand Duchy of Hesse a number of Lutheran Christians have joined us separated Lutherans in Nassau for a number of years and have been served by us with Word and Sacrament. By God's grace, the little group has grown slowly but steadily until now and has finally come so far as to be able to call its own pastor. On Sunday VI after Trinity, Pastor Wagner, formerly of Ratibor in Silesia and resigned from the Breslau Synod for the sake of the false doctrine of church, office and church government that prevailed there, was introduced to this small Lutheran congregation of ours in Hesse. Kleinlinden, situated close to Giessen, had been designated as the most suitable gathering place of the congregation, the residence of the new pastor and at the same time the place of his introduction. In spite of the few families who still belong to our congregation in Kleinlinden, it had already become possible to set up a beautiful place of worship there, which could be used for the first time during the festive celebration. The railroad network, which has its junction in Giessen, brought the guests from all sides and Sunday VI after Trin. saw in Kleinlinden a stately numerous festive assembly of Lutheran Christians, free from the fetters and bonds in which both the Union and the state church regiment beat the church today, gathered around God's Word and Sacrament. The morning was taken up by the actual church celebration, during which, after the introduction, the new pastor also preached his inaugural sermon. A simple communal lunch then gathered all the festive guests together again, and the time was passed until the evening with conversations, various speeches and church announcements.

With a deeply moved heart, praising and glorifying God, the writer gives this simple message. It is not only always something great in itself when in a place in this last afflicted, evil and confused time a right-believing Lutheran congregation clearly and unapologetically gathers around the pure, clean Word of God and organizes the preaching ministry among themselves, But such works of God become all the greater and more glorious to us when we are allowed to see how the Lord builds up His works from such a small beginning that is unsightly in the eyes of men, leads them through unspeakable troubles and complaints, struggles and temptations, and yet still manages to

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finally bring them to the point that they are something in honor of his glory. Years ago, in Gedern in the Vogelsberg region of Hesse, Pastor Hoffmann left the union network that wanted to ensnare him there; but pressed by the authorities, repeatedly punished with imprisonment, and unable to survive any longer with his family among the few faithful who adhered to him, he left the country and took on a congregation in Magdeburg. But the Lord did not abandon his work in Hesse; gradually several came to him, but how difficult and laborious it was to penetrate Hesse! On the left the unbelieving, mocking world, on the right the numerous party of believers, some of whom are loyal to the Hessian regional church, and some of whom, together with many Hessian pastors, adhere to Vilmar's ecclesiastical direction. Thus there was a difficult struggle on both sides, in which it was necessary to persevere faithfully, firmly and unwaveringly on the path of the pure confession of the truth and to wait patiently until God would help His truth to victory, to victory even where apostasy and denial often appeared. The whole gravity of today's ecclesiastical conditions is often brought home to us: not only a few individual Christians should often oppose the whole stream of ecclesiastical ruin that surrounds them and break the way for a new pure church structure, but also simple laymen, men from the bourgeoisie and peasants, should and must often be instructed about the struggle of the different theological ecclesiastical directions of today and be convinced of the truth. And as difficult, even impossible, as this may seem, how else can a Lutheran congregation be formed and maintained, which cannot be led away from the good old Lutheran doctrine by the falsely famous arts of human wisdom and science? The more generally the well-known Vilmar errors are spread in Hesse and are held in the highest esteem, the more difficult our position has been in the face of them. From all this, dear readers can appreciate with what joy of heart and with what thanks to the faithful, gracious God, who has helped so far, we celebrated Sunday VI after Trinity with our Lutheran congregation in Hesse, where our congregation there has now achieved the goal of an orderly church existence through the introduction of its pastor.

Our Lutheran congregation in Hesse is in clear and decisive opposition both to the united Hessian state church and to the so-called renitent pastors in Hesse. Apart from the fact that the latter all belong to Vilmar's ecclesiastical trend, which we must reject as a heresy grossly contrary to the Lutheran confession, we also strongly disapprove of the whole position and nature of the church

struggle which they are waging. The Renitents in Hesse declare that they do not actually want to leave the Hessian state church and separate themselves, but rather strictly maintain their old position within it, preserve and defend the old ecclesiastical right of the Lutheran congregations within the Hessian state church, and therefore do not want to accept the Union and the entire new church constitution that has resulted from it. The consequence of this is that the authorities do not regard them as state church pastors duly appointed by the church regime, but forbid them all official acts.

We are very much afraid that this whole ecclesiastical verbalization is only the result of unclear and wrong church concepts, as they are peculiar to Vilmar's direction. We, for our part, see the church according to God's Word as a

The church is a community of faith and confession. From this we quite simply conclude that the Hessian regional church, i.e. the Hessian people, who held to the Lutheran confession with their authorities ages ago, has now fallen away from the same and has professed the Union. We renounce the ecclesiastical fellowship of this now united Hessian people, its pastors and congregations; we hereby leave this Hessian state or people's church, but we do not thereby separate ourselves from the Lutheran church, but as certainly as we retain and preserve the old Lutheran faith, we are and remain with the old Lutheran church. Thus, at the time of the Reformation, the Lutheran Church was once the continuation of the right old apostolic Christian Church, because it had and preserved its faith and doctrine purely and faithfully, but the Lutheran Church was never the continuation of the apostate false Roman Church. Thus, according to God's Word, we have no calling to preserve and maintain a Hessian church, as the Vilmarians want to do, but according to God's Word, we only have the duty and the commandment to preserve and maintain the church of Christ and therefore to separate and separate ourselves from all false-believing apostates, as now also from the Hessian people and its church, and to faithfully and firmly stand by God's Word until death. But if we stay with God's word, God is with us, and who may then be against us? We do not want to rob ourselves of this comfort, nor do we want to let any wisdom of men shift our goal. - —

## Once again, a word to the members of the congregations within our synod.

Dear brothers!

At the mission festival, which was celebrated this year on June 23, 24 and 25 in Hermannsburg, to which about 11,000 guests had come, Pastor Harms also gave a report on income and expenditure. He reported that last year's income for the Hermannsburg Mission amounted to no less than 73,821 Thaler, 22 Groschen and 7 Pfennige. The expenditure, however, amounted to only 49,376 Thaler, 29 Groschen and 2 Pfennige, so that a pure surplus of 24,444 Thaler, 23 Groschen and 5 Pfennige remained in the treasury. Is this not highly gratifying? - Certainly! - But, dear brothers, for us Lutherans here in America, this is also a powerful stimulus for imitation. With a loud voice it resounds from Hermannsburg to all our congregations: "Go and do likewise! But perhaps you will say: "Our mission has had to come to an end! Should we then try to force ourselves to have a mission as well? God seems to have denied us the grace of being able to carry out a successful mission: shall we then fight against God?" I answer: "In part, you may well be right; but you would be greatly mistaken if you thought that God has denied us the ability to carry out missions here in America. For the matter is rather this: that God has entrusted us here with such a great missionary work as is perhaps entrusted to no other Christian community in the world at the present time. The mission does not consist of helping us heathens who are in darkness and in the shadow of death, but rather of helping our fellow immigrants and believers who are in danger.

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are to become Gentiles again, to bring God's word. But first of all, is not one soul worth as much as another? Did not the Son of God purchase each one with his precious blood? Is it not therefore our sacred duty to bring the Word of God to our fellow tribesmen and believers who live next door to us and lack the preaching of God's Word, just as our brethren consider it their sacred duty to bring the preaching of the beatific gospel to the poor heathen living in distant lands? Yes, is not our duty to do this even greater where possible, since our fellow believers themselves implore us to do so from the most diverse places of our new fatherland? I think that no one among you will doubt it. But, dear brothers, if we want to carry out the missionary work that God has given us here, we need first of all institutions in which preachers and teachers are prepared for the Christian congregations that are to be gathered or have already been gathered everywhere. Through God's help and your active love we already have such institutions, but it has pleased God to awaken so many boys and young men who want to become workers in church and school, and to bring them to us, that the already existing buildings necessary for this, as you know, are no longer sufficient. Since we do not want to spend our American missionary work, nor are we able to, we have decided to erect more institutional buildings, and therefore not only has work already begun in Addison and Springfield, but you have also already contributed a considerable sum for this purpose. But, you, your brothers, what has been contributed so far is still far from sufficient to carry out the completed work, let alone to pay off the loans already made. The costs of the most necessary buildings already begun amount to about \$26,000, but only the sum of \$14,065 and 53 cents has been collected. We therefore still need about \$12,000 to cover only the costs of the most essential buildings that have been started.

Therefore, do not be angry with me if I once again send you an urgent call for help. In many places within our synodal territory, God has opened wide the bosom of His blessing this summer and has given us a rich harvest, so open your hearts and hands to share your blessings with the poor church. In doing so, you are supporting a missionary work which God has entrusted to us and which promises the richest fruits for His blessed kingdom on earth. Remember, it is not I, but Christ Himself, who stands before you asking for your gift of love. Could you refuse His request and turn him away from your door like a beggar? Certainly not! So give, give for the sake of Christ, your faithful Savior, and He will fulfill His promise to you: "But whosoever shall drink you (workers in Christ's kingdom) with a cup of water in my bosom, because ye are Christ's, verily I say unto you, it shall not fail him." Mark 9:41.

St. Louis, Mo. in September 1875.

C. F. W. Walther,

d. Z. Presiding Officer of the General Synod of Missouri 2c.

## To the ecclesiastical chronicle.

### I. America.

The Lutheran **Synod of Illinois** held its sessions this year in Hannibal, Mo. It was not content to spend only half a day discussing doctrinal matters, but rather used all of the morning sessions for this purpose. The subject was the doctrine of the office of the keys. And she was not ashamed to let father Luther speak in her negotiations. From the other negotiations we only emphasize that she spoke out about a formula of absolution, in which forgiveness of sins is only announced, and decided to accept a congregation only if it would have eliminated some objectionable points in its congregational order, e.g. mutual denunciation.

G.

**Pastor R. Neumann.** As we see from the printed proceedings of the Synod of the Lutheran Ministry of the State of New York 2c. of this year, this Synod was presented with a petition by the Committee appointed by the General Council to direct the Castle Garden Emigrant Discard, in which this Committee accused Past. R. Neumann of knowing falsehoods and unscrupulous slander and demanded his expulsion from the synod, after it had already deprived him of his office as emigrant missionary because he refused to take the position assigned to him by the General Council, and even directed the immigrants elsewhere instead of to the emigrant home. As much as the synod tried to excuse Pastor Neumann, the synod could not help but maintain the charge of the sin of "untruthfulness" and "distortion", as well as the impeachment, whereupon Pastor Neumann declared his resignation from the synod and the synod deleted his name from its list of preachers. It was to be expected that Pastor Neumann would either withdraw from the work of the emigrant mission or offer his services to another synod outside the General Council. To our astonishment, however, Pastor Brobst reported in his "Lutherische Zeitschrift" of August 14, without any remarks, that a new Emigrant Mission Association had been formed in New York and had hired Pastor Neumann as their missionary. From an advertisement in the "Canadische" "Kirchen-Blatt" of September 1, we learn about the members of the commission who "have undertaken the continuation of the emigrant mission under Pastor Neumann's care", but not about the committers, so that it seems as if this committee had committed itself, which would be something very strange, even ridiculous. These would be messengers without a transmitter! In any case, the committee is not an ecclesiastical body, but a private company, which can hardly claim to be regarded as the necessary guarantee for the proper conduct of such an important work. It is no less strange that two members of the new committee present themselves as founders of the Council's emigrant mission. For what shall we say to this, that those who are in the Council stoop to establish an opposition mission in it and to make a man who has been deposed by the Council Committee for untruthfulness and slander their missionary? Even Pastor Brobst, "in order to prevent misunderstandings," has therefore felt impelled to declare in his magazine of August 28: "that he feels obliged to recommend the Emigrant Mission and the present Emigrant Missionary of the General Council (Pastor W. Berkemeier, No. 16 State St.). An association," he continues, "which takes an oppositional position against the General Council or its an

the magazine, of course, cannot serve." The Canadian "Kirchen-Blatt" also expresses its fear that the effect of this opposition mission will be to weaken the support of the Council's mission and that Pastor Neumann will continue to receive contributions, which the paper rightly warns its readers against. After the Emigrants' House in New York near Castle Gardens, which is under the direction of Pastor Berkemeier, has proved to be a real boon both for immigrants and for those traveling to Europe via New York, this institute should be recommended to everyone and supported in every way, but the opposition mission of the deposed Pastor Neumann should be left to its fate. W. [Walther]

The way in which funds are raised here to achieve ecclesiastical and charitable purposes is rejected as immoral even by unbelievers. Thus we read just now in a local political paper edited by an unbeliever: "It is terrible that those who contribute to a noble cause must also be given a pleasure quite alien to the cause, in addition to the feeling of having done something beneficial. Unfortunately, however, it is not only the unbelievers, papists and enthusiasts who, in order to lure money out of people's pockets for their alleged works of love, for the building of their churches and the like, arrange picnics, fairs, concerts, dances, drinking parties, feasts, etc., but even so-called Protestants, even Lutherans who call themselves Lutherans, use this means. What shame and disgrace it is that they do what even unbelievers are ashamed of! And what blessing can rest on a church or on a so-called work of love and mercy that has come about only by holding out the prospect of a profit to the people or by giving them a sensual, even sinful, pleasure? W. [Walther]"

**Roman Schools - State Schools.** The Louisville *Catholic Advocate* recently carried the following very remarkable notice:

"When we were recently informed that the School Trustees of East St. Louis had granted the Catholic Church Schools their 'pro rata' share of the school fund, we were naturally delighted, but we doubted the truth of the report, and therefore approached the Rev. P. I. O'Halloran, asking him to tell us whether the report was true or false, and how, in the former case, the happy result had been obtained. We received the following reply:

East St. Louis, Ill, Aug. 4, '75.

To the editor of the *Catholic Advocate*.

Your letter of 28. Your letter of the 28th month was received, but since I was absent from home, I could not answer it earlier. The news from East St. Louis is true. The Schulrath allows us to choose our own teachers, and he certifies them afterwards according to law. Religious instruction will be given outside the regular school hours, but in the classrooms. You want to know how it is that our church schools are maintained from the public funds? Well, it happens in the following way. The majority of our population are Catholics and they elect Catholic school principals. This is the key to solving the problem.

Respectfully yours

P. I. O'Halloran, V. F.

**Politics of the Roman Church.** On Sept. 7, a number of amendments to the state constitution were voted on in the state of New Jersey. The first, second, eighth and eleventh of these concern "the prohibition of the appropriation of money or land for private or sectarian purposes, the securing of the free school system, and the prohibition of special laws." The Catholics opposed these amendments with all their might. The priests demanded

The Catholic members of the church were asked from the pulpit to cross out the above-mentioned amendments from the ballot paper. Yes, on the Sunday preceding the vote, the Catholics found their pews covered with ballots on which the said Amendments were crossed out. Bishop Corrigan had issued a circular urging Catholics to vote against the Amendments, and the Catholic press even allowed itself threats against the Protestants. G.

**Child Christians.** In California there is a sect which calls itself "child Christians" and takes the passage: "Unless you turn and become like children, you will not enter the kingdom of heaven" literally and therefore behaves childishly, talks childishly and plays childish games. G.

**For the perfect sanctification of the Methodists.** Again, a "holy" Methodist congregation in Chicago has willingly given its church to a Jewish society so that the latter may hold its "great feast days" (New Year's Day and Long Day) in it. A Lutheran might think of the relationship: The Jews curse the Lord Christ, and the Methodists blaspheme him, and all the more, the more perfect they think themselves to be in sanctification. A. W.

## II. abroad.

**The Methodists in Germany.** - Last summer an American factory owner by the name of Pearsall Smith appeared in Germany as a preacher, namely in Berlin, Frankfurt am Main, Stuttgart and other cities. Although the abominable doctrine of perfect sanctification was the main content of all his sermons, he was welcomed with open arms everywhere he went in the dead national churches. Churches were even set aside for him and preachers from the regional churches actively participated in his services. The "Pilgrim from Saxony" reports: "The reception Smith received was an extraordinarily favorable and promising one. Thousands and thousands flocked together where he came out and listened to his speeches with sustained attention, although they always had to be translated into German sentence by sentence by an interpreter. There were not a few such enthusiastic friends of this cause that they expected a new outpouring of the Holy Spirit on Germany. Smith pretended, by the way, that he only wanted to convert the people, but not to disparage them from their church. But it turned out differently. For example, we read in Deutsche Blätter: the Methodists held major meetings in Württemberg (Stuttgart) from June 27 to 29 to work, as they put it, "in the mind and spirit of Pearsall Smith on the extension of the kingdom of God." One of their bishops, Esther, had come over from America especially for this purpose and called for people to leave the national church. Several hundred souls immediately renounced the church and became Methodists. Even more will follow, as one writes. The "Pilgrim from Saxony" reports: "In Württemberg, Methodist preachers are beginning in droves to cut what Smith has sown, and they express the hope that within a few years everything that believes in this country will belong to them. - Thus, on the one hand, the enthusiasts, on the other hand, the unbelievers fall upon the body of the national church like birds of prey upon a corpse. How will this end? W. [Walther]

God, who punishes and sees evil, hastens slowly to his judgment;

What he consumes in time, the same of the punishment sharpness' reaches.

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## Ordinations and introductions.

Candidate G. I. Müller, called by two congregations in Braver County, Pennsylvania, was ordained by me on the 12th Sunday after Trinity according to the commission received, assisted by Pastors A. H. Brauer and I. Wilhelm (of the Ohio Synod) was ordained in his congregations and inducted into office.

I. A. F. W. Müller.

Address: Rav. 6. .1. Nuall".-,

Lox 24. k'retzäom, keuver (4<>.,

By order of the honorable Presidency of the Northwestern District, Mr. Candidate F. Häuser, called from the Lutheran congregation at Long Prairie, Todd County, Minnesota, was ordained and installed in his office by the undersigned. H. Cousin.

Address: ttev. IV Hr "6U86r,

krniris, loää 6o., Linn.

Since the congregation at Janeville had become vacant due to the appointment of Pastor Rrinsch to a congregation of the Honorable Wisconsin Synod, the congregation appointed Candidate I. Schlerf from the First Seminary at St. Louis. The same was ordained by order of the Presidency of the Northwestern District on the 15th Sunday after Trinity by the undersigned in the midst of the said congregation and inducted into his office.

F. Lochner.

Address: Kov. .1. üöülvrk,

6ox 1244llunesvillö, ^Vis.

On the 14th Sunday after Trinity, August 29, the candidate of the sacred preaching ministry called by the "newly formed" congregation near Macon, Franklin County, Nebraska, Mr. Mass!

Bohlen was ordained by the undersigned on behalf of our Reverend President Biltz in the midst of his congregation and inducted into his office. Aug. Leuthäuser.

Address: Uvv. Lodlvo,

Älueon, k>unl<lin Oo.,

Candidate H. Eisenbach, called from my branch congregation in New Douglas, Madison County, Illinois, was ordained by me on the 9th Sunday after Trinity by order of the honorable President of the Synod of Illinois and elsewhere, Pastor F. Erdmann, and was inducted into office. H. Weis brodt.

Address: liev. L.

Nsw Douglas, Äluälson Oo., III.

Rev. G. A. Schieferdecker, having resigned from the Iowa Synod for conscience' sake and accepted a call from the Hillsdale and Coldwater congregations, was installed in his office by the undersigned at both places on the 16th Sunday after Trinity, at the request of the Most Reverend O. Fürbringer. I. Trautmann.

Address: Kev. (4. seüivttzräöelcer,

llillßäslo, LliictiiALII.

After Pastor G. H. Hörnicke had received and accepted a call from my previous branch congregation in Hahlen, Washington County, Ill, he was installed in his office by me on behalf of the honorable President Wunder on the 16th Sunday after Tr. before his new congregation.

G. Stretchfoot.

Address: Rsv. t4. 8. losi-nic-Ice,

NusttviUö, ^Vu8liin\$ton 6o., III.

By virtue of the order received from the Reverend Presidium of the Middle District of our Synod, on the 14th Sunday after Trin. Candidate TheophilusMees was ordained by the undersigned with the help of the honorable faculty of the Capital University in Columbus, O., and introduced as vicar to his congregation.

K. Mees.

## Church dedications.

(Delayed.)

On the list Sunday after Trinit. before. J., the first Lutheran church in Omaha, Nebraska, was dedicated to the service of the Triune God. It is a frame building, 56 feet long and 22 feet wide, of which 16 square feet have been set aside for the parsonage. Even though the building was not yet half paid for, the small missionary congregation there had great joy on the aforementioned day, since by God's grace they now had a church of their own in which they could hold their services at the appropriate time and thus could hope that their missionary work would be crowned with greater success than before. In the meantime, this congregation has been hard pressed by its creditors and threatened with the sale of its church. However, the merciful God has happily delivered them from these pressures by awakening some hearts on the occasion of this year's meeting of the Western District of our Synod, which offered a naturally interest-free loan of G336.00 and P64.00 as a gift. Nevertheless, the congregation is still in dire straits as it has to be careful not to lose the basic funds.

The church is built on a piece of land, and it is up to the church to buy it, if it does not always want to be in a state of uncertainty.

May the gracious God let the mission in Omaha, which is so important not only with regard to the populous city itself, but also with regard to the whole of the far West, which is growing visibly from year to year in settlers, almost all of whom have to pass through Omaha, continue to be under His kind care and enclose many hearts, which help to cast the net of the Gospel here by their prayers and gifts; for a long time to come our activity in this city is and will remain a pure missionary work.) C. W. Baumhöfener.

On the second holy day of Pentecost, 1875, the good Lord gave the undersigned's branch congregation in Dodge County, Nebr. the joy of dedicating their newly built church.

C. W. Baumhöfener.

\*) This rambling report has been exceptionally excluded for the sake of "Omaha" importance.

D. R.

## Mission Feast.

On September 12 and 3, the congregation at Vine Hill, Illinois, and the surrounding Lutheran congregations celebrated their first mission festival. Pastors Brauer, Sapper and Pennekamp preached. The collection was P119.20.

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F. Love.

## Announcement.

The Rev. Johannes Große has been elected by majority vote as the fifth professor at Addison.

St. Louis, September 21, 1875.

Th. Brohm, currently secretary of the electoral college.

## Display.

Just published:

### First Synodal Report of the Northwestern District of the German Lutheran Synod of Missouri, Ohio and Other States. 1875.

The doctrine of the divine word concerning the office of the keys is not only perverted by the papists and enthusiasts, but is even obscured by so-called Lutherans, some of whom lean to the side of the papists, others to the side of the enthusiasts. It was certainly timely, therefore, that the Northwestern District should once again discuss this important doctrine. The reader will find the proceedings on it in this synodal report. It not only sets forth the doctrine and proves it from God's Word, but also particularly points out the practical importance of it. The second subject discussed at the synod was a question that moves many Christian congregations, namely: What is to be thought of the keeping and visiting of drinking houses (*saloons*) on the part of the members of a Christian community? The discussion of this issue is also found in this synodal report. This rich content will probably give it a wide circulation. It costs pr. Copy 15 cents, postage 4 cts. G.

## American calendar for German Lutherans

to the political jubilee year 1876.

It gives us great pleasure to be able to announce to our dear readers that our calendar for the coming year under the above title is not only ready for dispatch, but has also turned out splendidly. It was certainly a most fortunate event.

Thanks to the indefatigable editor of our calendar, Mr. Director Lindemann, in regard to the reading material of the calendar for the next year, to take into consideration that this next year is the jubilee year of the United States of North America, since, as is known, on July 4, 1876, one hundred years will have passed since the original thirteen states of the Union declared their freedom and independence. Since our calendar is not a purely political one, but is first of all intended for German Lutherans living here, the editor could certainly not have chosen a more suitable subject for his main topic than the one he has chosen. Above all, he reminds us of the unspeakably great benefit that everyone, and therefore also we Lutherans, enjoy in that "religious freedom" that is assured and guaranteed to all inhabitants of this country by its constitution. In the calendar for the coming year, however, Director Lindemann has by no means merely praised religious freedom, but in it he also takes us into history, and shows the terrible oppressions and persecutions for the sake of religion, which occurred in the past both in

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Europe and in America, and in America, how great a reason we Lutherans have, among other things, to praise and glorify God from the bottom of our hearts, to rejoice and exult that we can serve God here in a country of complete religious freedom, undisturbed and unhindered by our faith. With the utmost diligence, the most important facts from various times have been collected, the memory of which is particularly suitable to remind us of how precious is religious freedom, under the broad and strong shield of which we live here in peace. In addition, the new calendar also gives a characterization of those ecclesiastical bodies that bear the Lutheran name here, and everything that it has always given so far, the volume 1876 offers in, where possible, even greater correctness and completeness than all previous volumes.

All who acquire and use this beautiful calendar will surely join us in blessing dear Brother Lindemann in their hearts for this new glorious gift of his faithful care for God's Kingdom and for his restless diligence in serving it. W. [Walther]

The same cost, as usual 10 Cts. (postage 3 cts.) and can be obtained from the gentlemen:

George Brumder, Milwaukee, Wis.

I. Birkner, 102 William St., New York.

Siemon and Br., Fort Wayne, Ind.



H. Reif, 134 Gratiot Ave, Detroit, Mich.

Hewes, Brauns and Co, 39 Market St., Chicago. Heydenreich and Huhn, Oshkosh, Wis.

F. Henke, St. Paul, Minn. and direct from the undersigned.

Single copies will be sent only if the order is accompanied by the amount (13 Cts.). M. C. Barthel.

St. Louis, Mo.

## Solicitation.

Where are

### August Friedrich Müller and Christian Müller?

from Hedem, parish of Alswede, district of Lübeck, Kingdom of Prussia.

The same came to New York 22 years ago. Your brother asks for information, if the same should be possible.

Likplv oils, 8cot,x 6o., Llinn. W. Muller.

## Conference - Display.

The Baltimore Districts Conference will meet, s. G. w., from the 18th to the 20th of October, at the church of the Rev. Walker at York, Pennsylvania.

Since on the preceding Sunday, the 21st after Trinity, God willing, the new church is to be consecrated there, all members of the Conference may arrive early enough to participate in the celebration. F. Dreyer.

Revenue into the Western District's coffers:

To the synodical treasury: From Immanuel - District in St. Louis 450.80. From Past. I. Kaspar in High Hill, Texas 45.00. From Past. Lenks parish in North St. Louis 4'10.00. Past. Sapper's congreg. in South St. Louis 49.56. H. Wille's there 4'3.00. Mrs. Strübing's there 41.00. Of the congregation in Lowell, Mo. 418.00. Of Past. Wünsch in Dwight, Ill. 42.00. By Mr. Allmeyer of the congregation in Echester, Ill., 46.75. By Rev. Brammer at Lowden, Iowa, 42.00. By Rev. Zschoche at Atchison, Kansas, 42.00. By Teacher Mackensm at Saint Louis 42.00. By the Dreieinigkerts District there 4'50.70.

To the building fund: From Prof. Walther in St. Louis \$100.00, through Past. Böttcher in Mount Pulaski, Ill, by H. Heim and W. Sudmeier 45.00 each, H. Uhle and Past. Böttcher 42.00 each, by Past. Bocks Gem. in Jefferson County, Mo. 415.90, Past. Brand's Gem. in Washington, D. C., 4'50.00. Of some members in Past. Hein's Gem. at West St. Louis, 440.00. By Mr. Bruening of Past. Gräbner's congregation in St. Charles, Mo. 4'7.00. By Past. Lenks parish in North >Lt. Louis, first payment, 4630.50. Past. Lohr's comm. in Clarinda, Iowa, 48.80. Collecte at W. Sundermann's infant baptism there, 4'2-20. From Past. Lohr 45.00. Collecte of Rev. Wünsch's Gem. at Dwight, Ill, 46.00. From Rev. Zschoche's Grm. at Atchison, Kansas, ch'10.00. Wittwe Kraft there 45.00. From Trinity - District at St. Louis, first payment, 4755.50.

Z u c E mi gra" t eir- M i ssi o :r iir N e w- Jorl: Vorn an Unnamed in CollinSville, Ill, 42.00.

For Rev. Brunn's institution: by rine.n unnamed at CollinSville, Ill, 4'2.00. Mission fete - Collecte at Vine Hill, Randolph Co, Ill, 4'50.00.

For the Hermannsburg Mission: Mission Festival CoÜrcte at Vine Hill, Ill, 419.00. From Mrs. Westermann there 4'5.00. Through Past. Stirnke by Bro. Hrrbrig, Rabbs Creek, Texas, 48.00.

For Rev. Ruhland's congregations: From F. Fricke in Washington, Mo., 41.00.

For poor students: From an unnamed person at CollinSville, Ill, 42.00. From' Past. Wünsch at Dwight, Ill, 41-00. F. Fricke at Washington, Mo, 4'1-00. F. Vettkötter there 4'1-50.

For the Oshkosh congregation: from the TrinityS District in St. Louis 475.00.

For the Omaha congregation: from Past. Grupe's congregation in Eisleben, Mo., 45.00.

St. Louis, Sept. 22, 1875, E. Roschke, Cassirer.

For the Lutheran orphanage zum Kindlein JESu near St. Louis

in gifts of love: Through Past. Sandvoß in Port Hudson, Mo., wedding collecte at C. Wolf 47.50. by Rev. Nachtigall at Waterloo, Ill, from Mrs. S. 2.50, from John Werner in McReno, Ill, 50 Cts, from Christian Jann 5.00. jubilee collecte of the virgins association drS Immanuels-Distr. in Saint Louis 30.00. unexpected merit 1.00. by Rev. Thurner in Guttenberg, Iowa, 5.00. By Past. Braun in Houston, Texas, 4.20. From the Concordia Distr. in St. Louis by H. Mießler 5.20, by Teacher Körner 2.50. From the Jmm. Distr. in St. Louis by F. W. Springmeyer 9.10, by Joh. Heinz 4.50. From your Dreieinigkcits Diftr. in St. Louis by Christ. Brockmeyer 11.65, by F. W. Heinig 3.35. By Lebrer Karau in Bremen, Mo., from Mrs. Heinemann 6.00, Mr. Kicker 50 Cts. By Mich. Mertz in Des Peres, Mo., 1.00. Church collecte of the Dreieinigk. District in St. Louis on 16th Sunday after Trin. 104.01. By Mrs. De Vries in Pekin, Ill, thank offering for happy recovery 2.00. By Rev. Biltz in Concordia, Mo., by H. Diekhoff 2.00, Wittwe K. 1.00, Mrs. Nirmann 1.00. By Past. Nütze" from d. congregation in West Ely, Mo., 5.00. Church collecte of Concordia-Tistr. in St. Louis on 17 Sonnt, n. Tr. 27.00. By Past. Gräbner from the werth women's club in St. Charles, Mon, 4 boys' shirts, 5 girls' shirts, 6 pairs of Cotton Flannrl underpants with bodice, 3 pr. knaden underpants with bodice, 3 woolen petticoats, 1 apron, 1 pr. woolen socks. From Mr. Hallstrom in St. Louis 23 sheets and 21 id. Gingham. From W. Siekmann 1 pr. children's shoes. From Karl Koch 1 sack of potatoes. From H. Papendorf 1 sack of ditto. From M. Mertz 2 bush. Apples. From A. Wolfsberger 1 bush. Tomatoes, 1 bush, red beets. From Mr. Puppemann 1 bush. Beans. From H. Behrens the left clothes of her deceased daughter. From Christ. Beckemeyer 3 bush. Beans.

Sincerely thanking all dear donors on behalf of the poor orphans

St. Louis, Sept. 23, 1875. I. M. Estel, Cassirer.

Received for poor students: By Mr. Pastor Hahn from Mrs. Augustine Buske 42.00. By Stud. KirmiS from Mrs. N. N. 45.00. Through Mr. Past. Dunsing by Mr. Fricke, collected on Wocker's baptism of a child, 42.80 for proseminarist Ehlers. From the women's club of the congregation of Mr. Past. Schöneberg 3 undershirts, 3 underpants, 2 bust shirts, 2 handkerchiefs and from Mrs. Langert 2 Pr. stockings, for Aron. Through Past. L. Crämer, collected at Hrn. Illeht's wedding, 42.50 for Hänschke. From the mission fund of the St. Jacobi congregation in Quincy 45.00 for the music choir among our students. From the congregation of Mr. Past. TönjeS 42.65 for Blanken. By Mr. Past. E. A. Brauer, part of a collecte at the mission festival in Hrn. Past. Liebe's congregation, pr. MoneyOrder 449.75 450.00.

For the seminary household here: Through Mr. Past. Knirf from some members of his congregation 4'4.00.

Annotation. All gifts of money for the seminary budget are to be sent from now on to the undersigned, as he keeps the account. All gifts in kind, however, are to be sent to the house administrator, Mr. Pfau, as before.

Springfield, Ill, September, 1875, A. Craemer.

Received with heartfelt thanks from the undersigned: For F. Siebrandt from Mr. F. Siemers 4'10.00. For W. Lucas: from Ch. Völkening 5.00, from Jünglingsvrretn 10.00, from Jungfrauen-

collected 9.50, on Schuster's wedding 2.70. For Fr. Schröder, on the "Kindtaufe" collected at Starke and Meiländer, 4.05. From Mr. Meese from San Francisco 50.00. From Past. Tramm for L. Schulze 20.00. From Past. BryerS parish 13.00, from the Women's Association 9.00 for H. Theiß. Collected on Mr. L. Arnold's wedding 4.05. Collected on Mr. W. Großmann's wedding, for A. Nehwaldt, 4.25. Collected on Mr. G. Haushalter's wedding, for F. Seitz, 1.10. From Past. Engelbrechts Jungfrauenverein for L. Bendthn 15.00. Collected at the Fraurnverein's foundation feast in Past. Zuckers Gemeinde, 5.30. From Mr. Fr. Albrecht for M. Albrecht 25.00. From Past. W. Bartlings Jünglingsverein for Th. Kohn 20.00. From his Frauenverein for Albrecht and Kohn 9.00. By Past. H. Wyneken for Lucas 16.30, collected on Brüggemann's and Kordmeier's wedding. By H. Brackhage 5.00.

Fort Wayne, Ind, Sept. 15, 1875, O. Hanser.

For the seminary household in St. Louis, the following gifts of love have been received since August 11: By Mr. Pastor Willen from the congregation at Farrowtown, Ill, 4'4.40, from the congregation at Bellrvirw 45.60. By Mr. Kassirer Roschke 41.00. By Mr. Kassirer Grahl 497.83. From Mr. W. Waltkc in St. Louis 2 boxes of soap. By Mr. Past. Wille in Brownsville, Mo. from the Women's Association of his parish 1 quilt, 4 sheets, 2 dozen pillow cases, 6 bust shirts, 20 towels. Vou Mr. Eckrrs at St. Louis 1 wash basket. By Mr. Rev. Nachtigall at Waterloo, Ill, from Mrs. S. 42.50. From Messrs. Westermann and Meier in St. Louis kitchenware to the value of 418.00. From Mr. Köhn <L son in Sheboygan, Wis. 1 box of white fish. From Messrs. N. and Th. 6 can peaches. Also Messrs. Gardener Weiße, Faßold, Frerk, Kuhlmann and Vetter have supplied us with vegetables from time to time.

Warmly thanking the lenient givers

St. Louis, Sept. 20, 1875. H. lungkuntz.

For poor students received from the worthy Women's Association in Crntreville, Ill, Z dozen bust shirts and Z dozen woolen socks. Through N. N. during synodal meetings at La Porte, Ind, 4'2.00. Through Pastor Kanning from Mr. Seb. Thierer 45.00. Through Rev. E. A. Sieving at Lincoln, Mo. from N. N. 45.00.

For the Steeden Institution by Pastor Zollmann from the worthy Women's Association of his congregation in Wrllsville, N. I., G'5.00. C. F. W. Walther.

For Studiosus Kern received through Pastor A. Wagner from the Young Men's Association in his parish 4'15.00 M. Günther.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of July and August:

Contributions: Teachers Deffner, Nickel, Jung \$3.00 each, Pastor Bock \$4.00, Rev. Flachsbart \$5.00. St. Louis, Sept. 3, 1875. Oskar E. Gotsch.

Received for the seminary household in Springfield, Ill: From the congregation of Mr. Past. Weber in Benson, Ill, 2 brl. Flour. From Mr. Georg Gall in Springfield, 1 dozen brooms. From Mr. Andreas Rohrer in Chatbam, Ill, 10 gallons of vinegar. By Mr. Ch. G. Hartmann of the Women's Club in EfstngghaM Ill, 1 sheet, 2 quilts, 2 towels, 2 handkerchiefs, 3 W socks, 7 weed covers, 10 shirts. G. Peacock. I

The following "gift" has been received for the college housebound in Fort Wayne: From Ahmann of Past. Zschoche's congregation 1 peck beans, 1 ham, 1 sack potatoes. Dom women's club m Past. Koch's congregation in Grand Rapids 7 towels. From the women's club in Past. Sihler's congregation 28 towels. From Past. Jäbker's congregation: 18 shirts, 10 towels, 6 pairs of stockings; from H. Heinrich 3 pr. woolen stockings. From Jak. Zelt from Past. TtockS parish 2 "ack potatoes.

A. Villain.

For the Lutheran Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan:

(Continued.)

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(To be continued.)

## Changed addresses:

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## Volume 31.

### The Iowa Synod's refusal to recant its former doctrinal position.

Motto: "One sets up propositions that one cannot keep, but instead of honestly and manfully recanting the falsehood, one gradually comes up with quite different things. We Lutherans have no right to come back so quietly from heresies, but honest repentance should and must be done." Iowa "Church Journal" (1872).

## II.

This year's Iowa Report mentions the following as the two reasons cited by the "protesters" why the Synod, in order to be honest, must openly acknowledge a change in its doctrinal position: 1. the Synod's confession of Chiliasm in 1858, and 2. the paragraphs of the Synod's Constitution in which the Synod confessed partly merely to the "decisions", partly to a particular "direction". The second point thus directly concerns the official position on the Confession, which the Iowa Synod initially adopted in the basic law of its synodal constitution, but later tacitly relinquished by amending the relevant paragraphs. It was not without reason that already Insp. Bauer saw in this amendment of the "confessional paragraphs of the foundation" with its "fundamental provision" such a striking

proof that the Iowa Synod had abandoned its original "direction" and doctrinal position, which it had inherited as a paternal legacy from Neuendettelsau.

"As a proof," we read p. 9 in the above-mentioned report, "that the position of the Synod with respect to the Confession has become different from what it used to be, it was stated that the Synod had formerly professed the Confessions of the Lutheran Church, because it recognized the decisions contained therein as corresponding to the divine word, and that it had professed that direction which, by way of the symbols, strives toward a greater perfection of the Lutheran Church, whereas the synod had now deleted from its confession paragraph both the commitment to the decisions of the symbols and the emphasis on its particular direction. Their present confession paragraph expresses the thought that all the decisions contained in the symbols

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doctrines of the faith were binding, and that was different from what she had previously stated."

Quite right. For in the paragraph in question it says quite nicely: "The synod confesses the entire symbols of the Evangelical Lutheran Church", but immediately the clause is added: "and that because it recognizes the entire symbolic decisions for the disputes that arose before and during the Reformation as corresponding to the divine word". What does the Synod want to say with this more specific addition? Surely this reference to "decisions" cannot be in the synodal constitution for nothing. With this addition, the synod must have wanted to express a "fundamental determination" in which sense or to what extent it professes the symbols, namely, not absolutely and unconditionally, not without any reservation, but with the expressly named restriction to the "symbolic decisions for the controversial questions that arose before and during the Reformation". Only these "decisions" are to be considered in the confession of the symbols. What is not written as such a "decision" in the symbols, the Iowa Synod should not and did not want to confess, that should be excluded from the "actual confession" and from the "symbolic doctrine binding the conscience" from the beginning and belong as an "open question" in the area of doctrinal freedom. And in particular, this questionable addition should separate all such doctrines, which occur only occasionally or incidentally in the symbols, from the only binding confessional content of the "decisions", as it were like sifting the wheat from the chaff. Not only Pastor Löhe and Inspector Bauer as fathers of the Synod, but also the Iowa Synod itself in official declarations, therefore always placed the "decisions" spoken of here in strict contrast to all "further content," all mere "explanations, remarks and justifications" and the doctrinal propositions occurring "incidentally" therein. And this precise distinction should now serve as a guideline for defining the boundaries of the "actual confession," so that all doctrines that occur only "incidentally" would not be counted as part of the confession, but rather would be excluded from the binding "confession."

The main thing is that the teaching content per se remains excluded. And what was the interest which one had here? One wanted to defend oneself against certain doctrines of the symbols (e.g. about church, office, church regiment, antichrist) by one's "broad-minded" view of the symbols as not included in the obligatory doctrinal content. Because such doctrinal statements do not occur as an actually intended "decision" of a main question, but only on occasion, only in the "explanations and justifications", they should also not form a part of the "actual confession" and have no obligatory force. The paper, for example, which Iowa adopted as a synodal confession in 1858, always seeks in the burning doctrinal questions to peel out the bare "decisions" as the only "essentials," and gives away all further content par excellence as an open question. "That is symbolic position," it is simply said, "what lies beyond that is open question!" - —

The writer of this cannot refrain from mentioning here once again that he, in association with Pastor Döderlein, who at that time severed his connection with Iowa, pointed out at the synodal assembly at St. Sebald in 1864 that "a statement of faith of the church necessarily becomes a confession if it has been included in a scripture as a whole. Sebald in 1864, he pointed out in particular that "a statement of the faith of the church necessarily becomes a confession if it has been included in a scripture which as a whole is recognized and accepted by the church as a pure confession and as a testimony to its unadulterated faith", and that therefore "it is impossible for a Lutheran to reject such a doctrine as not belonging to the actual confession". But what was the answer of the Iowa Synod? Did it say: Yes, of course, what is a doctrine of faith, that does belong to the confession, that we also count as part of the obligatory content, even if it is only mentioned in passing and "in connection with other things" in the symbols? Oh no; but one simply stuck to one's Löhe-Iowaian distinction between the binding and the non-binding. The binding, however, is only "that which is confessedly said", i.e. only the so-called "symbolic decisions"; as far as "the implementing and proving propositions themselves and every doctrine occurring in them in some way" are concerned, it is not the case that they also have to do with "the confession of the church".

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The Lutherans are not allowed to be counted" or "want to be considered as obligatory and binding". (S. Iowa Report 1864. p 30. Cf. "Lutheraner" vom 1ten Mai '74 und "Lehre und Wehre" 1865, p 181). The Synod thus rejected as "wrong" at that time that a "statement of faith" which occurs in connection with others in the confession is also a "confessional statement".

After all this, nothing can be clearer than that the Iowa Synod, with its "foundation confession paragraph", wanted to draw a precise and sharp dividing line from the outset and once and for all between the "decisions" as the only symbolically binding and all further content as the non-binding. With this addition, it could have had no other intention than to limit its official commitment to the

symbols to the mere formal "decisions", in contrast to all "statements" etc., and with the exclusion of all other contents contained in these, to the mere formal "decisions". That Iowa itself has often and unmistakably enough shown that the clause of the "decisions" is to be noticed in the sense of a fundamentally limiting reservation, has been amply demonstrated by our excerpts from the "Handel und Bücher" in the number of May 5 of this year.

The question now is: Has Iowa changed in this respect? Has it changed in the course of the dispute and taken a different position on the Confession? Well, you judge for yourself. For the time being, Iowa, at Davenport in 1873, has eradicated the whole "foundation" addition of the "decisions" from its constitution and has put a new paragraph in its place, in which it confesses, just like Missouri, to the symbols "as the pure and unadulterated exposition and declaration of the divine word and will". Is this constitutional amendment without profound significance? It cannot possibly be. It is, after all, a point for which Iowa has fought to the death from the very beginning, because it felt that with the fundamental clause its whole "direction" would stand or fall. Inspector Bauer was therefore quite right when he said that this "constitutional revision, by which the foundational and fundamental provision of the Confession Clause has been changed, contains a radical change in the principle of Iowa polity" and an "acceptance of the Missouri principle of the unlimited validity of the symbols in all that is called the creed. - For the rest, Iowa of recent times also expressly declares that it recognizes all doctrines of faith, even incidental ones, as symbolically obligatory; indeed, this is precisely the meaning of the new confession paragraph. Already in Milwaukee, Iowa agreed with Missouri on the principle that "all that is found in the symbols of doctrines of faith is symbolically binding. And this year's Iowa report admits that "the present confession paragraph expresses the idea that all doctrines contained in the symbols are binding" (p. 15).

If now not only Missouri, but also Inspector Bauer and other "fathers" in Germany, and finally even a considerable cloud of witnesses in the midst of the Synod itself testify "with all emphasis" and as if from one mouth, that "really the position of the Synod to the Confession is now different than before", then there must indeed be something to the matter. Taken entirely out of thin air

This reproach should not be with this so strangely coinciding testimony of friends and enemies. And if one now even weighs the evidence! They arise quite simply and quite irrefutably from the comparison of Iowa's earlier pronouncements with his later ones. No one who reads the "confessional paragraph" and other earlier Iowa declarations about their position in the symbols and compares them with the present paragraph and the later declarations (since the Colloquium) will get the idea that the earlier and the later statements have only one meaning and significance. Everyone must see that here the one excludes the other and thus according to the wording there is a "radical change of the principle". The difference between the old and the new pronouncements of Iowa is too striking for someone who only understands the words not to immediately notice the essential difference, even the contrast between them. Earlier it was said: Only the symbolic decisions, but not also the executing sentences themselves and the teachings somehow occurring in them are symbolically obligatory. Now it is said: Not only the decisions, but also the incidental faith teachings find symbolic and obligatory. Surely, such sentences, which contradict each other straightforwardly, cannot be traced back to one and the same meaning? Surely one thing must cancel out the other?

But what does the venerable Iowa Synod say about this? Does it honestly recognize the change that has taken place in its confessional position? Is it willing to revoke its former position as a wrong and false one? Dear reader, where are you thinking? Iowa and - recant! Preserve! The venerable Synod is nowhere near that point. Rather, it declares, "The omission of the more detailed provisions of the confession paragraph at Davenport was not done with the consciousness and intention of thereby abandoning the former ecclesiastical direction" (p. 9). But, say you, the meaning of the new paragraph cannot possibly be the same as that of the old? Listen to what the venerable Synod says: "the present expression contains factually and essentially the same" as the former formulation (p. 15)!!! And if you still do not quite believe your eyes, then read on p. 16: "that with the adoption of the present confession paragraph no change of our former confession position was intended, that rather both versions are in agreement with each other"! So there we have the round answer of the Synod. The former paragraph with reservation had no other meaning than the present paragraph without reservation. And vice versa: the new paragraph, in which the idea is expressed that all the doctrines of faith contained in the symbols are binding, has absolutely no other meaning than the old one, in which the idea was expressed that only the "decisions" and nothing else are binding. Both "factually and essentially contain the same thing", both "agree on the matter". In short, while otherwise every man of honor, how much more a Christian, lets his Yes be Yes and No be No, so we are to let the venerable Iowa Synod take its Yes for No and No for Yes as synonymous. No matter how often she may say Yes today, tomorrow everything will be interpreted as No again, and what is No today will be Yes tomorrow. Paul was not such a Yes and No man, for he said: "With me Yes is Yes, and

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No is no. O faithful God, that our word to you has not been yes and no." 2 Cor. 1, 17 -19. But this yes and no point seems to be the last emergency anchor to which the Iowans cling desperately in order not to have to recant. Thus they try to lie their way out of it, for as Luther says: "He who has no desire for clear, certain truth can easily twist and affect himself, even if he has to tear his mouth open like a pike when it tears itself from a fishing rod. To us Missourians, however, the Iowans thus commit themselves to high gratitude, for we shall now, if Iowa should again make the apparently most gratifying concessions at colloquia or otherwise, be all the better able to arrange it according to the principles of their yes and no standpoint and to guard against further "misunderstandings." Their yes will apply to us "factually and essentially the same" as their no, and their no as their yes, because "there is no end to the twisting, that is why one cannot do anything consistent with such people" (Luther).

However, he would not be a "real Iowan" who did not - even if the trades and books drive him so much into a corner - keep enough hiding places and excuses everywhere, in order not to have to give himself up honestly. If the synod has said, "No, we have not changed," it also says again, "Yes, we have changed. One hears: "That the synod has changed its initial opinion, how one should distinguish the binding and the non-binding in the symbols, is certain" (p. 9). For it had been made aware - not by Missourian evidence, but only - "by the expert opinions requested from Germany of many a crooked and misinterpretable (!) aspect of its earlier

statements" and as a result had "dropped its theory of the distinction between the binding and the non-binding in the symbols, namely that the same must be made according to the form of the confessing and the merely executive sentences, and had also publicly stated this at the colloquium in Milwaukee". What masterly jugglery and showmanship! Thus, at the time of its foundation, the Iowa Synod had a "powerful" theory about the position on the symbols, which theory even found its unconcealed, appropriate expression in the original confession paragraph. And so the young synod courageously steps on the scene, and loudly and openly issues its slogan and its field cry, with the intention of breaking ground for its "broad-minded direction", which it holds high as a "entrusted pound" and inherited ancestral property. Later, however, she now drops her theory; she "changes her initial opinion"; she "gives up the attempt to establish the boundary between the obligatory and the nonobligatory by the distinction between professing and implementing propositions"; it declares that it "counts also the doctrines of faith, which are not exactly decisions in the symbols, among the obligatory substance"; it even completely abolishes the old paragraph, in which the former "directional" theory lay enunciated, and puts a new one, in which a different thought is expressed, in place of the old one. But if we now ask Iowa: "Confess that your position towards the symbols is now different from the former one! - Iowa answers: "No and again no! Our position is not changed, but 'factually and essentially the same' as it was before.

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earlier, and our new paragraph has quite the same meaning as the old one; we have changed nothing more than our initial opinion and dropped our theory; but what has that to do with our position on the symbols? After all, we mean exactly the same thing today with the mild new paragraph as we meant with the old one 20 years ago!" What a magnificent, really bordering on the incomprehensible jugglery and mirror fencing! How is it possible that a whole synod as such can stoop to perform such a silly farce!

But that is still not the end of the story. The synod makes another attempt to justify itself brilliantly by saying: "It has been claimed that our present confession paragraph includes a change of our former confession because it expresses the idea that all doctrines of faith contained in the symbols are unifying. Such a change would indeed exist if we had wanted to exclude any doctrines from the obligatory confession in the previous version, which we now include. Since, however, no doctrines of faith can be named which we would have excluded in the past and now accept, it is clear that no change in the confession has taken place" (p. 15). "The Synod declared itself willing to admit a substantial change in its position, and also to confess it publicly, as soon as it was told doctrines of faith which it had not formerly accepted and which it now confesses" (p. 16). The Iowa art of palliation is indeed unparalleled far and wide. Many a Jesuit priest could learn something from such masters, for their principle, as is well known, is: *Si fecisti., v6^u!* i.e. if you have done something wrong, deny it. And yet, what Iowa puts forward is again so exceedingly simple-minded that one can hardly understand how anyone can allow sand to be thrown in his eyes by it. For the old theory, which Iowa dropped, obviously did not express the thought that all doctrines of faith were binding, but rather the opposite thought, that all implementing propositions with the doctrines of faith contained therein were not binding. Consequently, all doctrines of faith, insofar as they do not occur as "decisions", but only incidentally, were excluded from the binding. That was the actual core and goal point of the "direction" theory ancestral from the "Fathers". And today Iowa claims: "We have not excluded a single doctrine of faith! If we assume for the moment the favorable case that Iowa really never wanted to apply his principle to individual doctrines of faith, would this then reveal the fact that the principle itself, by virtue of its intrinsic force and validity, necessarily excludes all doctrines of faith that are merely incidentally included? Does not Iowa know that an error in principle is worse than an error in application? Let us suppose, for example, that a Lutheran established as his main principle that reason is also the judge of faith, but fortunately he did not apply this heretical principle to individual doctrines of faith. Would this make the principle itself harmless? Would such a man, realizing the wrongness and danger of his principle, be justified in pleading that he had not applied it? Would

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he, as an honest man, could well say: All right, I drop the principle; but since no one can name me a doctrine of faith which I have expressly rejected in consequence of my proposition, I have not changed my position on Scripture, and have nothing at all to recant." - As for Iowa, however, it has in fact made the most extensive use of its theory. Already the paper of 1858 proves this, for there it is expressly stated with regard to the doctrines of church and ministry, as well as with regard to chiliasm: "If we have made the principles of the correct (?) conception of the symbols clear to us in the foregoing, it is now still incumbent upon us to make application of them to individual doctrines." Here then always the naked "decision" of the "question of dispute" is peeled out as only symbolically obligatory and the application reads so: "What lies beyond that, is open question!" Among other things, "the question: whether the Lutheran church is **the** church" is supposed to be a question "the correctness (!) of which has not yet been decided by symbolic authority", thus in Iowa's sense of the time an open question! Next, "the justification of the right of election and ordination by the spiritual priesthood" (in the Schmalkaldic Articles) should "only occur as an argument", and consequently cannot be symbolic doctrines. In the 17th article, only "Anabaptist" chiliasm is said to be rejected, and any other that is free from the "terrible characteristics" of that Münsterian chiliasm is said to be absolutely justified. Later Iowa declared the doctrine of the symbols of Sunday to be a doctrine of faith, but did not want to recognize it as symbolically obligatory. In general, Iowa applied his theory of foundation and direction in such a way that he declared without further ado all "the points that have recently been much agitated in our church, the statements of the article about the church and its office, the questions about the Antichrist, about the conversion of Israel, about the first resurrection and about the millennial kingdom, also the questions about the church regime" together and especially as symbolically still undecided points or "open questions". Are all these "recently in our church much moved points" in no case a doctrine of faith? Or are we to assume that since 1867 Iowa has simply meant under "doctrines of faith" the same thing that it used to call "symbolic decisions," and that therefore by its "incidental doctrines of faith" which it now recognizes as binding it means only such doctrines as are elsewhere found as "decisions" in the symbols? This premise, however, would let us find some sense, as a key to understanding, in the words, "The present expression, which we claim is factually and essentially **the same**," (as the earlier formulation of the paragraph), "is that we recognize as binding all the doctrines of faith contained in the symbols." And if Iowa, instead of putting the former paragraph back into the Constitution, wanted to make at least an equal declaration for the sake of the Neuendettelsau "Fathers", then likewise that assertion that the old and the new paragraph "factually and essentially contain the

same thing" must have exactly the meaning that the Iowa Synod today also understands by obligatory "doctrines of faith" nothing different than what it formerly understood by the solely obligatory "symbolic decisions". Exactly the same doctrines must be, without any exception, no more and no less, if the former and the present paragraphs are "factually and we-

The two versions are supposed to mean the same thing and to be the same in the sense. Indeed, we do not know what to think here, because it would be appalling beyond all measure if Iowa had only changed his words here and instead of "symbolic decisions" had said faith teachings, but factually and essentially had only his old "decisions" in mind. However, we want to leave that open for the time being. Unfortunately, there are already enough abysses of lies and deceit in the Iowa proceedings, especially since 1866, into which an honest mind is overcome by a real shudder.

We will have to save the punct of chiliasm for another number. S.

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## Dr. Justus Jonas.

This faithful friend and helper of Luther was born on June 5, 1493 in Nordhausen, where his father was mayor. His real name is said to have been Jodocus Koch. Already as a child he experienced the miraculous help of the Lord, who had chosen him to be a brave armor. He swallowed an onion that had been put on his father's plague sore and had drawn out the poison. "Although everyone thought that the poison would infect him immediately and kill him without delay, the Lord nevertheless graciously averted all misfortune and did not have to harm him, whom he had appointed a great light of the church, with what he had eaten. After attending school in Nordhausen, he went to the University of Erfurt in his 13th year, where he studied worldly wisdom and law according to his father's wishes. While still very young, he became a master of philosophy and professor of law, and received a canonicalate.

He was powerfully attracted by Luther's writings, as were so many others at that time, and set himself with great zeal to the study of theology. Thus, in Luther's words, he "landed out of the stormy sea of jurisprudence into the harbor of the Holy Scriptures". But also as a legal expert, he later benefited the cause of the Reformation many times over. Because he accompanied Luther to the Diet in Worms in 1521, he was deprived of his position and income in Erfurt. He then moved to Wittenberg to join his friend Luther. Here he became provost at the All Saints' Monastery, doctor of sacred scripture and professor of canon law. He soon exchanged the latter dignity for a professorship of theology, since he had no desire to base his lectures on "papal law.

In 1523 he began to preach publicly in the collegiate church "against the canons' chants, vigils and masses", and urged the abolition of these customs which were contrary to the Gospel. At that time such a testimony was still very daring; for the Elector and his councilors still thought that with the confession of the Gospel a communion with Rome and its customs was possible. They threatened with deposition. But Jonas, following the recognized truth, wrote to the Elector a long letter full of evangelical frankness, urging the abolition of the Roman mass, and exhorting that one should remain faithful to the Gospel and not be afraid of the power of the enemy. "Persecution does not remain on the outside, when confessing the truth, which is always only of we

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ny one is accepted." However, Jonah was victorious over the resistance of the enemies of the gospel.\*)

Jonas was present at almost all important negotiations related to the work of the Reformation and rendered great services, especially through his legal knowledge. Thus, in 1529, he traveled with Luther and Melanchthon to the religious discussion in Marburg, which Landgrave Philip of Hesse had organized between Zwingli and Luther; thus, in 1530, he was with Melanchthon at the Imperial Diet in Augsburg, while Luther had to stay in the fortress of Koburg as a prisoner and banished; thus, in 1537, he was at the Convention in Schmalkalden, where the Schmalkaldic Articles written by Luther were presented to the assembled theologians and signed by them. He translated Melanchthon's Apology, written in Latin, into German. He also proved his efficiency in several church visitations. He had a particularly splendid gift for preaching. Melanchthon calls him preferably the orator. "I am," he says, "a Logicus, Bugenhagen is a Grammaticus, Justus Jonas is an orator, and Luther is All in All." Jonas' knowledge of the Bible was so great that he knew the Holy Scriptures almost by heart. He was continually linked to Luther by the bond of closest friendship. The great reformer boasts at various times in heartfelt humility how he was comforted by Jonas in many a challenge, and sought his advice in important matters.

He rendered special services to the establishment of the Reformation in Naumburg and Halle, the two cities on the Saale. In Naumburg, a lively desire for the pure doctrine had shown itself early on, but was continually suppressed by the reluctance of the canons and nobles. In 1520, a Protestant preacher, Dr. Pfenning, had to flee to Bohemia, but was brought back by the canons and kept in prison until his death. Other Protestant preachers had been expelled. Since the citizens were tired of the human statutes, the churches remained empty. In 1531 the bells rang for church, as usual, but no one held services, no one came to church. This state of affairs lasted until 1536, when Jonas was called by Luther and preached with proof of the Spirit and power, and a new life from God awoke in the city. The bishop with all his threats could not hold the people back, and since that time the city was won for the Reformation. Jonas stayed here until the autumn of 1536.

Even more courageous was the appearance of the powerful witness in Halle. This city, which was under the rule of the ecclesiastical elector and cardinal archbishop Albrecht, had long been longing for the pure gospel, but Albrecht kept up the Roman servitude by force.

Finally, in 1541, the citizens, who only on this condition wanted to pay the cardinal, who was deeply in debt and in need of money, the 22,000 florins (a very significant sum for those witnesses) imposed on him, obtained permission to appoint a Protestant preacher. Several emissaries of the city, who still had to endure a hostile attack by the Romans on the way, traveled to Wittenberg and received the provost and professor Jonas as a preacher for some time.

\*) Of Luther's efforts in the matter, see F. S. Steep, Luthers merkwürdige Lebensumstände, L. 1 r2.

Jonas accepted the difficult and dangerous position. On the afternoon of Char Friday in 1541 (April 15), he preached the first sermon in the evangelical spirit and power in St. Mary's Church, and soon thereafter distributed Holy Communion in both forms. Luther had rightly said that "no one else could resist Mainz and its officials with such courage and vigor, and be held in such esteem and love by the citizens, as Jonas." The ecclesiastical elector of Mainz threatened the people of Halle over the appointment of a Wittenberg preacher; the town clerk Dv. Großmann even sought to stir up an insurrection against the Lutherans; he fell into a terrible frenzy, and died soon after. When Cardinal Albrecht realized that Halle was lost to the Roman Church, he had the precious relics packed up and sent to Mainz, where they were offered to the Pabst's faithful for veneration. In Halle itself, only the Dominican and Franciscan monks remained faithful to the pope, and were filled with such rage against Jonas over the unstoppable progress of the Reformation that one of them, named Dr. Sebastian, attacked the valiant God-fighter with a kind on Sept. 1, 1542, and wanted to split his head. But Jonas had to overcome not only the resistance of the enemies, but also the timid fearfulness of the council. He succeeded; the council gained courage to appoint him as the first city preacher. Now Jonas made it his business to promote the work of reformation with great zeal, although with much struggle and danger. In 1542 Luther wrote to him: "The trampled Son of God has transfigured Himself among His enemies, giving us this unexpected victory, which neither ours nor our enemies could have believed: the appearance of Christ is manifest. At Luther's intercession, Jonas was allowed to remain with the Hallensians even longer than was initially agreed.

Luther often visited his friend in Halle, the last time on his journey to Eisleben in 1546. On January 24, Luther arrived in Halle, and since the Saale came out of its banks on the same day, he had to stay in the city for four days. Because of Luther's sickness and the danger of the water, which had not yet disappeared, Jonas did not want to let his friend go alone, but accompanied him to Eisleben. Here he had to see him, his dearest friend and father, pass away. It was he who addressed the dying Luther the significant question: "Venerable father, do you want to die to Christ and the doctrine as you have preached it? - and heard, among others, the loud confession - yes. He was also the one who preached the first funeral sermon to him while he was still alive.

Soon after Luther's death, the long-dreaded Schmalkaldic religious war broke out, and Jonas, like all the inhabitants of the city of Halle, was in great danger of his life. Duke Moritz of Saxony, out of shameful self-interest, sided with the emperor and occupied the lands of his cousin, the pious elector Johann Friedrich. On November 22, he also entered the city of Halle, against which the archbishop's slanders had taken him; he also knew that the city council and the citizens were on the side of the elector. The next day, he mustered his soldiers and issued an order that they should be beaten three times in the city with the drum, and when this happened for the third time, every soldier should be beaten with fine fury and with the drum.

what would come in front of his hand. Already the second drumbeat had happened. Then the council, which had been informed of the terrible murder plan, went to the castle at three o'clock in the morning with burning wax candles, fell down before the duke, and asked for (Pott's) sake not to shed innocent blood. Moritz remained motionless. Then his own brother, Duke August, stepped into the middle and asked for mercy for the unfortunate. When he, too, could achieve nothing with his imploring pleas, he drew his sword in a fury that could no longer be suppressed, advanced on Duke Moritz, and cried: "If it is to be no other way, then you shall be the first to this bloodbath." At last the duke refrained from his horrible plan.

Thus, through God's gracious care, the grave danger hanging over the entire citizens of Halle was averted. Jonas also escaped another murder plan threatening him personally. A Spanish captain, who had been hired to secretly kill the world-famous heretic, had taken up quarters with him. But when Jonas received him kindly and entertained him lovingly, the soldier's heart was touched, and after some time he said: "Doctor, I cannot conceal from you that I had orders to kill you; but I see that you are such an honest, pious man that I cannot possibly harm you. But hide yourselves, lest another should kill you as you depart!" Thus God, the Lord, held his protective hand over his servant. Jonah learned here that it was true what he himself had sung in his song: "Where God, the Lord, does not stay with us:

The enemies are all in your hand, and all their thoughts;

Their attack is well known to you: Help us not to waver!

And the faithful warrior did not waver. The miraculous help he had experienced from the Lord drove him to sing the two beautiful, faith-filled verses that are appended to Luther's powerful song of faith: "Keep us, Lord, by your word! They read thus:

I will destroy your attack, Lord;



Let them hit the bad stuff,

And plunge them into the pit. They make the Christians yours!

So they will know. That you, our Lord God, are still alive, and help your people mightily, who rely on you.

Jonas was now for several years a homeless wandering cross bearer of his heavenly master. First, in order to escape the malicious plans of the enemies of the gospel, he had to leave Halle in the middle of the night in 1546 with his wife and children and flee secretly to Eisleben. We do not want to accompany the exile on his various difficult journeys of suffering, but only share some of the reports that Jonas himself gave about his and the Protestant church's tribulations. In May 1549, he wrote a detailed letter to the Lutheran Duke of Prussia, in which he says, among other things, the following:

"I still remember how Your Serene Highness wrote me several letters before the war, one of which contains the words: Jonas, there are now and all kinds of indications that a

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Weather in the sky hangs over us poor Christians/ That now this storm has passed through Germany far and wide, we have learned. Truly, it was a severe weather storm, which hit the field of Christ hard in all churches, and never shattered everything. Many pious princes have been severely punished, many cities have been forced under the hardest yoke, murder and death have been committed in many places, many righteous citizens have been expelled from the council, and not a few learned and pious men have been driven into the most miserable and unbearable suffering with their wives and children.

"I have had to go to the Eril twice during these movements and great upheavals. \*) After the Elector was captured at Mühlberg, and the Emperor had his camp outside the walls of Wittenberg, and then moved with the army also before Halle, the most distinguished councilors in Halle, in order to escape the first heat of anger, advised me to leave here. In view of the terrible threats and dangers that hovered over us from the unrestraint, cruelty and soldierly insolence of the Spaniards, I saw myself forced, without being able to put my belongings and my household in order, to put my pregnant and dangerously ill wife and my children on two farm wagons in the space of an hour, and to leave in all haste under fear and anxiety. Because of the great and multiple dangers, it would have been necessary to take side roads or to continue our journey at night and on forest roads. - In my hometown of Nordhausen, where Philipp Melanchthon also took refuge at that time, I could not dare to show myself publicly because of the dangers that pursued me there, but kept myself hidden for a whole month in a garden and secluded garden house of a citizen.

Jonas then goes on to say that he had preached for some time in Hildesheim, but then, following the longing of his heart, returned to Halle (in the Passion period of 1548). However, his position here was by no means secure in the turmoil caused by the Interim; indeed, the council, fearing the disfavor of the emperor, did not even want to let the faithful pastor preach. ("For at the imperial court," says Jonas, "the monks have made my name very hateful.")

In 1551 Jonas, who had also had to face many crosses and hardships in his private life, went to Coburg as court preacher and superintendent of Duke Johann Ernst. Although often ailing, he not only presided over this office with loyalty and zeal, but also actively cared for other Protestant congregations. Once again, he equipped himself with his old strength and put in order the ecclesiastical conditions in Regensburg that had been thrown into great confusion by the Interim.

After the death of Duke Johann Ernst, Jonas briefly held a professorship in Jena in 1553, and then became the first preacher and superintendent of the Franconian churches in the principality of Coburg at Eisfeld an der Werra. He already felt that the time of his pilgrimage would soon come to an end. But he wanted to continue to grow with the pounds bestowed upon him until his retirement, and he continually ensured better

Jonas had returned to Halle on January 9, 1547, but soon after the battle at Mühlberg, which was so unfortunate for the Lutherans, he had to take up the walking stick again.

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He established churches and schools and drew souls to the cross through his sermons. In 1555, his 63rd year, he fell into a serious illness. The dying man, who had comforted so many in his life, still had to fight a hard battle of the soul. The consolations of his colleagues and friends were of no avail. But by the grace of the Savior, the sorely afflicted man finally recovered himself through some glorious comforting passages of the Holy Scriptures read to him by his famulus. Trusting solely in the grace of God, which is given in Christ, the Savior, to all true believers, he often repeated with a cheerful mind the words of Jesus: "In my Father's house are many mansions" (Jn. 14:2), prayed: "Lord Jesus Christ, into your hands I commend my soul, you have redeemed me" and passed away gently and blessedly in the arms of his wife at the ninth hour of October 9, 1555.

(Submitted.)

**The answer of the Lutheran church orders of the 16th century to the question: Who can be accepted as a baptismal godparent?**

1 The Goslar church order of 1531 \*): "No one shall be allowed to be a godparent who is of a lewd and dishonest life, who despises or blasphemes our doctrine and has never been to the sacrament; for the godparents carry the child on account of the whole Christian church, answer and confess the faith on account of the child, for which reason they must have a good mind and be true Christians who can pray rightly and also be heard by God."

2 The Brandenburg-Nuremberg Church Order \*\*) of 1533: "The parish priests and church servants should be diligent to ensure that for such a necessary work of Christian baptism, understanding mentors are taken who know why they are there, so that baptism is performed with proper devotion, discipline and bravery. - —

3) The Pomeranian Church Order of 1535 †): "And the father of the child should honestly ask the parish priest for baptism and then ask pious, honest, believing people to be godparents."

4. the Württemberger Kirchenordnung of 1536 ††) word for word as No. 2.

The Kassel Church Order of 1539 ‡): "No one shall ask for sponsors, or be allowed to be one, who is not such a person, who understands the Christian faith and life, and with understanding and devotion asks for the children's grace; and could help to raise them to a right Christian life, and in particular, no one shall ask for sponsors who do not keep all Christian fellowship with the church, even at Holy Communion.

This church order, most probably a work of Nicolaus v. Amsdorf, is first printed in Richter "die evangelischen Kirchenordnungen des löten Jahrhunderts". This work, published in two volumes, is always meant here, where another is not noted, if the place of discovery is given. It is cited after the 2nd A. Leipzig 1871. 4<sup>o</sup>. The above passage in Richter I, 156 d.

\*\*) From Osiander, Brenz and A. - In Richter I, 198 n; in the oldest print (1533) toi. XLXII d.

†) Author: I. Bugenhagen. In Richter I, 249 d.

††) Author: Schnepf; reviewed by Brenz. This church order is very dependent on the Brandenburg-Nuremberg one - In Richter I, 270 n.

‡) Probably from Kpmrus. Richter I, 296 d.

The Prussian Church Order of 1544 \*): "To this end, at baptism, no one shall be admitted to the spouseship, unless he be ignorant of our true and Christian religion, nor of the articles of faith and prayer." - —

The Württemberg Church Order of 1553 \*\*): "Both parents and parish priests shall forge that not frivolous persons, who are unrepentant in public vices, but honest and God-fearing people are accepted as godparents of the child's baptism, so that the holy sacrament of baptism is not profaned before the church through the dishonor of the godparents.

8. The Waldeck Church Order of 1556 †): "The fathers or next of kin blood friends of unbaptized infants shall most urgently (first) declare to their pastor with avoidance that they have been pardoned by God with a young fruit, son or daughter, and humbly ask to help the same through baptism to Christian faith and blessedness, and also give notice of whom he would like to ask as fathers, witnesses and confessors of the faith for such Christian work.... Since the native asked fathers are not burdened with public sins and vices, but are taken for members of the churches, or the foreign ones bring a testimony of their Christian faith and life from their .... If the foreigners will bring a testimony of their Christian faith and life from their parish priest, they shall admit the preachers and not reject them. If one is proposed for baptism whom the pastor could not reject because of public vices, and yet doubts whether he is rightly instructed in the Christian faith, he shall interrogate him before baptism in his (the pastor's) dwelling. - —

9) The Hessian Church Order of 1557 ††): "The father of the child should show himself to the parish priest, ask his child to be baptized, and Christian godparents who are admissible should be anxious to be baptized to prevent disorder; for those who are in vices, so that they should be banished, no parish priest can admit." - —

10. Jever'sche Kirchenordnung of 1562 ‡:): "First, the preacher shall exhort his hearers diligently from the preaching chair beforehand, that they choose pious, God-fearing, and honest people who live in no public sins and vices (de yn nen uthwendigen Sünden unde lästeren leeven)."

The Pomeranian Church Order of 1563 ‡‡): "The father of the child should honestly ask the preacher as the baptist in the place of God for baptism or have it asked by honest persons and the godparents should be pious, honest, God-fearing people who love God's word and gladly receive the sacraments. For those who contemptuously do not go to the sacraments, and do not accept the teaching of the Gospel and the

\*) Revision of the first Prussian church order (1525), based on the Saxon agendas of 1539. In Richter II, 70 d.

\*\*) From Brenz. - In Richter II, 133 n.

†) In Richter II, 169 b. 170 -

††) First printed in Richter II, 505 n. - (author Noding?) ‡) Richter II, 227 rr.

‡‡) Authors: Paul von Rhoda, Gg. Venediger and Jac. Runge. The above passage in Richter II, 236. At the same time the resormirte Pfälzische Kirchenordnung from 1563: "The father of the child, if he is away from home, should always approach and request the churchwarden for the Taus beforehand, or, if he is not a native, one of his friends, so that the preacher may inquire what kind of godparents there will be, so that he may admonish him at times not to use any frivolous or vicious or otherwise unfit persons for this purpose, so that the holy sacrament of baptism will not be disgraced, nor will the child be deprived of Christian discipline by such godparents." - Judge II, 258 b.

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Those who blaspheme the ministry, who are often in public disgrace and in denounceable vices, should also not be charged with baptism. For baptism is not a work to be performed in worldly splendor, but the parents stand as witnesses of baptism and should call upon God the Lord over the child, against Satan, which ungodly people cannot do. - —

The Lippe Church Order of 1571 \*) decrees that angry people and public sinners, as well as children who have not yet been interrogated in the main parts of the catechism, may not be admitted as baptismal witnesses. W. K.

## To the ecclesiastical chronicle.

### Abroad.

**Saxony.** In the Leipzig Allgemeine Evangelisch- Lutherische Kirchenzeitung of September 3, there is, among other things, a review of the excellent writing of Pastor Ruhland, already reported in the "Lutheraner" of June 15: "Der getroste Pilger aus dem Babel der sächsischen Landeskirche in die lutherische Freikirche. It is true that in that assessment it bites: "The writing is, it must be admitted, written with skill, well calculated for popular understanding"; but it is immediately added: "What it lacks in conclusiveness is made up for by the certainty of its tone." Strangely enough, however, the reader himself sees from what is communicated and conceded in the aforementioned church newspaper from Pastor Ruhland's writing, only too clearly that it is not lacking in convincing proofs, unfortunately! Yes, the way in which the ruin of the Saxon state church is judged is itself a sad proof of how incurable the conditions of the same are. The new ambiguous Saxon formula of obligation is taken in defense; the "Kirchenzeitung" disregards the false doctrines, which are presented in Saxony both orally and in writing by professors and pastors, as quite natural phenomena. "Where," it exclaims, "where in the whole world is there a national church in which one or another rationalist or the like is not to be found?" If one wanted to look at everything so suspiciously, "we would find a lot of impetus in the Scriptures themselves!" As far as the Saxon church agenda and the Dresden hymnal are concerned, the "Kirchenzeitung" admits: "That these are bad, we know ourselves . . . And when Ruhland complains about the errors and the like of the teachers in the schools, there are certainly many things to complain about, everyone knows that; but one cannot do everything quite as one would like. (!) And the same is true, finally, of the ecclesiastical practice, from which Ruhland fetches his last pieces of evidence, that many things should be different there; but one must have patience and put up with many things. "It is enough," it continues, "that one earnestly seeks to eliminate them" (the diseases of the national church)."

\*) Author: I. Exter; revised by Jac. Andreä. Richter II, 338. The Henneberg church order of 1582 decrees the same. Richter, 461 a-Deep list of testimonies by no means claims to be a complete collection of the passages from the Protestant church orders of the 16th century that belong here. - It has been held not only by Lutheran, but also by Reformed side, that only pious, God-fearing people would be accepted as godparents, as this could be easily proven from the church orders of the 17th century. - But whoever does not allow the testimonies cited to serve him in proceeding rightly and Christianly in the choice and acceptance of godparents, even a sevenfold denser cloud of witnesses would hardly bring him out of other thoughts. - Concerning questions for special cases, compare Walther, Pastoraltheologie, p. 136 f.

But what the "Kirchenzeitung" understands by such a "serious" striving for healing the damage of its national church, can be seen, among other things, from the way it appears, for example, against the rationalist Sulze, who had attacked the so-called believing professors. She says with reference to a small but extremely tame publication against Sulze: "No one would have attacked or even worried Sulze, since he also did many good things, if he had not wantonly started the quarrel himself. One hardly trusts his eyes, whether they also see rightly, if one reads this. If Sulze had not gone public with his attacks, one would have let this wolf quietly and undisturbed tear apart the sheep of Christ and murder their souls. Whoever can still hope, in this state of affairs, that the Saxon regional church is well on the way to a cleansing of its damages, must truly be struck with blindness. W. [Walther]

**Weimar.** After Pastor Rieth had separated himself from the Weimar State Church and yet served those in his official capacity, namely in his official dress, he was sentenced to such a high sum of fine for this crime that he could not pay it. Therefore, the garnishment was imposed on him. How this happened, he describes himself in a letter, which reads as follows: "Dear brother in the Lord! Yesterday, the Grand Ducal City Court in Eisenach issued a garnishment for the 150 Mark fine and 6 Mark court costs of the Tiefenort Justice Office (appointment for "unauthorized wearing" of an official dress, respectively hearing for remission of the fine). The bailiff appeared accompanied by a police officer and informed me of his order from a piece of paper. Both of them then went to our family room and asked what belonged to me. I showed him my books and what I had on my body. To the question: well, you will also have a closet and other clothes in it? - my wife said: no, that's all he has, except for a few more clothes in the closet; she immediately sent the eldest daughter away to fetch them. She brought my other black skirt and a very old robe; my old overcoat was still hanging on the wall, which I showed them. In my wife's dressing room still hung my wedding tunic, which I did not think of at the moment, since I do not wear it, at most once again on a christening day. The bailiff now first put my black cloth skirt aside, explained that he had to go upstairs to the upper room, and asked me to accompany him. I explained that everything was open upstairs, that I was not putting any obstacles in anyone's way, but that I was not obliged to accompany him. "Well, we'll take it," he said, and went up the stairs. Trembling, my wife followed, fearing that everything would be thrown into confusion. I immediately called our servant and instructed him to stay by my wife's side and to call me if she needed me. The two servants went into our bedchamber, where both of us and the beds of the three smallest children were. Next to my wife's bed and the smallest child's bed is a bedside table, on which hung my wife's small golden cylinder clock, still a dear reminder of her blessed father, the highly esteemed General von Dewitz, and her last conversation with him, which used to show her the hour at night when she would hand her smallest the things she needed. To the repeated question of the bailiff, to whom she belonged, she answered three times: she belongs to **me**. And when the bailiff grabbed her a little roughly and took her off the clock stand, she said: you'd better watch out, she can't take that. But without turning back in the least, the man pocketed it. Towards the men my

At this moment, the woman remained composed and calm, but she came to me with thirsty eyes, I calmed her, but afterwards her tears continued to flow for a long time. Now we went over to the other house; after the people had written out what they wanted, Meubles 2c., they came back, the bailiff demanded the fees for his way. I told him that if I owed him something, I would gladly give it to him with all my heart, even more gladly; but here I was not allowed to do so, because that would be a confession that I considered this seizure to be right and agreed to it, he could just as well hold on to the pledged objects. "Now I will take this skirt for my fees," he said. This is what happened and what is written in the record, and with the watch and the skirt they departed, after the rest had been seized. I have now brought what happened to the public's attention by an advertisement in the Eisenach newspaper and have advised against any Christian or anyone with a Christian conscience to lay hands on these things or to **buy them without being called**. So that is how things stand now. I share this with you for any use, as far as you consider it good and salutary, and also further entrust myself and mine to your faithful intercession, next to the grace of our faithful God and Savior.

With love

Your A. Rieth.

Eisenach, August 26, 1875.

**Holstein.** There are reports from Germany that they are beginning to preach in the streets of Holstein in order to win over the people, who are shunning the church more and more, for Christianity. A sad sign of the times! One should rather see to it that the pure gospel comes again to the pulpits in the churches, then the churches would fill up again. But can we be surprised that the poor people no longer want to go to church when they no longer hear the joyful message of their salvation?

W. [Walther]

**Australia.** In the 4th number of the current issue of this newspaper we criticized that the "Lutheran Church Messenger for Australia" had written that chiliasm should not be church-dividing, by showing that chiliasm overturns four important articles of faith and is therefore indeed church-dividing. In its issue of July 4, the aforementioned "Kirchenbote" reported our memoirs and added the following note: "We must not hold it against our fellow believers in America when they openly express themselves in the above. The word of the blessed Pastor Harms, which gave rise to the above in the November number of last year's "Kirchenbote", has been misunderstood by the 'Lutheran'. It was used by Pastor Harms in the sense, and has also been understood by us, that chiliasm is not to be tolerated as an article of faith, but is to be carried as a private opinion, in which case it would not result in church separation. However, the position which our Synod takes towards chiliasm proves even more clearly that we are misunderstood. For: Our Synod firmly rejects chiliasm as an article of faith and allows no freedom to teach it, nor are any of our pastors chiliast. In our synod itself there are no chiliastic disputes, on the contrary, the four points which the 'Lutheran' cites are clearly taught and known in it. Admittedly, there are members in our congregations from time to time who have chiliastic opinions, but do not want to claim them as a confession of faith and assert them publicly (we understand this to mean before the synod or before the congregation). But it would be wrong to separate ourselves from such, even the "Lutheran" will agree with us. This statement is certainly gratifying. Only we would like to know how it is to be understood that chiliasm is to be tolerated as a "private opinion\*\*".

be. If this is to be tolerated in preachers as a private opinion, we cannot approve of it. For if a preacher only privately pays homage to chiliasm, this prevents him, if he is not a hypocrite, from preaching those teachings of the Word of God which are contrary to his so-called private opinion. In the best case, such a chiliast will at least not preach the whole counsel of God for man's salvation. But just as a preacher may not add anything to God's word for his salvation, so he may not add anything to it for his salvation. Deut. 4:2, 12:32, Rev. 22:18, 19, Acts 20:27.

(Submitted.)

## Explanation.

As a result of the rumors about our dear, faithful pastor, Pastor Biedermann, which have come to our ears and have been spread in many of our rural and urban communities (namely, that under his leadership, through his fault, our congregation is crumbling and disintegrating), the undersigned congregation feels obliged, in accordance with love and justice, feels obliged, on the one hand, to declare the rumors that have been circulated, insofar as they refer to our dear pastor, as shameful slander, and that the withdrawal and departure of some from the congregation is only due to their own fault; On the other hand, we also want to announce that the main cause of the current struggles in our midst arose more than ten years ago, but that, especially in recent times, by God's great grace, a turn for the better has taken place with regard to the inner state of the congregation, so that, as we confidently hope to God, everything will finally work out for the glory of God and the welfare of our congregation. This is guaranteed by God's precious Word, which rules and reigns among us through God's mercy until this hour.

The above statement was made by resolution at a special meeting of the Trinity Lutheran Church in Cincinnati, Ohio.

On behalf of which the Board of the same.

Cincinnati, Ohio, the 3rd of October 1875.

Subsequently decided to attach the assurance given by Pastor Biedermann: not to have contributed the least to the above statement.

G. Beck.

H. Hackstedde.

G. Beeper.

H. W. Lühm ann.

A. C. Herrmann.

W. Michel.

F. Brinkmann.

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### Ordinations and introductions.

On the 17th Sunday after Trinity, the Candidate of Theology Mr. Andreas Landeck was solemnly ordained and inducted into his office by order of the Reverend Herzer, assisted by Pastors Fischer and Kolbe. F. Streck fuß.

Address r Kvv. Duncloek,

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Horwooä, Oarvor 6o.,

On the Tenth Sunday after Trinity, Candidate G. Spiegel of the Theoretical Seminary at St. Louis, having received and accepted a "regular" appointment from the Lutheran congregation at Fairbank, Vuchanan County, Iowa, was solemnly ordained and installed in his office by the undersigned by order of the Reverend Mr. President Biltz.

W. Kanning.

Address: Kov. O. 8x "i"§kg,

I'rürbuule, Luclluuu 60th, Isva.

At the request of the Reverend President, Rev. F. I. Biltz, on the 12th Sunday after Trinity, Pastor Daniel Graf, after having been elected by the Lutheran congregation at Augusto,

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St. Charles County, Missouri, was appointed to his new office by undersigned. W. Matuschka.

Address: livv. I). Oruof, ^uFustn, 8t. Oöurles 60th, Llo.

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### Heartfelt request to all friends of widows and orphans.

Since most of the preachers and teachers of our church are in such a position that they leave their widows and orphans behind in great poverty when they leave this world, a number of preachers and teachers of our synod have undertaken to make it possible, by means of an annual contribution, to provide the poor widows and orphans of our synod with an annual support of at least L100.00 for each widow and G20.00 for each orphan under 14 years of age. However, in order to be able to do this truly not too large handout, the treasury is still lacking \$1500.00 for this year, which is now coming to an end. Therefore, dear brothers in office, pastors and teachers, and you dear congregations, help that three widows and orphans of those who have sown the spiritual for us and who therefore well deserve to reap our bodily goods (1 Cor.

9, 11.), not to have to live in want, not to suffer lack. Remember the glorious promises that God, who calls Himself the Father of orphans and the Judge of widows, gives to those who take care of widows and orphans.

Contributions and gifts should be sent (and soon, because winter with its many needs is just around the corner) to the district treasurers of this fund. These are:

for the Eastern District

Mr. I. Birkner, 102 William St., New York City;

for the middle district

Mr. M. Conzelmann, teacher, 387 S. New Jersey St., Indianapolis, Ind."

for the Northern District

Mr. Teacher I. S. Simon, Monroe, Michigan;

for the Northwestern District

Mr. C. Eißfeldt, 280 East Water St., Milwaukee, Wisconsin;

for the Illinois District

Rev. H. Wunder, 100 Huron St., Chicago, Ill;

for the Western District

Mr. O. Gotsch, teacher, 1810 S. 8th St., St. Louis, Mo. South St. Louis, Oct. 4, 1875.

C. F. W. Sapper, general Cassirer

of the Preacher's and Teacher's Widows' and Orphans' Fund.

## Our calendar for 1876

is ready and costs, as usual, 10 Cts. (Postage 3 Cts.) It can be obtained from the gentlemen:

George Brumder, Milwaukee, Wis.

I. Birkner, 102 William St., New York. Siemon and Br., Fort Wayne, Ind.

H. Reif, 134 Gratiot Ave, Detroit, Mich.

Hcwes, Brauns and Co, 39 Market St., Chicago. Heydenreich and Huhn, Oshkosh, Wis.

F. Henke, St. Paul, Minn.

and direct from the undersigned.

Single copies will be shipped only if the order is accompanied by the amount (13 CtS.). M. C. Barthel.

St. Louis, Mo.

## Display.

Just published:

## Nineteenth Synodal Report of the Middle District of the German Lutheran Synod of Missouri, Ohio and Other States. 1875.

The question of church, conciliar or synodal power occupied the middle district of our synod this year. In the present proceedings, a clear, strong testimony is given for the freedom of the Christian vis-à-vis any human being, thus also vis-à-vis any church court, all concilia and synods, and thus also a testimony against hierarchical principles. We cannot thank God enough that he has made us aware of this glorious good, the freedom with which Christ has set us free. So now we must also hold on to what we have. May the diligent reading and study of these doctrinal treatises stimulate us to offer this thanks to God, to hold on to the glorious treasure of freedom in Christ and to use it in his honor.

Price per copy 20 cents, postage 4 cents.

G.

## Conference - Displays.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., on the 9th and 10th of November (commencing at 9 o'clock in the morning) at the congregation of Mr. Rev. Badmg's in Milwaukee. G. Kühle.

The "United Columbus Conference" meets, s. G. w., on the second Tuesday in November (Nov. 9) at the

Pastor R. Herbst's congregation in Columbus, O. The members of the conference and guests are requested to register with the pastor loci at the appropriate time so that they can be assigned lodging. Th. Mees, Secr.

The Buffalo Districts Conference will assemble in the parish of the undersigned from November 9<sup>th</sup> to 14<sup>th</sup> to Uten.

We ask for early registration.

A. Ch. Grossberger.

175 8<sup>th</sup> Avenue, Ulen, X.

The mixed pastoral conference of the First District in Minnesota will meet, s. G. w., from the 9<sup>th</sup> to 14<sup>th</sup> November, at the congregation of the Rev. Fischer, near Carver.

Instead of the previous doctrinal discussions on the paper "The Lutheran Church the True Visible Church of God on Earth," theses "On the Difference of Law and Gospel" will be presented for discussion, if approved by the conference.

Members of the conference who intend to attend are asked to register in advance with the local pastor.

I. Kogler.

Revenue to the Middle District's coffers:

To the synod treasury: From Past. Evers in Root 42.00. whose congregation 49.74. Past. Kunz in Julietta 42.00. whose congregation 47.38. Past. Nunkel in Aurora 42.00. Past. Rupprecht in North Dover 42.00. whose congregation 42.51. Rev. Lange in Valparaiso 42.00. Rev. Steinbach in Fairfield 42.00. From some members of his congregation 42.00. From Rev. Schwan Sr. in Cleveland 42.00. Rev. Schwan Jr. there 42.00. Past. Buehl in Massillon 41.00. past. Schoeneberg in Lafayette 42.00. Rev. Wyneken's church in Cleveland 42.39.25. Past. Brackhage in Switzerland County 42.00. Past. Lchner in New Haven 41.00. whose congregation 49.00. teacher Kirsch in Adams County 41.00. past. Wichmann in Farmers Netreat 42.00. of whose congregation 42.50. of individual members thereof 41.20. teacher Rieme in Aurora 42.00. teacher Zismer in Cleveland 42.00. teacher Engclbrecht in Farmers Netreat 42.00. Past. Fleischmann in Kendallville 42.00. Past. Schäfer in New Boston 41.00. by Teacher Conzelmann in Indianapolis 42.00. Past. Dulitz in Napoleon 43.00. Past. Biedermann in Cincinnati 42.00. teacher Zitzlaff in Evansville 42.00. past. Sallmann in Newburgh 42.00. whose congregation 41.40. of teachers Bewie, Nudolph, Schmidt in Cleveland jr 42.00. of Rev. Sauer in Dudlcytown 42.00. From a widow in its parish 41.00. Ledrer Baumgart in Dudlcytown 42.00. Teacher Hesse in Cleveland 42.00. Teacher Steuber in Van Wert 45.00. Past. Knies in Neu-DrttelSau 42.00. Past. Reichhardt in Columbia 41.00. Past. Tramm in Vincennes 42.00. Lebrer Meffrli in Lafayette 42.00. Past. Brüggemann in Darmstadt 42.00. Past. Weyel there 42.00. Past. Wendt in Waymanville 42.50. Past. F. Wyneken in Cleveland 42.00. Past. H. Wyneken there 42.00. Past. MeeS' congregation in Columbus 47.50. Past. Buehl's congregation in Massillon 48.60. From Past. Wyneken's congregation in Cleveland subsequently 42.25. From Past. Crämer in Zanesville 42.00. whose congregation 41.25. Past. Knief's congregation in Neu-Dettelsau 41.60. G. Zwerner there 60 cts. Past. HuSmannS congregation in Euclid 41.00. Rev. Hochstettr's congregation in Indianapolis 45.70. Rev. Maack's congregation in Sugar Grvvr 46.65. by Past. Niethammer's congregation in La Porte 41.36. Mrs. Schneider there 41.00. Rev. Wendt in Waymansville 41.00. Mrs. Mittelmann there 42.00. Past. Germann's congregation in Peru 47.32. Rev. Lohmann's congregation in Akron 47.75. Rev. Nützel's congregation

at Columbus 45.55. Past. Zagel's congregation near Fort Wayne 49.40. Past. Jox's congregation at Logansport 47.65. Of Rev. Zichoche's congregation at Marion Township 47.00. Past. Horst 42.00. whose congregation 44.50. whose branch 42.65.

To the building fund: From Past. Evers' parish in Root 41.75. Past. Steinbach's congregation in Fairfield 44.00. Past. Hitler's parish in Pomeroy, 3<sup>rd</sup> payment, 43.00. From Past. Brackhage's parish in Switzerland County, first payment, 45.60. Past. Hild in Mishawaka 43.00. "Margaret" Schuster 42.00. Jacob Wheels 50 Cts. Past. Kruef's congregation in Neu-Dttelsau, 5<sup>th</sup> payment, 41.00. Past. Reichardt in Columbia 41.00. Conr. Westenfeld at Fort Wayne 45.00. From Rev. Stubnatzy's congregation at Fort Wayne 42.40. From Rev. Seitz's congregation at Avilla 44.00. Past. Schmidt's congregation in Elyna 47.40. Past. Niethammer's congregation in La Porte 41.90. Past. Schwan's congregation in Cleveland 41.37.80.

, For the subscription - Annals: By L. Köhne-

mann in Root 42.00. By Past. Steinbach, WeddingS Collecte at W. Krebl, 41.10. By the same from Mrs. Anna Goehring 50 Cts. By Mrs. V. in Cleveland 41.00. Past. Zschoch's congregation in Marion Township 49.00.

For poor students in St. Louis: From Past. Evers' congregation in Root for F. Wambgsanß 47.00. From the Women's Association in New Haven 45.00.

To the seminary household in Addison: from Mrs. D. H. in Reynolds 43.00.

To the 'Seminary household in St. Louis: By Past. EverS, weddingS Collecte at H. Stellhorn, 42.50. By Past. Schlesselmann, Collecte at Reynolds and Goodland, 41.10.

To the orphanage at St. Louis: From I. Jansen at Root 41.00. Mrs. V. at Cleveland 42.00. From Rev. Tramm at Vincennes, thank offering, 42.00. Through same from N. N. 50 Cts. From Karl Westenfeld at Fort Wayne 41.00.

For inner mission: by Past. Dulitz by Wittwe Br. 43.00, by N. 45.00. By Karl Westenfeld 41.00. Pastor Zschoche's congregation in Marion Township 47.60 and 46.00.

To the college household in Fort Wayne: From Past. WeyelS St. Pelri congregation 42.45. Its Trinity congregation 46.35.

Louis IOcrke Vermächtniß von weiland Ferdinand Meyer in Pastor Zaarl's 6 "cmcinke 4206.00. From Mrs. E. Kettcl in Toledo 43.00.

To the orphanage in Boston: by Karl Weiten- ftlv 41.00.

For the Emigrant Mission in 91 ew York: From Past. Lothmann's congregation in Akron 45.00.

To the orphanage at Addison: By Karl Wcstcn- sclk 41.00. By Past. Lehnrcr, HochzcttS Collecte at I. Remus 44.40.

On the widow's fund: From Past. Evers in Root, regular contribution, 44.00. I. Jausen and H. Kaiser in Root 41 40. Past. Hiller's congregation in Pomeroy 45 60. From the women's verriu there 45.00. Thank offering from Mrs. Pastor Hiller 42.00. From Past. Jor' congregation in Loganeport 45.35.

For the Gemcinde rn Oshkosv: From Pastor EverS' congregation in Root 410.45. Past. Steinbach in Fairfield 42.00. From some of his memnndeglers 419.31. From Past. SchönebergS congregation in Lafayeite 4'24.00. From Past. Bode'S parish collected by Mr. von dcr Aue 431.70.

For the needy in the locust districts: Through Past. Gräße in BucyruS 422.00.

On the Heathen Mission: By Past. SchönebergS Ge- mernde in Lafayette 48.00. Karl Westenfeld 41.00. Past. Kar- rerS congregation in Bielefeld 47.12. Whose branch 41.85. By Past. Crämer in Zancsville by A. and C. Mcyer and F. Werner each 41.00. By Mrs. Ferks in Tarlisle 41 00.

To the seminary household in Springfield: from H. B. by Past. Brackhage 42.00.

Fort Wayne, 30th Srpt. 1875. C. Grahl, Cassirer.

Entered the caste of the eastern district:

To the synodical treasury: From theDrcifaltity congregation in Buffalo 48.50. congregation in Tonawanda (in 2 collecte) 411.75. congregation in Nru-Berghvlz 44.14. Lreifaiügkcitö congregation in Buffalo 419.36. congregation in Washington, ÖfterCollecte 423.25. Psingst-Collecte 416.50. congregation in Wolcottsburg 46.00. from Father Schmidt 41.00. from congreg. in Town EllicottSville 411.00. from Past. Fleckenstein 41.00. by the congreg. in North East 47.00. by the congreg. in Rondout 4'19.00. by the congreg. in College Point 49.50. by the congreg. in WrUiamsburg 49.9'3. by the congreg. in Barton 45.00. by Rev. Sommer 41.00. by Rev. Walker 42.1>0. past. Brewer 41.00. past. Bcycr 41.00. past. Seuc1 41.00. past. Lochner42.00. past. Eirich 42.00. Past. Fleckenstein 41.00. past. Weinbach 42.00. Past. Hanser 41.00. past. Oestermeier 42.00. Rev. Stürken 42.00. From AUegheny City congregation 414.26. Philadelphia congregation 410.00. Sommerville congregation 44.05. From Alexandria Women's Association 43.00. From St. Martini congregation in Baltimore 416.00. From Eden congregation 45.00. From Teacher Brauer 41.00.

To the building fund: From Trinity Parish in Buffalo, 2nd consignment, 435.00. Parish in College Point. 2nd consignment, 453.75. parish in New Lcrgholz, 2nd consignment, 416.50. parish in Tonawanda 418.80. parish in Rome 43t>.00. Trinity - parish in Buffalo, 3rd consignment, 487.00. parish in North East 413.00. Trinity-parish in Piitsburg, first consignment, 4360.00. parish in Lonaconing 4-25.00. parish in Barton 4-20.00. of Neidhard 4-10.00. By Past. Kanold 41.50. From the parish in Mcriden 435.00. Parish in Neu - Bergholz, 3rd consignment, 470.75. Geincinde in Merilla 46.50.

To the College. Maintenance: From parish in New Zjork 47.80. parish in Eden 4-13.00. HochzeilS Collecte be, zinc 43.06. From Aug. Klose 4-2.00. G. Lusty 75 Cts. From parish in New Zork 4-10.50. parish in Lonaconing 43.00. Drrieinigkritis parish in PittSburg 4-30.00.

For the heathen mission: From Past. Seuc1's congregation 410.00. From Siemann 50 CtS. Mrs. Rolhhaupt 4-2.00. From N. sti. in Baltimore 4-5.00.

For church building in Oshkoöh: From the congregation in College Point 4-7.15. congregation in New Zlork 432.50. congregation in Washington 429.59. congregation in Wolcottsville 49.60. from the school children there 10 Cts. From d. parish at Williamsdurg 480.00. parish at Mcriden 435.00.

For Past. BrunnS Proseminar: From the comm. in College Point 48.00.

For poor students: From NeuBergholz congregation 4'3.01. From Past. EngekerS congregation 46.65. From Sparrenberg 45.00. L. Anderson 50 Cts. WeddingS - Collecte by H. W. Brand 42.00,

To the orphanage near Boston: By Past. Sucrop 41.16. From the congregation at Neu Oberhofen 411.00. From Kasstrer Grahl 40 Cts. From the congregation at Wolcottsville 45.00. Burial - Collecte at Mother Tesserow 41.77. From the congregation at Mcriden 450.00. Congregation at Neu - Bergholz 4-4.14. From Stuckert's children 41.50. Sparrenberg 45.00.

For the Taub st ummcn-An instead at Detroit: From the community in Lasallc 44.30.

On the Chinese mission: From the WolcoitSville congregation 42.60.

For internal mission: From the community in Tonawanda 41.36.



To the church building in Topeka: From the congregation in Martinsville 44.50.

To the widow's fund: from Pastor Fleckenstein 44.00. Past. Walker 44.00. Past. Brewer 44.00. Past. Seuel 44.00. Rev. Lochner 42.00. Past. Hanser 44.00.

For Rev. Mary's: From Rev. Seuel 41.00. From the Washington congregation 48.10.

To the church building in Western: From the parish in Mcriden 48.00.

For the church building in Memphis: Subsequently from the Immanuel's congregation in Baltimore 46.50.

On church building in Pembroke: From the Washington congregation 47.74.

To the bequest fund: From the blessed Mrs. Puls through Past. Seuel 450.00.

New York, 1 Sept. 1875. I. Birkner, Cassirer.

For daS Inth. Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan:

(Continued.)

Through Collector Bergcr in Past. Oestcrmeier's parish further collected from:

H. Vollen, N. N., Gottfr. Hasenbank, W. Nubcr, Michel Wittkopf, Hob. Wülkopf 0.50 each, Aug. Krull 0.25. Chr. Hubner 1.00. Durcd Collector Bergcr in Past Weinbach's parish at Berg Holz, IN. I., collected: by Past. W. 2.00, Clara Korn 1.00, Aug. William. C. Kandt, I. Will-am, Mrs. Joh. William each 2.00, Joh. Rudert 0.50, W. Meier 0.25, Ph. William 5.00, C. Mebcwaldk, W. Grasmann, Aug Lange, Ebr. Lange, P. Broker, G. Schulmeister each 1.00, Ludw. Moll 0.25, Gottfr. Sraßburg 1.00, W. Schcibert 0.50, Peter Lage 1.00, Chr. I. Krull 1.5t>, Albert Moll 2.00, Aug. Zabel 1.00, Joh. Dudois, C- Mante, D. Eggert each t>.25, Joh. Kolbe 0.75, H. Piaster 0.50, Job. Hafcnbank 1.50, F. Rüchen 0.25, W. Barthel 0.50, C. Müller 1.00, W. Werth, Fr. Krull, Joh. Bedm, W. Kage each 0.25, Joh. Stolzen bürg, Wittwe Ehrke, Joh. Kuhmann each 0.50, Frau Annar 0.25, Wittwe Brachrock, Otto Stöiling each 0.50, Wittwe N-ckhöfel, W. Ruthenberg, Wiltwe Lewne each 1.00, Gottfr. Tunbois, W. Bnrow, Ph. Hvmbert each 0.50, Chr. Schulmeister, W. Loge each 1.00, Wilh. Dall 0.12, Job. Martin, C. Kammann each 1.00, Joh. Köppcn 0.30, Karl Wolf 1.50, W. Werth 11. 0.40, W. Ulrich 0.25, V. Brobst 0.10, W. Strassburg 0.50, Aug. Strassburg 1.00, M. Manche 0.20, W. Bahlow 0 25, W. Christian l>.50, W- Ziemendorf 1-00, Fr. Barthel 0.25, Aug. Kröning, C. Rudert, W. Güffroi each 0.50, W. Hichhe 0.25. Fr. Rrhberg 0.30. By Collector

Bergcr in Past. Kanold's congregation at Wolcottsville, N. I., gcscollected: by Past. Kanold 1.50, W. Beck 1.00, Clara Kanold 0.30, Bro. Schulz 1.50, F. Hellen 1.00, Mrs. Buller, Mrs. Pagelsen each 0.50, Bro. Batsch 0.25, Joh. Westphal, Bro. Handrich, W. Pechmann, A. Klirinhaus each 0.50, Karl Kraatz 1.00, Joach. Materstrat 0.50, Joach. Hint 0.25, Chr. Mahnke, L. Göhl, Joh. Sie bert 0.50 each, Gottl. Westpbal 0.25, Wittwe Töpke 1.M, G. Blumreich, Joh. Thielk, Fr. Eik each 0.50, Heinr. Göth 0.25, Ebr. Lüth, Fr. Herst each 0.50, Aug. Brüming 1.00, Joh. Marlbolow 0.25, M. Koch 0.50, Aug. Borchert 1.00, W. Schmidt 0.25, Wittwe Wicske, Wilh. Borchert each 0.50, Karl Sanwage 0.25, Fr. Ben thin, Joachim Fink each 1.00, Wittwe Zölk 0.50, Joach. Robbe 0.25, Karl Harch 2.00, Joh. Linow 0.25, Wittwe Garling 0.75, Joh. Giertz 0.50, Wittwe Schmidt 0.25, Joh. Pöfke 0.10, Joh. Schläger 1.50, Ich. Butz 0.90, Joh. Donner 0.50, Aug. Jahnke 0.25, Fr. Schröder, Chr. Benthin, Karl Schilling each 1.00, Aug. Eike, Fr. Schilling each 0.25, Gottfr. Pager sen. 1.00, Fr. Schulz 0.50, C. Schultz, Joh. Rvhde, Fr. Brüffvw, Chr. Kumervw, Ferdinand Großkopf each 1.00, Mrs. Schulz, Karl Linbow each 0.50, W. Beutel 0.40, Fr. Gahrllng, Aug. Strümpke each 0.50, W. Lückmann, W. Zabel, Fr. Eschenburg, Aug. Sicbcr, Fr. Kraatz each 1.00, Gottl. Schardan 0.50, W. Butz 0.75, Karl Winter, M. Stümke, W. Schardan each O.K>, Aug. Benthien 0.25, Joh. Köpsel 1.00, W. Schröder, W. Handrich, Fr. Kneinhaus, Fr. Wolter, Fr. Martin 0.50 each, W. Bähr 1.00, W. Gamben, Aug. Kröning 0.50 each, P. I. F. Müller 1.00. By Collector Bergcr in Wolcottsbmg, N. Zj, collected: by teacher Joh. Thomä, Chr. Muchow, W. Schmidt, W. Böttcher, W. Fleischer each 0.50, W. Engel, Gottl. Muchow each 0 25, W. Muchow, Joh. Plehs, Fr. Plehs jr 0.50, Karl Buth, Joh. Buth, Aug. Kirchhofs, Joh. Landow each 0.25, Fr. Seivert 0.50, W. Mangelten 0.20, Karl Böttcher 1.00, V. Zim mermann, Ernst Busch each 0.25, Fr. Brclcnow, C. Plehs, W. Liedstedt each 0.50, W. Löschke 0.20, Aug. Meißner 1.00, Aug. Bethken 0.30, Fr. Woodrich 0.25, Ernst Plehs 0.75, Aug. Wendler 1.00, Wittwe Wendler 0.50, Wittwe Muchow 0.20, Mrs. Muchow 1.00, Chr. Brauer 0.50, Joh. Bolbt 1.00, H. Frühling 0.25, Karl Boldt 0.50, Aug. Rvssow 0.30, Wittwe Landow 0.10, W. Muggelbrg 1.50, W. Zelch, I. Wendler, Chr. Zcrbst each 1.00, Aug. Wolter 0.25, Chr. Cornels, Aug. Gombert, Joh. Hinrichs, Fr. Manke, Chr. Zcrbst, W. Rose each 0.50, I. H. Kupferschläger 5.00, Joh. Jaskel 0.10, Aug. Zimmcrmann, Fr. Neumann, Joh. Böttcher, Aug. Zicmendorf each 0.25, Ludw. Schadow 0.50. By Collector Berger in Past. Michaels St. PetcrS-- and St. Jacobi-Gcmcinc zu Eden, N. I. collected: from Salome Blei 3.00, Heinr. Bauer, Friedrich Bauer each 5.00, Ludw. Bauer 4.00, D. Schcibhardt, I. Haushalter each 2.00, Georg Eckhardt 3.00, Mich. Eckhardt 1.00, Jak. Maier 0.75, Ph. Drandt 0.15, Ludw. Hcifel 1.50, Daniel -schwickhat 5.00, C. Kromer, Chr. Kromer, A. Kromer, Jakob Hollcmann, H. Agli each 1.00. From Mr. Bieth in Detroit 5.00. By Mr. F. Waltz from Joh. Owen 1l>0.00. By Mr. Letzrcr Iahn in New Haven, Ind, collected at Mr. Jak. Schüler's wedding 5.16. By Mr. Past. Husmann Collecte his congregation 11.00. By I. Maaß Kostgüd 5.00. By Maria Waltz 5.00. At the dedication of the Deaf and Dumb Institute in Norris collectiit 76.83. By Mr. Kundinger of Heavenrtch 3.00, by Cawil and Amrhein each 5.00. By Mr. Waltz of A. Breitmeier 25.00. Collected at Mr. Palmreuter's wedding 8.40. By Rev. Schnürt in -Saginaw, Kindtauf-Collecte bci Hrn. G. Zorn, 3.00, at Hrn. C. Hcmmctcr 3.33. By Pastor Partcnfelber, Collecte sr. Gemeinde, 11.00. By Fiaucnvcrein of Trinitatis Gem. in Detroit 36.15. By Rev. A. Wcycl, Collccte of his two congregations, 19.00. By H. Engclbrecht in Waldcnburg, 5.00. By H. Keck in Jnglefielv, Ind, board money, 20-00. From the offering box of the institution 7.75. By Cover,or Bergcr in Past. Zagels Gemcinde at Fort Wayne collected: Hermann Gerke 41.00, Karl Pöhlcr 2.00, Karl Möllering, Fr. Stellhorn each 1.00, Karl Westcnfeld 1.50, W. Schäfer, F. Holl mann, H. Lange, F. Früchtenicht, H. Früchtenicht each 1.00, E. Prüfe 2.00, A. Hockemeier, I. Grieser, A. Schröder, F. Harnes each 1.00, John Robewald 0.50, John Dänges 2.00, Peter Schmidt 1.50, G. Bergmann, L. Trier each 1.00, Martin Froh 2.00, A. Zagel, Joh. Trier, P. Trier each 1.00, Heinrich Oetting 2.00, Jakob Bühler 0.50. By Collector Bergcr in Past. Stock's parish i collected at Fort Wayne: by Past. St., C. Bretmüller, W.

Bredtmüller, F. Bredtmüller each 2.00, E. Bulmebn, I. Gambert, I. Götze each 1.00, C. Gallmeier, H. Hartmann, Mrs. Heine each 2.00, Mrs. Hitzemann 0.50, Mrs. Siehrwalp 0.75, Br. König, C. Hartmann, H. Linker, Mrs. Murr, Mrs. Möller, Mrs. Stiemeier each 1.00, Ebr. Stierer 2.00, Ebr. Prange, C. Pievcnbrink each 1.00, Ehr. Nebbr, Fr. Rebher, Dietr. Rveenbck H Rodcnbeck each 2.00, An ton Rose E. Scdcper 1.00 each, G. Scbepcr, Hrinr. Wcisbut 2.00 each, Ehr. Wiese 5.00, I. Jelt 2.00, Chr. schrper 1.00 Fr. Hage 0.50. By Collector Berger in Past. LehnerS parish at New Hauen, Jnd, collected: from Föhn Lchner, John SchläW, H. Lühns each 1.00, H. Bruhse 2.00, Fr. Gallmeier, C. Frirsche, H. GewerS, W. Brattmüller, Fr. Reichhardt, 21st Fiedler, G. Salz- brenner, Ebr. Danges, Ph. Nichardt. Gottl. Fölger, Fr. Binne- mann each 1.00, Fr. Wille, W. Boos each 0.50, G. Gotbe 2.00, H. Kühn, A. Möller each 0.50, I. Brudi, Fr. Mark j' 1.00. By Collector Bergcr in Past. Zscboche'S parish collected: by E. Z'choche 4.00, Ebr. Lerpcr 3.00, F. Soft, C. Feeder, V. Mryee each 1.00, F. Zollinger 1.25, W. Adam 1.00, W. Falch 1.25, E. Adam, Heinr. North, Louis Soft each 1.00, Hermann Müller 2.00, Di trich Wiche 1.00, Ph. Dudenhöckr, H. Dockter each 2.50, C. Bahdt 2.00, W. Böse, Joh. Brück each 1.00, I. Hunter 0.20, H. Ahrns 1.00, A. Michel 0.25, Ph. Dönges, Joh. Hankel, W. Braun each 2.00, L. Weder, Ph. Köblinger, C. Giecke, Fr. Sinram, Joh. Gieck, H. Kanning, H. Dauer, H. Lepper, H. Schrrbxnberg each 1.00, Ernst Sahrwald t).20, H. örmann 1.00, D. Kirchhofs 0.35, F. Böhrmann 0.20, W. Griebel 0.50, G. Köhlinger 0.25, Joh. Bender 0.50, G. Schmidt 1.00, John Fr. Kaiser, John G. Kaiser each 2.00, G. Mever, W. Soft, Georg Dockter each 1.00, Louis Schrcr 2.00, Saafrank and Benzinger each 1.00, Brackhage 2.50, Bcnzinger 0.50, Aug. Falch 0.25. By Collector Bergcr in Past. I. P. KarrerS congregation collected: from H. Franke 1.50, W. Kruse 1.00, Thom. Hecker 0.75, Wm. Franke 2.00, Fr. Eigen- berk 0.50, H. Hockemeier 1.50, W. Adlfeld 0.50, H. Wickman" 1.00, Fr. Hockemeier 2.00, Dietrich Meier 1.00, H. Wickman" 1.30, Konrad "elking 1.00, W. Molthan 1.50, Chr. Meier 3.00, Th. Ncff, Mich. Fackler 1.00 each, Past. Karrer 2.00, Heinr. Wirble 0.50, Georg Braumer 1.50, H. Hederhost 0.75, W. Maier 0.60, H. Lepper 0.50, Adam Marquardt 1.75, Chr. Wichmann 2.00, Anna Marquardt 0.60, Heinr. Hoffman", Robert Dinger each 1.00, G. Brouwer, M. Flach each 0.50, Jakob Brouwer 1.00, W. Wichmann, Ernst Gallmeier each 0.50, Karl Grythmn, Nicol. Hoffman", Cdr. Schrcr, W. Grothian each 1.00. By Collector Berger in Past. Stubnatzy's parish collected: from Georg Roll, Fr. Fahlsing, Heinr. Prange, I. Follinaer each 1.00, Wm. Rippe 0.25, Zimmerte 0.50, H. Körte 1.00. By Collector Berger from Dr. Sicher's parish subsequently: from W. Wiedemann. F. Rope 1.00 each, H. Lichsien, Chr. Schcumann, Mina Geye, C. Geye 0.50 each, T. Burchmann, W. Bunsch, D. Brand 1.00 each, E. Schröder 0.25, H. Schaphorst 0.50, C. Pape 5.00, W. Engelkink 2.00, H. Schaphorst, H. Schäfer, G. Kromer each 1.00, H. Oettinger 0.50, W. Lepper 1.50. Andr. Schüller, Aassirer.

To have received from Mr. Auch H2.50 and from Mr. Pastor Trautmann P7.00 through Mr. Kassirer I. S. Simon for my Grace Parish, certifies gratefully

Pembroke, Ontario, Sept. 23, 1875.

H. W. Schröder.

At the same time, I make it known to all dear brothers and sisters in Christ that from now on, by God's grace, we will be able to carry out the most necessary construction without their help.

The above.

Having received the K12.85 collected by Mr. Pastor Greif in Texas in his congregation at infant baptisms :c. certifies with heartfelt thanks gcgen to God and dear givers

WhiteOak Bapou, Harris Cv., Texas. A. H. Th. Meyer.

Received from the Fraucnverrin in Mr. Past. Stocks parish for I. Barth H29.50. M. Günther.

For poor students received, collected by Pastor Lcnk on Hrn. P. Scbürrmann'S wedding in Bremen - St. Louis (for Stud. Eisenbeiß) P6.35. By the same, collected on Hrn. Konrad Böhnrcr'S wedding, O5.00. C. F. W. Walther.

For the Lutheran Hospital in St. Louis

received with heartfelt thanks: By Mr. I. W. Bartling tz5.00. From Mr. Past. Bremer's congregation at Lake Creek, Mo. tz10.45. From the Woman's Club at Echester, III, 2 quilts. From A. M. C. in Indianapolis H2.00. From an unnamed person in Illinois H2.00. By Past. Büngr from G. K. in B., III., P2.50.

St. Louis, Sept. 14, 1875.

F. W. Schuricht, Kassirer.

Receipt and request.

The following funds have been received by the undersigned since May of this year for the support of poor Wisconsin students: Through Past. C. Markworth: on Mr. C. Voigt's infant baptism collected \$1.80, at the quarterly meeting of his Zion congregation at Calcdonia ges. H2.30. By Miss K. of Sheboygan H2.00. Bon Past. Dicke -D2.00. By Past. Keller in Mequon, collected at S. EggertS and C. Kickhöfcr's wedding, H6.16. From werth women's club in Oshkosh \$18.00.

In expressing my heartfelt thanks on behalf of the meager recipients of these gifts, and wishing God rich blessings, I indicate that there is a deficit in the treasury and that requests for support could not be duly met. Therefore, the friendly request for new gifts of love. God loves a "cheerful" giver. I. L. Daib, d. Z. Kassirer.

### Changed addresses:

Uov. 6. vovülsr, Dorvstillo, Door 6c>, 3Vis.

Ilav. 3. 6. D. 51. Box 266- Sts- linA, IU.

Rev. Xn6K6lit2. Uox 180. kksdovgun, 3Vis.

H.. 6l. Lclirvanlco. Lox 281st FVntoi to^vn, 5Vis, ^4th IV. Dk. KuoeIrlo. Uox 464- l'ürt JVa^ne, Inä.

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## Volume 31.

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### To the witness.

You proud man on Roma's seven hills, How? do you still commit sacrilege?

And do you want to outflank the unbidden word of God with your banishing ray?

You dare to hinder his course of blessing - spoil his light?

To the stream of life your ego dams up? - O poor Thor, you do not resist it!

He will pour out with power again and again

In wonderful majesty,

And millions will greet him. While your shining nothingness passes away! - —

You will drink from its waters to your fill

And refresh their languishing hearts;

And, ncubelebt, wave to the poor brothers

And happily look skyward! - —

And the Lord will laugh at you, O wicked one, and the Eternal One will mock at you;

He will disgrace you in anger and be a severe judge for you!

For you have owed much, infinitely much. Since you were enthroned in the sanctuary;

Since the world pays homage to you as a god, Since you punish and reward so mightily!!!

The blood of the saints, it cries for vengeance, O Pabst, for vengeance against you!

You have mocked, desecrated God's cause - O truth of history, speak!

Who has risen up against God's word, and cried out his own deeds, and with the war, the persecution raging

Torn many a tender bond?!

Who in so many hundred long years has so brazenly violated The Most Holy?

And the noble, faithful flocks of the confessors rushed to torturous death?

Who cheered for the blood shed by murder in the city of abominations? - —

Who gorged on the unjust good With devilish desire?!

Who has cheekily stifled the voice of truth, And always cursed pure doctrine?

Who has cunningly moved the senses of men, And sought only what is his own? - —

Who in splendor and pomp hath hid himself, And adorned himself with triple crowns?

Who has filled the world with tyranny, And ruled by despotism? - —

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## St. Louis, Monday, November 1, 1875. No. 21.

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That was you, Pabst, you prince on Roma's hills, you committed all the atrocities!

The testimony of all nations can seal how you "grieve the saint"!

Enough, enough! We know your deeds, We know your proud mind!

You have already betrayed the Lord a thousand times

For glory and filthy gold gain!!!

Through Satan's action you stand equipped

With lying cranes without number; \*)

The poor people, how did you trick them?

And robbed him of the ray of heaven!

You have blinded it with empty, vain appearances, And repelled spirit and life;

You have turned it away from its God and towards the creatures!

O go! - We go in God's name

The beautiful, light path of faith;

We scatter the seed of the Word of God

And ask nothing about your delusion!!!

Yes, we confess, in spite of you, \$oll joys, With Paul, the faithful servant:

By grace Christians, Jews, Gentiles, are justified through Christ alone!

He has reconciled all our sins, He has accomplished the work of redemption!

We must no longer invent redemption -

He has made us railroad to God!

He alone is the source of all life, The only reason for reconciliation!

He who bypasses him labors in vain: His word makes it plain and clear!

This word is our light on dark paths, Is our greatest treasure and glory;

IT drips with grace, salvation and heavenly blessings -

It is a gospel!!!

But to the despisers it flashes wrath and punishment and eternal damnation;

It wakes the secure sinners from sleep And gives strength and rest to the weary!

This word gives everything the heart desires

And our soul can wish:

Therefore, it alone shall guide and instruct us - We never accept another!

We approach this source in humility, and drink life day by day;

The Holy Spirit makes our eyes bright, that all darkness may vanish!

\*) 2 Thessal. 2, 9.

We take reason captive with seriousness. And bow before God's book!

Woe to those who do not receive it in faith:

The Lord's righteous curse is upon them!

What God's holy people have done at all times

Known in life as in death:

We believe it, confess it with joy, and faithfully shake hands on it! - —

So may the pope and the world and the devil storm:

We look up to our God!

He will almightily shield His church, -

He makes a mockery of all enemies! - —

F. W.

## **The Iowa Synod's refusal to recant its former doctrinal position.**

Motto: "You make up sentences that you can't keep. But instead of honestly and manfully recanting the falsehood, one gradually comes up with quite different things. We Lutherans have no right to come back so quietly from heresies, but honest repentance should and must be done." Iowa "Church Journal" (1872).

### **III.**

The second point, which is at issue in the question whether the Iowa Synod changed its doctrinal position, concerns chiliasm. Here, too, the venerable synod develops an audacity in denial and denial that one would have to consider purely unbelievable, if the Iowa report itself had not handed down the documentary news of it to the fellow and posterity. According to the report, the protesters emphasized: "In its synodal report of 1858, the synod professed chiliasm, and with it made an open confession of its direction, thus making chiliasm the synodal doctrine. Now how does this stand? Did the Iowa Synod really make the special doctrine of the last things, which bears the name chiliasm, its public synodal confession in 1858 or not? Did it officially join a "direction" which confesses and defends chiliasm as scriptural, or did it not do so? The simple facts, which even the most mischievous excuses will not change in the slightest for all eternity, decide here with such force of clarity and truth,

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that a true obduracy is required to deny the facts that are open to all the world.

In 1857, the Missouri Synod discussed chiliasm and, as a synodal body, took a stand against it, i.e. it rejected it as a false doctrine. In the following year, however, the Iowa Synod also negotiated on the same subject and, as a unified body, declared itself in favor of this doctrine as allegedly scriptural, in obvious contrast to the Missouri rejection of chiliasm. Just as the synod members of the Missouri Synod of 1857 did not meet as private persons, but as representatives of the synod, as a synodal body, and accordingly confessed, testified and acted as a synod, so apparently also the synodal members of the Iowa Synod of 1858. They met as a synod and made their confession and testimony as a synod. Therefore, the report immediately begins with the quite appropriate expressions: "Our synodal assembly of this year was held at Wartburg; - the synod was opened in a solemn service; - the synodal assemblies, which were begun and concluded daily with a liturgical service, were attended by the synodal members", and so on. What this synodal assembly therefore issued as its unanimous confession cannot possibly be considered a private confession of individuals, but is simply the confession of the synod as such, the official confession of the Iowa synodal body, as it was solemnly made by its public representatives at a regular synodal assembly. All this is so self-evident that no one can come up with any other idea who does not want to deliberately distort and cover up the matter. And that in Iowa one has long known to distinguish between individuals as such and a public synodal assembly is shown by the synodal address of 1861, which exhorts the assembled synodals to fidelity as "the whole represented by the present assembly, that is, the Evangelical Lutheran Iowa Synod **as such.**"

And if we now read what the report of 1858 says about the relationship of the synod to the chiliasm discussed at that time, there is not even the slightest trace that the doctrine of the last things presented and advocated there is not to be regarded as a doctrine of the synod, but only as a "special doctrinal opinion" which is held by individuals in the synod "for their person". On the contrary, everything says in the clearest and most unmistakable way that the Iowa Synod as such, in contrast to the Missouri Synod, wanted to confess and protect chiliasm as a part of its own doctrinal direction. In the introductory sentences of the report, therefore, "the hearty unanimity and agreement of the whole synod" is praised and the unanimous action of the synod is expressly reported: "The **Synod decided from** its proceedings of this year's meeting to have these two papers, together with the Synodal address of the President, printed in a Synodal Report, in order to make therein an open confession of **its** ecclesiastical direction and a testimony to the truth, and the Synod believes that it owes such a testimony to both its friends and its opponents, in order to cut off the possibility of a misrepresentation of the principles which it has held." Could it be more clearly stated that the chiliasm of the second of these two papers is also to be regarded as "openly

Confession of the ecclesiastical direction" of the Iowa Synod?

In the synodal address it is then pointed out that "there would be little justification if we were to leave it any longer to give the necessary clarification about 'Iowa chiliasm'", and among other things "to name those points which are undoubtedly certain to all of us, In the first lecture already, the difference between "the anabaptist chiliasm and the biblical chiliasm represented by us" is discussed in passing. In the second paper, however, Iowa's chiliasm is expounded in detail and accepted by the entire synod as "an open confession of its" (chiliastic) "direction" with "cordial unanimity and agreement. Of course, Iowa could not make Chiliasm a "symbolic doctrine", but he could emphasize the "above all certain and fixed points", the "outstanding high points, which are established with undoubted certainty", from his "conception of the doctrine of the last things". The whole paper is 13 pages long and not only describes the Iowa chiliasm in detail, but also tries to justify it in all forms as a doctrine according to the Scriptures. Now let someone say that the Synod as such did not do that, but only the individuals! A synod which tries to support chiliasm with a series of reasons and even to invalidate no less than eight counter-reasons in all forms at a public synodal assembly, can in fact want to say nothing else than that it as a synod professes chiliasm and wants to defend and protect the same as a special doctrinal smallod of its ecclesiastical direction.

At the end of the lecture, with which at the same time the whole report closes, there are still the most significant words: "We see therefore the objections against our conception of the doctrine of the last things collapse as void with themselves; we remain therefore with the sentences set up above, which represent just only the biblical (!?) eschatology (doctrine of the last things). The truth of God's word (!) will also break through in this point and its light will disperse the darkness".

Also in the "Kirchenblatte" a special report was given about this synodal meeting, in which it says: "It had become known to me from certain Lutheran papers that one denies the Synod of Iowa the faithful Lutheran attitude. As a reason for this, I found the very doctrines cited there which the synodal address named as objects of deliberation. I was therefore very pleased that I should now have the opportunity to learn the opinion of the **synod**. On the second point (the doctrine of the last things), another of them also read a paper, which was again **unanimously accepted by** the whole assembly at the end of the discussion. **What can be** considered the teaching of the Iowa Synod, if not the content of a paper that was unanimously accepted by the entire synodal assembly as an open confession of its ecclesiastical direction and published in the synodal report as a testimony to it for friends and opponents?

And in this his original dignity and gel

Chiliasm remained a part of the Iowa synodal doctrine for a number of years. When President Grossmann in his synodal speech in 1861 wanted to "illuminate a little the Iowa direction", Chiliasm quite naturally figured as a main part of this direction. After he has arrived at this point, he says that the Missouri "Doctrine and Weirs" had "accepted" Pastor Munkel's judgment on chiliasm, he continues (- mind you! in his synod speech as president of the "entirety represented by the present assembly, i.e. the Evangelical Lutheran Iowa Synod as such" he says): "Or is our chiliasm not meant at all? Just ours, because it is the same as that of Pastor

Schieferdecker, who was excluded for the sake of the chiliasm discussed here..... But what makes the Iowa chiliasm, i.e. the assertion that passages like Revelation 20 are still awaiting their fulfillment, such a dangerous one?

In the same year (1861) the "Kirchenblatt" wrote in a conversation about the Iowa church order: "S. Didn't I read somewhere the other day that we Iowa people had fallen away from the symbols? because we taught a thousand-year kingdom? - V. At least it has been read often enough. Our answer to this is: Then the holy scripture has also fallen away from the symbols. (!) For as much as **our synod** teaches of the last things is literally written in the Scriptures." At that time, the Iowans made no secret of the fact that Chiliasm was an essential part of their "direction", a genuine Iowa characteristic, so that he who, as a member of the Iowa Synod, was not at the same time a Chiliast, could no longer be considered a "genuine Iowan", because he deviated from the *doctrina publica*. (public doctrine) of his synod.

However, since chiliasm, by God's grace, has come more and more into disrepute, the Iowa Synod as such no longer wants to be considered a representative of chiliasm. Instead of honestly admitting and openly retracting its earlier synodal recognition of chiliasm, however, it settles for denial, cover-up and concealment. This year's "Report" says: "In 1858, however, the Synod had spoken in the Synodal Report of an 'open confession of its ecclesiastical direction' which it wanted to make with its report on the last things, and had to put up with (!?) if one drew the conclusion (!) from this that it had made chiliasm a Synodal doctrine at that time." One can see from these words that the Iowans feel beaten in their conscience when they now pose as if their synod had never established chiliasm as its doctrine. The same is evident from the remark p. 10: "Let it be true, indeed, that even in the beginning we did not yet have the later clearness, and did not yet distinguish with full consciousness the ecclesiastical position which we hold as a Synod from the particular doctrines which we hold for our own persons." What does this mean other than: We unfortunately formerly held chiliasm, which we now hold only as individuals, as a part of the ecclesiastical position we hold as a synod, as a synodal confession? Would Iowa allow a reformed person to say: "Our church has publicly established doctrines that everyone now considers to be the doctrine of our church, but we claim that they are only special doctrines that we do not hold as a church, but only for our own person.

represent? In how many sentences that were publicly, solemnly and unanimously adopted did the Iowa Synod have the goodness to add explicitly: This is really our doctrine as a synod!

However, it should not be honestly admitted that one had ever "made chiliasm a synodal doctrine", and therefore one had to try to underlay the unanimous synodal confession of 1858 with another meaning and purpose by artful turns of phrase. Therefore, it says in the "Reports" p. 8: "Not only did it (the Synod) already in the report itself call chiliasm a theological opinion that did not belong to the doctrine of faith, but also at the time when it was first reproached, at its next meeting in the following year, it declared that it was not at all its opinion to expose chiliasm as a Synodal doctrine, and from the fact that in 1858 it had excluded pronounced antichiliasm, it proved that it had not had this intention even in the previous year. The Iowa Synod, instead of honestly admitting a change in its doctrinal position, thus denies that it ever confessed chiliasm as a doctrine of the Synod, referring to the fact that it had declared itself more closely "in the following year". We divide this Iowa excuse and our examination of it into individual points:

(1) "Already in the report itself," they say, "the Synod described chiliasm as a theological opinion that does not belong to the doctrine of faith. This undoubtedly means the following sentence of the 1858 paper: "We distinguish between the symbolic doctrine, which forms the confession of the church and binds the conscience, and the theological knowledge, which is based on it and goes beyond it, even if it develops only organically from it. All eschatological questions of the present day fall into the domain of the latter. Here we see clearly that the Synod distinguishes between "symbolic doctrine" and "theological knowledge" that goes beyond it; but we do not read anything about chiliasm "not belonging to the doctrine of faith" in the sense of the Synod. On the contrary, the paper speaks of his chiliasm as a doctrine that "stands firm with undoubted certainty", that is only "the biblical eschatology in short excerpt" and "the truth of the Word of God". Since it must be to them also a faith doctrine, of which they think to have an undoubted certainty as of a piece of the revealed doctrine from God's word. In addition, Iowa in its "foundation paragraph" as a synod confessed to the "direction" which "strives on the way of the symbols at the hand of the word of God towards a greater perfection of the Evangelical Lutheran Church". The synod as such, by virtue of its "foundation-like" direction of progress, did not want to stop at the mere teaching of symbols, but also had to strive to develop the doctrine further. But chiliasm was a main part of Löhle's "direction", and the synod openly admits to it as a part of its original direction. Therefore, the synod only admits that chiliasm is not yet a symbolic doctrine with its distinction between the "symbolic doctrine binding the conscience" and further "theological knowledge". But it wants to hold on to its chiliasm as an achievement of its "direction", as already with "undoubted certainty".

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The synod decided to make an open "confession of their ecclesiastical direction" so that friends and opponents could see it. The synod decided, in contrast to other "directions" which reject chiliasm, to make an open "confession of its ecclesiastical direction", so that friends and opponents could clearly see that the synod does not deny this essential part of Löhle's direction of progress, but openly confesses it and defends, represents and protects it against the attacks of the antichiliasmists.

2 "Right then, when the accusation was first made" that chiliasm was Iowa synodical doctrine, the synod is said to have declared otherwise. But this accusation was not made after 1858, but already before, and it was the reason for the discussion of this doctrine in 1858. "It is well known," says the synodal address, "that the sword is not raised against 'Iowa chiliasm' from one side only. Shall we be silent on this?" Now if the synod had really already had the opinion at that time that chiliasm did not form a part of its "direction" at all, it would simply have had to declare: The Synod as such has no chiliasm at all! But there is not the slightest trace of

this, but everything clearly points to the fact that the synod as such regards chiliasm as a real part of its "foundation" and constitutional "direction" and in this sense confesses it in all forms and stands up for it as a declared defender.

3. "At its next meeting, in the following year" (1859), the Synod is said to have declared "that it was not at all its opinion to exhibit chiliasm as a Synodal doctrine." Strange! At the Colloquium (S. Pastor Beyer's report p. 131.) Prof. S. Fritschel said: "After all, the Synod had already declared in 1860 that it had no Synodal chiliasm." And Prof. G. Fritschel read out, as the earliest documentary declaration to this side, a piece from the report of the "Kirchenblatt" on the meeting in 1860, to be mentioned below (p. 128). If, then, the Iowa Synod really did make such a declaration officially "in the following year" (1859), why was it not mentioned either at the colloquium or in this year's synodal report? Do our opponents perhaps have to "accept the conclusion" that there is no such declaration from the year 1859 or that, if it does exist, it at least does not prove what it should prove? But the "Declaration of the Ministry" to the Buffalo Synod dates from this year 1859. In it, chiliasm is spoken of as an "open question" for the sake of which church fellowship should not be abolished, but the context shows that the "Declaration" has in mind only the relationship of the synods to each other, which could have "different directions", but should still be in church fellowship with each other. But that the "Declaration" still considered chiliasm to be a part of the Iowa School is clear from the fact that it describes it as a "view which we have gained from God's word about the last things", which is "drawn from God's clear and distinct word", yes, which belongs to the "counsel of God", which "must be proclaimed to the congregations". In addition to this, they say of the Toledo congregation, which at that time had just transferred from Buffalo to Iowa for the sake of chiliasm, "We can't give a buffalo congregation, which has our

and is not tolerated there with this direction, not refuse admission to our synod, since a congregation must have the right to join the synod whose direction is the most appropriate to it."

4 At the meeting held in 1860, according to a report in the "Kirchenblatt", "the question was raised as to how a pastor should be treated who had hitherto belonged to another ecclesiastical association", i.e. whether he also had to be a Chiliast. There it is said: "This is not the Iowa direction, that they want to preach chiliasm and nothing but chiliasm, but that they consider that both the doctrine of the last things and the doctrine of the church and of the preaching ministry are open questions, i.e. such questions about which one can quite well have different opinions within the church. For this very reason, they would also like to live in good peace with the various other directions in the Lutheran church. A pastor who agrees with the synod in this view and in this principle can be excluded from the synod, even if he does not share the views that prevail in the synod on those disputed doctrinal points. It is self-evident that he must behave peacefully against these views," and so on. Here it is stated that the Iowa Synod does not demand the confession of its chiliasm as a necessary condition for acceptance into its association, but also wants to tolerate non-chiliasts among itself. But does it follow from this that chiliasm is not a part of the original "direction" itself? Is there a contradiction in the fact that the Iowa Synod regards chiliasm as a part of its Löhe-Iowa "direction", but does not therefore exclude or reject every antichiliasm from its association without further ado? Even today, individuals in the Iowa Synod profess chiliasm without denying others the brotherly hand. And so the whole synod stood at that time. It wanted to accept and support antichiliasts as weak, not yet so advanced brethren, but this did not at all eliminate the fact that the synod as such, both according to its "foundation-like" character and according to its "open confession" made in 1858, wanted to be and actually was a decided confessor and defender of chiliasm and an equally declared opponent of antichiliasm. Therefore, this report of 1860 does not contain a trace of a synodal declaration that chiliasm was not a doctrine of the Iowa Synod, but rather tells of the synodal speech of the president: "He pointed out that it had seemed to the synod assembled two years ago at the Wartburg as an indispensable demand to declare itself on two points in view of which one was opposed to a declaration on the part of the brethren in Buffalo and Missouri, namely on our position on the confessional writings of the church and on our doctrine of the last things". Obviously, we are still talking about chiliasm in the old style of the Iowa Synod, i.e. as a part of the Iowa "direction", because soon after it is said: "The Iowa Synod is the bearer and representative of a special ecclesiastical direction" and must therefore "supplement itself from itself, and this is done by those who have grown out of the bosom of the Synod and have grown with the direction of the same to such an extent that they would have to give themselves out if they wanted to be unfaithful to their direction".

In 1861, Praeses Großmann assumed in his synodal speech that the exhortations to faithfulness "also apply to the entirety represented by the present assembly, i.e. the Lutheran Iowa Synod as such. The different synods, however, have different "directions", and because the Iowa Synod "has to handle the pound entrusted to them in their direction most conscientiously", he wants to shed some light on the "individual moments" of the "Iowa direction". Under number 4 he deals with chiliasm as a part of this direction, but does not say a syllable about the fact that not the synod, but only individuals in it profess it. Rather he speaks par excellence as Synodal Praeses in the name of the Synod of "our Chiliasm" and concludes with the words: "We have as little objection to the name Chiliasts, the word taken in the sense in which it finds its application among us, as to the name Lutherans."

Only in 1864, as far as we can see from the trades and books, thus six full years after the Synod as an assembly of Chiliastes had courageously established its synodal confession of Chiliasm, the Iowa Synod declared that it "had never (!) been its opinion to make the doctrine of the millennial kingdom a synodal doctrine". Schreiber was present with Pastor Döderlein at the reading of this "official declaration on chiliasm", therefore the report (p. 32.) reports: "Upon this (declaration), both Prof. S. and Pastor Döderlein declared that they perceived in it a step backwards of the Synod for the better. The declaration was such because, according to the synodal report of 1858, chiliasm had hitherto been synodal doctrine." But even then the synod did not want to know anything about a "step backwards", and even today it prefers to deny its synodal chiliasm, which has been proven in the records, in spite of all "trades and books", rather than to honestly admit its earlier "open confession" of chiliasm with an open retraction and to make amends for it in a Christian way.

Whoever has a heart for our dear Lutheran Church must not be filled with sadness and indignation when he sees that a synod which calls itself Lutheran disgraces and dishonors this honest Lutheran name by its dishonest denials, camouflages and cover-ups, its



false play, its cross and lateral leaps, its ability to say 'yes' and 'no' in one breath, and its art of turning white into black and black into white. All the errors that Iowa has ever taught are by far not as bad as this dishonest game, which Iowa also does not want to publish, even though not only Missouri seriously protests against it, but also the Neuendettelsau Fathers and a considerable number of the Synod's own members firmly claim that there is clearly a change in the doctrinal position. First, Iowa writes chiliasticism on its synodal banner with brilliant writing and fights courageously for it against its opponents; yes, it remains faithfully attached to this chiliastic direction as a "entrusted pound" for quite a number of years and finds it quite appropriate that one speaks of an "Iowa chiliasticism" or of the chiliasticism of the Iowa Synod, because it repeatedly speaks so itself. Since 1864, however, it suddenly wants "never" to have made chiliasm a synodal doctrine and helps itself with the excuse that chiliasm was not made a condition of the synodal community,

just as if Neuendettelsau, or whoever else has a chiliastic doctrinal direction, must also make this an absolutely church-dividing point. If Iowa continues in this way, instead of honestly recanting his earlier erroneous statements, only to whitewash them and burn himself white, then it should not be surprising if God's judgment on such a gross and gross falsehood and deceitfulness breaks in here on earth and exposes Fritschel's web of deceit down to the last thread. \*) S.

(Submitted.)

## **Bavarian State Church.**

How unscrupulously and tyrannically the ungodly church regiment of the Bavarian state church fills the pastorates is shown by an example in Münchsteinach, dek. There, the pastor Sattler had been emeritus because of mental illness and his last vicar had received (on February 15) the pastorate. The parish, like the whole region, was in a badly neglected state due to the fault of former nationalists, and Sattler himself, despite all his faithfulness, had not been able to do much to awaken Christian life due to his illness. When the last vicars preached the Word of God to the best of their ability, it seemed as if the sermon wanted to awaken new germs of life in the spiritually dead congregation. The church became full again, individual souls asked for the one thing that was needed, the children gathered around hemp and sang good songs instead of evil songs on Sundays, in short, along with the springtime of nature, a springtime of the spirit and heavenly life seemed to enter those rough forest mountains. Without a doubt, some of the 900 souls of the congregation would have opened their hearts to enter the open heaven if the loud gospel had continued to be preached faithfully. - According to the national church order, the decomposition was over on the 5th of August and thus the time was set for the inauguration of a newly appointed pastor. It was the unanimous wish of the congregation to keep the blessed pastor until then. Therefore, it caused much surprise and fright when at the end of March the consistory decreed that within a few days the administrator had to exchange the position with another one and that pastor Sch. from W. Münchsteinach had to move in. The parishioners repeatedly held meetings without the knowledge and presence of the administrator and sent deputations to the royal deanery in order to prevent the untimely change and to thwart the arrival of pastor Sch., who already had a bad reputation. The dean testified heartfelt sympathy, but explained that it was all in vain, even deputations that they wanted to send all the way to the consistory in Ansbach would not help, because he himself had already protested against the change and received a severe reprimand. One had to submit to the inevitable. He could not hide the fact that he was very sorry for the parish, which had such a man as Sch. as pastor. The departing administrator, who did not know the pastor Sch. and knew nothing at all about him, but so

\*) We have just learned that Pastor Klindworth intends to publish a small paper under the title: "The Sad Conditions in the Iowa Synod. An illumination of the latest happenings in the synod and the so-called synodal report." A separate print of our articles against the Iowans will shortly leave the press, entitled: "The Iowa Misconceptions and Bemoanments. Illuminated from the trades and books."

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who had much love for the congregation, that he wished it blessed and therefore wished to see a faithful pastor in the abandoned place, wrote to a Consistorialrath that the Consistory should appoint an earnest shepherd to the congregation, which was in urgent need of such a pastor. The answer was that unfortunately Pastor Sch. would not be able to do much to awaken spiritual life, but that Paul wrote that in a large house there are not only gold and silver vessels, but also wooden and earthen ones, and that as long as he was not deposed, a position would have to be given to Pastor Schmidt. Now Münchsteinach was open. That is why he is coming there.

Thus "the wooden vessel" came to Mönchs steinach, whether the community saw it sweetly or sourly. The royal church regiment had decided so? the community had only to obey and to entrust their salvation to the sent shepherd. And he soon made his love for the shepherd known. In the first sermons he lied to the congregation that he was standing before them as a deposed pastor because the chitons of the government officials had maliciously overthrown him; but he was a man whom his conscience did not bite, for the sake of his whole life. In addition, the people should see that he preaches just as studied sermons as his predecessors. The change corresponded to these words. As in the previous parish (where the landlady often helped the pastor, who could no longer find the door), he was a diligent guest at the inn with his most worthy teacher, and in the first few months began a court case with the parish for payment of the elevator costs, which he is said to have won. More detailed information about the fate of the allegedly innocent persecuted man was learned at the place of his "previous" work, where his praise was heard preaching on all alleys and roofs. The end of his numerous and almost unprecedented mischiefs was a theft from the cash register. Together with a good and conscientious church administrator he had to administer a foundation fund, but he had cunningly managed to open the cash box on his own and to take out a sum of money for himself. In order to prevent the discovery, he had then forged the relevant documents. Fortunately, the district office soon discovered the fraud and brought the matter to the attention of the State Ministry. A criminal trial

was in prospect. However, the consideration of the large number of unprovided children and the pleas of the pastor, together with the "church-regimental" intercession, caused that only the disciplinary way was taken and the pastor was transferred to the less lucrative parish of Münchsteinach after a short suspension. Of course, the transfer decree stated that Pastor Sch. was expected to improve. How little he improved, however, was shown by his words and deeds in his new place. Nothing had happened and nothing had been demanded by which he would have tried to make up for the hundred aggravations, except that he would have refunded the money taken from the treasury. For this theft from the treasury and the forgery of documents connected with it were not the only and worst transgressions of the royal priest. Almost in every conceivable way he disgraced the office he held. The worst was when his eldest daughter had fallen. To cover up this disgrace, he placed large medicine jars at the window and made people believe that his daughter was sick and needed to take medicine. Yes, when the certain time was near, he complained in the pulpit about a dangerous illness

He also pleaded for the compassion and intercession of the Christian people for the sick woman who was in a difficult home. After the crisis had been "happily overcome", thanks were again given in church for the new gift of health. The congregation took all this seriously and only learned about the blasphemous deception much later, but still at the time when he was still unchallenged in their midst. However, it had no further consequence than that laymen and clergymen together with the dean talked about it with pleasure or displeasure.

Understandably, such a person did not enjoy his office. He therefore sought all kinds of other pastimes. He found it in various hobbies, which he passionately cherished. Among others, one of them was the trembling. Numerous Christian teachings were cancelled on Sundays because the royal priest preferred to go on the hunt. While the church bells were ringing and the Christians were gathered, an order came from the vicarage that the bells should stop and the service should be suspended in the beautiful weather. Then everyone went home again. However, four parish villages are located 1 to 1 hour away from the parish. So many people often came from far away for nothing. The parish priest also knew how to treat patients and healed many people, often with surprising success. Perhaps even more eagerly he cultivated the noble art of cooking in his own practice, and it is probably thanks to this that he made those interventions in the church endowment fund. Finally he had not to be despised skills in the art of the Winkeladvokaten. - It is obvious that such a man in pastoral matters has the wisdom of a certain animal in front of a gate. Thus it happened that he consoled mothers who reported their fallen daughters crying: "Man is weak; she is not the first. If, on the other hand, a loose boy had fetched his beautiful apricots overnight, the Seelenhirle was enraged in fierce anger and thundered the whole congregation down to hell on Sunday, so that every Christian man trembled. Instead of making an effort as a righteous pastor to abolish the confession fee, which is an annoying institution according to today's custom (whereby poverty prevents some people from coming to confession, and the silver pieces of the big Hansen ringing in the box very often prevent the pastor from saying the right word), this impudent belly pimp rather spoke out unabashedly on occasion that he would like to have confession all year round; he would give the people communion. Truly a second Tetzell! - He also used the funerals, of course, not to preach God's word, but to fill his purse, and what success he achieved in this, he said himself, when he boasted that he had brought the corpse income to 11 florins. He was mainly helped by the fact that he introduced funeral sermons in addition to the usual funeral sermons. In such and similar ways, he had gradually made the "low parish" into a "very good" one, so good that the cellar, kitchen and chambers hardly offered enough room for the many sausages, hams &c. Compared to such progress and advantages of the parish, it was nothing to the excellent shepherd of souls that, for example, in one of his four parishes, except for two "parishioners" all the others denied the divinity of Christ. This did not prevent him in the least from sitting among these very parishioners with Sadduccian comfort in the inn and enjoying life with them. - One

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Such a stain was put on the parish of Münchsteinach by the church authorities calling themselves Lutheran, although the latter protested against it. It cared so little for the salvation of 900 Christians that, in order to provide for only 8 to 10 persons of the royal parish family, it exposed so many baptized and called-to-salvation parishioners to the danger of perishing spiritually and eternally in the hands of such a soul murderer. And this was done although all the above-mentioned facts and many others not mentioned were partly known and partly could be known. For everything that was said was the talk of the day among clergy and laity in that entire region. The impudent impenitence of the priest was also obvious; for when the short suspension from office had already been imposed and his successor had arrived, he denied everything and threatened to sue anyone who said he had been relieved of his office. This was also true of all his actions, which showed not a trace of repentance. To give a parish office to such a person is unconscionable, and if it happens against the will of the congregation, as in this case, it is irresponsible tyranny, a thousand times worse than any physical tyranny, because eternal, incurable damage for many souls results from it.

However, all this is not told to satisfy the curiosity about such frightfully sad stories or any personal interests, but only so that one can see by example in what miserable human bondage the Christians in the Bavarian state church find themselves; how rightless and powerless they stand in matters of faith and worship against the royal church regiment and how they have to put up with it when it rules according to completely worldly principles and in such a way deprives hundreds and thousands not of temporal goods, but of eternal bliss. For what happens today in Münchsteinach can happen tomorrow in any other community according to the same laws and ordinances. The regional church community does not have the least right to defend itself against a wolf or a hireling, if the church authorities deem it good to give one to it. On the other hand, let every Christian know that no spiritual and no secular government, no pope and no emperor, no apostle and no angel has the right to impose a pastor on him, not even a right, faithful one, let alone a godless one. If it does happen, every Christian and every church thus violated has the most sacred duty to reject such a papal yoke as a robbery of the freedom acquired for us by Christ's blood. In the church there is absolutely no lord apart from Christ, no law apart from His word, and wherever spiritual or worldly tyrants want to steal such freedom, the faithful apostle calls out to the Christians from his vantage point: "You were bought at a price, do not become servants of men."

## **Wilhelm Hoseus,**

a Lutheran martyr.

Wilhelm Hoseus was a craftsman in Bruges, and supported his house by the work of his hands. On January 10, 1566, he was arrested as an Anabaptist and brought before the priest Adrian Smolt and other inquisitors. Most of them were of the opinion that he was an Anabaptist. But Smolt shouted, "No, no! He is a Lutheran. But what does that matter? If he is a Lutheran, there is cause enough to burn him!" The others

Priests promised him freedom if he would recant. "No, no!" cried Smolt between them, "you know that among the last thirty-two prisoners only twelve allowed themselves to be burned; the others, who had given their lives by recanting, have become of the same mind again. Therefore, nothing is better than that all heretics be burned immediately, and thus the root taken away; otherwise we will never get away!"

On February 15, Hoseus was interrogated again. Asked what he thought of the Roman Church, he replied, "I believe what the ancient Roman Church believed, which was founded on the apostles through the preaching of the gospel. This church also remained in its state for some time; but between the old and the present Roman church there is a great difference, as between day and night. And this you can easily see, if you diligently read the holy gospel and the epistles of Paul and the other apostles!" The judge further asked, "Where then is the right, holy church?" Hoseus replied:

"Where the Gospel is preached loud and pure, and where the Sacraments are administered according to the order of Christ, without addition, without abortion!" It was sought to prove to him that the ancient Church Fathers were in perfect agreement with the Roman Church of that time. But Hoseus, though only a simple layman, contrasted the writings of Chrysostom, Augustine, and others, and showed that they had taught much of that for which so many hundreds of pious Christians were now being burned. When it was seen that he was able to give an answer in this matter as well, he was scolded.

He was called a presumptuous, pompous man who wanted to know everything better than others. With humility and composure he replied: "I do not desire to know more than I need, namely, that I know and understand the pure Word of God as the evangelists and apostles have left it in writing, without any addition, alteration or transformation! Now, by all kinds of arts, by pointed questions, they tried to catch the simple craftsman. But the simplicity of the children of God breaks even the finest threads of the cunning world. Hoseus always answered with the holy scripture, and let nothing dissuade him. Then the inquisitor, full of annoyance that his art had no better success, cried out: "You always need doubtful speeches; one cannot understand what your opinion is!" Then the confessor said: "How? It cannot be understood,

what is my opinion? If I say: I believe what the holy Scriptures teach me, no more, and no less, without addition and without demolition, what more do you want from me?"

"Yes, yes, that's what all sects say, they all carry the Scriptures in their mouths!" grated the overcome inquisitor. After a while he turned to Hoseus again, saying: "You are a stiff-necked man! The Holy Church has always believed what we believe now." "I am not stiff-necked," replied William mildly but firmly, "I believe the word, of God, and desire from the bottom of my heart to remain obedient to his commandments and ordinances. The Lord is my shepherd; I hear his voice, and do not recognize the voice of a stranger, if the whole world were of a different opinion!" After these words his enemies got up and went away. Soon after, on March 2, 1566, he was handed over by the church council of Bruges as an incorrigible heretic to the secular power to be burned.

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In view of his death, Hoseus wrote to his housewife: "I have resolved not to agree with Pabstism even in the slightest article. Nor will I deny the Lord Christ, nor forfeit eternal bliss for the sake of this miserable life. May the Lord strengthen me in my purpose! I can tell you in truth that I have never been so willing to praise the Lord even with my death as now!"

On March 11, 1566, William Hoseus was led to the place of execution, with him Balduin Dommissents, who was also condemned to death for the sake of the Gospel. Balduin's wife and children were also imprisoned for Christ. When the husband and father were led out of the dungeon, they stretched their bound hands through the iron bars, comforted him and gave him courage of faith for the last fight. Many eyes that saw this touching spectacle became wet. - When William and Balduin arrived at the judgment seat, they strengthened themselves with the word of God; joyfully they ascended the pyre, and variously under prayer and praise of the Lord.

**To the ecclesiastical chronicle.**

**I. America.**

**For the latest history of the convent system** serves what has just been reported in the local newspapers. It is as follows: "A young girl from Baltimore was seduced by Catholic clergymen to enter a convent against the wishes of her parents. All attempts by the father to save his child were in vain, whereupon he wrote a letter of refusal to the seducers, the conclusion of which reads thus: 'Up to the present time my family, consisting of 7 members, has belonged to the Catholic Church, but I have now determined that henceforth none of them shall again attend any school or church of that religious communion, and during my life I shall use all the means in my power against an institute so corrupt, so base, which deprives the father of his child.' Albert H. League."

America is now also to be blessed with **a place of pilgrimage**. Such a place was a long felt need of the parish priests, who still cannot find enough money for the "holy father" in Rome. The place chosen for this purpose is near Niagara Falls on the "Canadian" shore. Now Romans who want to see Niagara Falls not only have pleasure, but also get papal forgiveness of sins and come all the cheaper. The Carmelites, who are in charge of the pilgrimage site, are already looking forward to the many visitors from all parts of the United States and Canada and, of course, especially to the money they leave behind. G.

**Unity of the Methodists.** In No. 18, we had the opportunity to remind the Methodists, who have so much to boast about their unity vis-à-vis the Lutheran Church, of some facts that do not exactly show their unity, but rather their disunity and internal fragmentation. We reminded them, among other things, of the origin of the various opposing Methodist parties and of the position of the supporters of the secret societies in relation to their opponents. Today we can again cite new examples of this from their own communications. The "Fröhliche Botschafter", organ of the "Vereinigte Brüder" or Otterbeinleute, reports in the number of October 5 about one of their preachers, named Schlaughtner, who died as a Freemason and was buried by his comrades: "Since the faculty of Otterbein University did not allow the pagan Masonic ceremonies to be held in the chapel of the university, they took place in a

Presbyterian Church. Schlaughtner was a man

of good talents, if only he had used them better for the glory of God. He was one of the main supporters of the so-called "United Brother's Tribune" and a very like-minded person of the chief editor of the same, D.

Eberley, who also gives him the testimony that Schlaughtner was one of the best men he had ever known. Like and like gladly join together and praise each other where no one else does. So united are the "United Brothers" that they work against each other, some, like the German "Fröhliche," against the secret societies, others, like the "Tribune," one of their English papers, for them. - Another example from another Methodist society, the Evangelical Fellowship or the so-called Albrechtsleute. One of their members, H. W. Hampe, feels impelled to issue an open letter to his community, which is found in the '*Christian Cynosure*'. We cannot but share some of this moving address. It says: "Your beloved Zion in this country is in great danger of seeing the simplicity and fervor of its founder and early pioneers destroyed and done away with by the influence of these societies, since many of the members, and not a few of the preachers, belong to and adhere to them." After describing the shameful and pernicious doings of the secret societies, he continues, "Is it not therefore your duty, as watch-

ter of your Zion to sound the alarm and call the matter by its right name, a system of Satan and a great deception? Will anyone who, in the face of such facts, holds to it and cherishes the worthless system, come to God's favor without repenting for it? - - Even more, the spirit of this

The evil of these societies is so vindictive that those who warn against them must see their names uttered as evil by preachers and members of the very same church who hold to and cherish such societies. And in some places it has even come to this that they are forced, for the sake of conscience and their Christian character, to leave the church of their choice and go to a church that bears witness against this evil. - Is it not the guardian's

duty to punish these works of darkness, or else will he not be guilty of the blood of souls?

Brothers, souls are at stake. Hear what a certain preacher, who was a Mason, said on his deathbed: "Must I be lost for this one sin? And another preacher, who had reached many of the higher degrees, said: 'When I think of the terrible oaths I have sworn, I shudder and tremble'. In conclusion, brothers,

This evil spirit cannot be driven out by mere exhortations, by mere church laws; it laughs at them. A powerful testimony, blessed by the power of

of the Holy Spirit, and a call to repentance from these things will inflict upon the image of the beast the deadly wound from which it will not recover." - The "dear man has probably" forgotten that there is no time to think of repentance in his community now, since almost everything must be raving for perfect sanctification. But the reader sees from this how dreadful the situation is in the Methodist communities that cherish the secret societies, in spite of their clamor for perfect sanctification, how they are inwardly torn and divided, in spite of their clamor for unity. - To prove this much-vaunted Methodist unity, let us cite two more proofs from the "Apologist". First, this Methodist journal reports in the number of October 18 that a new Methodist party has already arisen in *New Jersey*, which calls itself "*the United Methodist Church*," favors immersion at baptism, and does not want to know anything about any church order or creed except the New Testament. Then the aforementioned "apologist" in

In the same number, the following passage from an article in the "*Christian Index*", an organ of the colored Methodists, in which "the union of all colored Methodist churches" is advocated: "Organic union would put an end to much **strife** and prejudice and contribute much to the uplifting of the African race. We are for union because we believe that it is God's will that our people should be one and do the work of the Lord together as one heart and soul. The question before us now is. Should we have a united colored Methodism (!)? God grant that it may come to that. Brotherhood is good - organic union is better." - So much for this time of the much-vaunted unity of Methodists. G.

## Abroad.

**Punished mission festival - preachers.** The district court of Hoya has seen fit to punish the organizers and preachers of the missionary festival held some time ago in Wecholt and has sentenced them to 15 marks (or 2 days in jail if this sum is not paid) for having been active at a meeting organized without official permission. There is a law in Hanover according to which a report must first be made before a missionary festival may be held. The court officials in Hoya must be very strict gentlemen to have punished this oversight so severely. But Germany is not America. W. [Walther]

**Holstein. In response to** an inquiry from a church council as to whether a father who persistently refuses to baptize his child should be excluded from the church community, the consistory in Kiel has replied that it does not consider such a general so-called minor church ban to be permissible. It can only be

considered permissible if the church council acts against such despisers of church custom with individual means of discipline, i.e. with exclusion from individual church rights of honor, such as, for example, from the right to be a spouse, possibly also from the right to vote in church, as well as from Holy Communion.

**Rejected patronage.** One writes to the Elberfelder newspaper: Up to now the custom existed at the Saxon court that with conversions to the Catholic religion the king or a member of the royal family represented godparents. On the basis of this custom, the Catholic clergy proselytized with great success, and the high position of godfather may well have been an inducement for some, especially since no great noise was made about converting from one church to the other. Now King Albert has declared that he, for his part, will no longer offer his hand to this exchange of faith and will in no case take over the patronage.

**In Old Prussia,** there are many complaints about the fact that the election of the members of the parish church council has recently turned out to be very miserable. In many cases, the affairs of the congregation are no longer directed from the church and the parsonage, but from the inn and the schoolhouse, since many schoolteachers are in league with the unchurched. Dr. Münkkel, who reports this, consoles those who complain in this way with the fact that things are often no different elsewhere. Nothing better can be done in synodal constitution as long as the national church is such a mixed bunch as it is at present. Dr. Münkkel writes: "Provisions can be made that only those who profess with heart and mouth the small Lutheran catechism or the apostolic faith should be called to the election. This would be possible in a free church, although superfluous" (because there can be no other members). "On the other hand, the national church would be immediately blown up, because a very large and respected part of its members would be excluded not only from co-government, but indirectly from the church itself. According to

the law, everyone who has not voluntarily resigned belongs to the national church. . . The pattern map of the national church is found in the synods, unbelievers, scoffers, enemies of the church next to half-believers, mediators, believers and super-believers. First establish national churches in which the right faith has dominion, and everything will take care of itself." One sifts, even Dr. Münkkel despairs of the national churches. Would that we here in America would recognize how great God has done for us, but also that to whom much is given, much will also be demanded. W. [Walther]

**Heathen Mission.** At the last Leipzig mission festival, two missionary candidates were again deputized. In his report, Director Hardeland lamented the departure of missionary Kahl (a native of Bavaria), who had been "especially prepared and equipped by the Lord for missionary service from an early age. All the other missionaries were unfortunately afflicted with illness during the past year. Also the health condition of the otherwise so spry Senior Schwarz, who is also a Bavarian by birth, causes serious concern. A new station was founded and 121 heathens were baptized. In addition to the 4 rural preachers from the tamuls, 2 more were ordained, while two more can be ordained in the near future. The number of catechists is now 68 and 111 teachers are active in the various schools. Missionary Zorn was appointed educator of the hereditary prince in Pudukotta. The total income amounted to a little over 78,000 Thaler, the expenditure to 72,494 Thlr. - At this year's Hermannsburg Mission Festival it was reported: The blessing of the Lord in the last year - concerning the conversion of the heathens and the income of money and other gifts - was quite extraordinary. In the 33 stations in Africa, 400 Gentiles were baptized. The number of Christians in the 8 stations in India is 300. "Bethany is now already a large Christian village with 568 Christians. Trade and commerce are flourishing there. . . The large missionary congregations are already beginning to support themselves and provide for the missionaries; for those who preach the gospel should also feed on it. Therefore, all members of these congregations willingly contribute to the maintenance of their missionaries as much as they can." A seminary in Beth Shoane has made a very gratifying start, and the high school at Hermannsburg in Natal (initially for the missionaries' children) is progressing well. This time 15 missionaries were sent, 11 of whom are destined for the heathen country. Due to illness, one twelfth missionary cannot be sent to the heathen for the time being. The new missionaries are going to Africa, India, Australia and New Zealand. Some of them want to serve the Lord among the Germans in America. Women and virgins have provided abundantly for linen, clothing, etc.; natural goods of all kinds have been given in large quantities. Money received was 73,821 thalers 22 gr. 7 pf. Since the expenses amounted to 49,376 Thlr. 29 Gr. 2 Pf., a surplus of 24,444 Thlr. 23 Gr. 5 Ps. remained. "But the two new mission territories cost a lot, and the old ones, which have expanded more and more, also cost a lot." - The net income of the printing works amounted in round sum to 6104 Thlr., that of the bookbinding 696 Thlr. - The Mission Bulletin is printed in 13,000 copies. - Perhaps Hermannsburg will soon get another Candace (mission ship). The former one had to be loused up "due to old age". - Very good was what Pastor Harms stated in a sermon held on the occasion of the mission festival. He said: "As it seems, it is soon over with the national churches. What shall we do if we (which God in His mercy will prevent) are placed under an unright church regiment? If you ask me: What would you do? I say: I would rather let everything happen to me, I would rather be deposed than be subjected to an unrighteous church regime.

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let it be. The Lutheran church cannot thrive in this way! If I am asked: What would you do if you were forced to admit reformed and un-reformed people to Holy Communion? I will never allow myself to be forced to do so; as long as I am a pastor, I have not done so, and I want to remain so. - If a Reformed person comes to me who desires Holy Communion, I kindly reject him; and if one comes from the Union - he may call himself Lutheran or not - I also reject him, for our Lutheran church has nothing to do with the Union. In my opinion, the Union is at present the worst enemy of our Lutheran Church. I will also hardly ever think otherwise/ - Some say: I will remain in the national church as long as I am not expected to preach false doctrine/ This can be true, but also false. If it is suggested to us pastors that we should no longer preach that the Lord Christ is the Son of God, or that Holy Baptism is the bath of regeneration, or that Christ's body and blood are given to us in Holy Communion, we will all say: That is wrong, that is against God's word, I cannot put up with that. But now a non-honest church regime is being imposed on the Lutheran church. You acknowledge that the Lutheran church cannot tolerate an unright church regime, but you submit because you are not expected to teach that the Lutheran church can tolerate an unright church regime, - are you then in the truth? What you do not allow your tongue, you allow your shoulders."

## JESus love.

"Do you love your wife and your children and your life, and for all this will you not recant?" said an inquisitor at the time of the Dutch persecution to a poor schoolmaster who was dragged into prison for reading the Bible. "God knows," answered the poor schoolmaster, "that if the earth were a lump of gold, and all the stars were pearls, and all these were my property, I would give it all away if I could have my wife and children with me, though I have only bread and water to eat, and am in chains; but neither for wife, nor children, nor the stars, can I recite the service of JESuS, my Savior." One would think that the heart of the inquisitor would have been softened by this confession, but no, he tortured him until he died.

(Elsasser Messenger of Peace.)

## Your will be done.

A sick man was visited by his confessor and asked how he was. He answered, "As I want it." "How can I understand this?" said the preacher. "Do you yourselves wish for sickness?" "What God wants," replied the sick man, "that I also want. God wants me to be sick now, that is what I want; He wants me to die of this sickness, that is what I want; He wants me to recover from it, that is what I want; everything is left to Him, He grows with me as He pleases." (Elf. Fr.)

## Ordinations and introductions.

On the 20th Sunday after Trinity the Candidate of the Sacred Preaching Office, W. G. Polack, called from the congregations of North Vernon, Tea Creek, Jennings County, and Holto", Rip- lry County, Indiana, was ordained and installed in his office by the undersigned, assisted by the Rev. Mr. Fischer, by order of the honorable Vice-President Stubnatzy.

I. G. Sauer.

Address: Rov. AV. d. Dolalr,

ioox 63- Nordü Vvruou, 3svmnšs 6o., Inä.

On the 19th Sunday after Trinity, at the request of the Presidency of the Western District, Rev. Th. Bcnsen was installed in the midst of his congregation at Davenport, Iowa, by

C. A. Men nod.

Address: liov. l'ü. Usnson,

1036 Wvst, 5ill 8d., Davsnport, Iowa.

On the 18th Sunday after Trinity, the candidate for the sacred office of preacher, Mr. Ernst M. artens, called by the Lutheran congregations at Sodus and Jvesdale, Champaign County, Ill, was ordained and inducted into office by the undersigned on behalf of the honorable Mr. President Wunder before an assembled congregation. G. Landgrave.

Address: Uov. L. Alartons,

Box 62- Lockorus, OliarnMiLu 6o., Ill.

By order of the Reverend President Biltz, on the 20th Sunday after Trinity, the undersigned ordained Candidate I. Hoffman, called from the newly planted congregation at Spring Valley, McPherson County, Kansas, ordained in the midst of his congregation and installed in his office. Mr. Pastor Hoffman" in order to be able to supply two other congregations and also to misstonir in the Arkansas valley, resides at Hutchinson.

P. F. Germann.

Address: liov. ck. lloti'mann,'

HcNcünson, Rouo Oo-, Xausas.

By order of the Most Reverend Presidency of the Illinois District of our Synod, on the 3rd of October, the 19th Sunday after Trinity, Rev. E. Giesecke, formerly of Davenport, Iowa, called of St. John's Lutheran congregation at Srror, Woodford County, Ill, was installed in office by the undersigned in the midst of his congregation. C. Weber.

By order of the honorable Presidency of the Western District, Rev. I. Matthias was introduced into his congregation at Paola, Miami Countv, Kansas, on Sunday Cantate, April 25, by the undersigned. ,H. Wesche.

Address: Rov. Alattülas,

Lox 412. l'aoln, Aliami 6o., LlansaZ

On the first Sunday after Trinity I introduced Pastor M. Töwe in the Christ Church here.

M. Günther.

Address:, liov. Al. Divws,

Ooi-nor ok Lass AViUcinsou

8t.,. Douis, Alo.

Rev. K. A. Meyer having received and accepted a call from my former branch congregation at Town Saukville, Ozaukee County, Wisconsin, the same was installed in his new office by me on behalf of the Presidency of the Northwestern District on the 19th Sunday after Trinity.

F. Wesemann.

Address: Rov. L. Alovsr,

I'rsckonia, OLauüoo 6o., AVis.

On the first Sunday after Trinity, Rev. H. Wesche was installed in his office in the Lutheran congregation at Jefferson City, Mo. by order of the honorable board of the Western District by the undersigned, assisted by Rev. B. Sievers. C. Cousin.

Address: Ucrv. II. AVo^Im,

Uox 208- ckvll'erson 6ity, Alissouri.

## Church dedications.

On the 15th Sunday after Trinity, my branch, St. Genevieve Lutheran Church of the Cross, Missouri, had the great joy of dedicating its church to the service of the Triune God. It is built of brickstcines 32 feet wide and 60 feet long. Undersigned preached the dedication sermon. O. F. Voigt, Pastor.

On the 18th Sunday after Trinity, the gracefully built church of St. Michael's Lutheran congregation at Frankenhilf, Tuscola County, Michigan, with its 116-foot tower, was dedicated to the service of the Triune God. The pastors F. Sicvers and F.A. Ahner preached in German and Past. Partcnfeldcr in English. G. Bernthal.

On the 18th Sunday after Trinity, the new little church of my branch, the cvang.-lutherischcn St. Johannis parish in Stark Township, Defiance County, Ohio, was solemnly dedicated. The festive sermon was preached by Rev. P.Karrer and in the afternoon undersigned. - I. M. Hieber.

On the 18tcn Sunday after Trinity, the new church of St. John's congregation at Town Ahnapee, Kewaunee Co, Wisconsin, was solemnly dedicated. Rev. Lieb of the honorable Wisconsin Synod preached in the morning, Rev. Stute in the afternoon. O. S. Carpenter.

On the 19th Sunday after Trinity, my branch congregation at Wykoff, Filmore County, Minnesota, had the joy of dedicating their newly built little church (18 feet wide and 28 feet long) to the service of the Triune God. The dedicatory prayer and sermon were preached by the undersigned. G. Schaaf.

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On the 20th Sunday after Trinity, the first Lutheran church was consecrated in St. Joseph, Missouri. This church, 60 feet long and 40 feet wide, was purchased by a Lutheran from the Baptists for his fellow believers; since the pews were removed, he also paid for the interior work; another donated an organ. May this example inspire many more to take on our church institutions as well.

C. F. W. Scholz.

On the 17th Sunday after Trinity, the first Lutheran congregation of St. Peter's in Lenor, Macomb County, Michigan, solemnly dedicated their newly built church to the service of the Triune God. Pastor Böling spoke the Wcibgegebct; Pastor Nuff preached on Psalm 26:4-8th, and undersigned the afternoon in English on Rom. 1:16. The church is a frame buildingc 52 feet long by 86 feet wide, with altar niche and adorned with a 95-foot steeple. C. Lohrmann.

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## Mission Festivals.

On the 13th Sunday after Trinity, the Lutheran congregation in Arenzville, Illinois, celebrated its mission feast in conjunction with members of neighboring congregations. Pastors Bergen and Knoll preached. The collection was 4105.00.

M. Toewe.

On the 19th Sunday after Trinity, the Immanuelö Lutheran congregation at Warfield, Iowa, with the surrounding congregations in Warren Township and in Fayette and Buchanan Counties, celebrated their first mission festival in the church of the undersigned. The same preached of the forenoon, and Pastor Spiegel in the afternoon. The collecte was 450.00.

W. Kanning.

On October 6, a mission feast was held in the St. Johannis church of the undersigned, at which in the morning sermons were preached on external mission, in the afternoon on internal mission, and a collection of 4'28.00 was levied for the synodal treasury.

Logan, Nebraska. E. I. Frese.

On the 3rd and 4th of October the Lutheran Cross congregation at Rabbs Creek, Lee County, Texas, celebrated their first mission festival. Pastors Greif and Maisch preached in German, Pastor Proft and the undersigned in Wendish. Unfortunately the weather was entirely unfavorable. The collecte was 438.00. Tim. Stiemkr.

## Books - Display.

## **Luther song. By Hasta. An epic in the vernacular. Milwaukee. Published by Georg Brumder.**

We have just received a booklet with the above title. A heroic poem in twelve songs, it contains a complete life story of Luther, the great church hero. Even some strange events from Luther's life are told in it, which are not found in the most widespread descriptions of Luther's life and are therefore still little known. Those wonderful sayings, so many of which sprang from Luther's mouth and pen like shining lightning bolts and have so far ignited in the hearts of all those who heard or read them, are collected here in an excellent selection and woven into the story in a most fitting manner. The core of all of Luther's main writings is shared here, mostly in Luther's own words. And all this is really done in the true "vernacular", in that nothing less than vulgar, but truly popular, that is, vernacular language, which delights the most learned as well as the most unlearned. Only tasteless critics of pigtailed will impose on the author the stylistic harshness that occurs here and there, which he obviously did not avoid on purpose, in order to give his epic that old-fashioned character, which has such a great charm for the people and is often better understood by them than by scholars who are alienated from this language, its forms and turns of phrase. Many a beautiful German word that had fallen into disuse is resurrected here. The most wonderful thing about the book, however, is that Luther's spirit, that spirit of faith, of the fear of God and of truly childlike simplicity, permeates it everywhere, that it portrays the true Luther and throughout reveals the faithful, humble student of Luther. So we have no doubt that this little work, based on the most thorough Luther studies and presented to the entire believing Lutheran people, will gradually find its way into all Lutheran families and thus finally become a popular book in the true sense of the word. It is as entertaining as it is instructive; a lovely garden full of fragrant flowers and sweet fruits for old and young, for learned and unlearned. Our church has never had anything like it. The furnishings also deserve all praise. The only thing that older people will complain about is the somewhat small font. But we hope that the first edition of this wonderful book will soon be out of print and that the publisher will then publish a second edition in a larger typeface, with beautiful

pictures, will follow. The book is 324 pages in paperback format, elegantly bound in canvas, costs only \$1.00 and will be mailed anywhere in the United States for \$1.10 franco. The book is available from the publisher, Mr. Geo. Brumder in Milwaukee, Wis. and from Mr. M. C. Barthel, Ool- of ^iuiini 8t. L Inckianu ^ve., 8t. Louis, 51o. W. [Walther]

## **The chiasm. Short propositions against the same. (A reprint from the proceedings of the Synod of Missouri, Ohio and other states in 1857).**

Price: 5 cents. Available from M. C. Barthel, St. Louis.

## **Mr. Pastor Brobst's calendar**

is also published for the next year. Like the previous editions, this year's volume contains the well-known complete statistics of the entire Lutheran Church in America. Reading material is given in: Pearls from Luther's writings, Lutheran congregational principles from Prof. Walther's book: "Die rechte Gestalt," anecdotes and all kinds of practical thoughts, by the editor. G.

## **Conference - Displays.**

The New York Districts-Confcrenz will meet, s. G. w., from Nov. 15, noon 2 o'clock, to Nov. 18, noon, at the Rev. Weisel son. in Williamsburgh, N. Y.

To preach has Mr. Pastor P. Eirich: Substitute: Past. Frey.

H. C. Steup.

The United Conference of Northeastern Wisconsin will hold its next meetings in Sheboygan on November 9 and 10. Subject: theses on the "right ministerial fidelity of an evangelical preacher". I. I. Hoffmann.

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### **Income to Vie Cashier of the Western District:**

To the synod treasury: from Past. Jungck's congregation in Jackson, Mo., 44.25. Past. Greif's congreg. in "Lerbin, Texas, for the Visitationsreisc Past. Brohms in 1870, 412.60. Past. Nctbing in DaviS County, Kansas, 42.00. Past. Seidel in Marysville, Nebr, 42.00. Past. Lenks Grm. in North St. Louis 410.00. Past. Wille'S Gem. in BrownSville, Mo., 411.50. Past. Grupe'S Gem. in Eislrbn, Mo., 45.00. Dir. Burgdorf in St. Louis, 42.00. To teachers C. Guenther, Meyer & EggerS there, 42.00 each. Teacher Hoelscher in St. Charles, Mo., 42.00. Rev. Leuthäuser in Hall County, Nebr. 42.00. Harvest Festival Collecte in Past. Fackler's Gem.' in Columbia Bottom, Mon., 46.20. Pastor Sandvoß' Gem. in Port Hudson, Mon., 46.30. Past. Hunzikers Gem. in Disscn, Mo., 45.25. From Trinity Drstrict in St. Louis, 424.55. From Immanuels District there, 414.45. Harvest Festival - Collecte in Past. Schwensens Gem. in Neu - Bielefeld, Mo., 412.70. From Past. Zschoche'S Gem. in Atchison, Kansas, 44.00. Past. Sieving in Lincoln, Mo., 42.00. From Mr. Lr. Bolz in St. Louis 410.00.

For college maintenance: Bon Hrn. Past. Spielmann in Lancaster, O., 430.00.

To the Synodal Mission Fund: Dankopfr from Mrs. Kopp in Peoria, Ill, 42.50. A portion of the Mssionsscsst- Col^ecte from Past. Rupprecht's congregation in Madison County, Nebr., for inner mission: Mission Festival-Collecte of the congregations in and near Cape Girardeau, Mo., 439.80. From the Virgins' Association in Past. Biltz's Gem. in Concordia, Mo., 47.10. MissionSfest-Collecte of Past. Kannings Gem. in Warfield, Iowa, 450.05. From the Trinity Distr. in St. Louis 66 EtS. From Jmm.-Distr. there 44.20.

For Past. Brunn's institution: A part of the mission festival collection of Past. Rupprecht's congregation in Madison County, Nebraska, 45.00.

On the Hermannsburg Mission: By A. Bohn in Cleveland, O., 41.00. I. G. Fischer there 41.00.

To the building fund: from two members in Past. Jungcks Gem. at Jackson, Mo., 43.00. Lurch Past. Kern at Meridian, Nebr. from W. Dilling, Salzmann and Koch 41.00 each, E. Dells & E. Rosener 50 Cls. From the Gem. at St. Genevieve, Mo., 47.85, Past. "tiemkk's Gem. in Serbin, Texas, first shipment, 432.00. C. Burgdorf in Red Bud, Ill, 42.00. by Rev. Th. Mießler of d. Gem. in Lake Creek, Benton Co, Mo, 42.00. by I. G. by Rev. Ströhlein in Gläsgow, Mo., 45.00. From Immanuels District in St. Louis, first payment, 4358.00. From DrcieinigtctS District there, 2nd payment, 435.00. From Past. Lükers Gem. in Aroma, Kansas, 450.00. past. Sieving in Lincoln, Mo., 45.00. By same from N. N. 45.00. From Mr. L. Kreißler there, Dankopfr, 410.00.



For the seminary household in St. Louis: Harvest Festival Collecte from Past. Matuschka's Gem. in Ncu-Mellr, Mo., 410.50. From C. Burgdorf in Red Bud, Ill., 41.00.

For poor students: By C. Burgdorf in Red Bud, Ill, 42.00. M. S. in St. Louis 45.00.

On the seminar handholding in Addison: by C. Burgdorf in Red Bud, Ill, 41.00.

For poor students in Addison: from C-. Burgdorf in Red Bud, Ill, 42.00.

For the congregation in Oshkosh: From some members of Past. Matuschka's congregation in Neu-Melle, Mo., 420.50.

Correction.

In No. 19 of the "Lutheraner" read under "Baukasse" instead of "Durch Hrn. Brünig von Past. Gräbner's congregation in St. Charles, Mo., 47-00" : By Mr. Brünig of Past. Gräbner's congregation in St. Charles 418.25. By teacher Walther of the same parish 47.00.

St. Louis, Oct. 25, 1875. E. Roschke, Cassirer.

#### For the Lutheran orphanage zum Kindlein JESu near St. Louis

further received: Bon N. N. by Past. John H2.00. W. C. Schramm in St. Louis 5.00. Mrs. Barm, for rations meanwhile deceased father Lösch, (?). From the ImmanuelS- District in St. Louis by Jmm. Günther' 2.50. From Mrs. Flohr there as a vow (?). Desgl. from the church basin (?) "for the orphans". Bon to a parishioner in Alexander through Mr. Past. Bergen 1.00. Collected at Brune's wedding, through Rev. Halboih 3.50. From the Concordia District in Samt Louis by Mr. Mießler 3.55. From the Trinity District there by F. W. Hrinig 2.45. Gratitude offering by Mrs. Kopp in Pcoria, Ill, 2.50. By Chr. Gerling in Pleasani Nidge, Ill, 5.00. C. Burgdorf in Red Bud, Ill, 1.00. Collected at the wedding of Mr. Past. Alb. Brauer in St. Louis, 17.25. From the laudable maiden vercin of the Drceinlgk. district in st. Louis, 39.15. From Mr. Henry Hertz in Lowell - St. Louis, 5.00. From the werth sewing club of the Zions - district in St. Louis (already received on May 18 of this year): 13 girls' shirts, 9 ditto dresses, 9 pairs of ditto pants, 8 boys' shirts, 1 vest, 10 pairs of stockings. From Mr. S. there 2 barrels of flour. From Berg L Becker in Collinsvtle, Ill./ 1 bag of flour. N. N. in Ehester, Ill. li Pr. shoes, 6Pr. stockings together with several pieces of stuff. Karl Lange in St. Louis 12 plates, 12 buttons. Karl Wilbart 16 boys' hats. From Unnamed 7 Pr. stockings,'3 Pr. socks. From Mr. Bohle in St. Louis 5 barrels of excellent good flour. From Unnamed 1 package of worn clothes. From Mr. I. Opel in St. Louis 6 woolen jackets, 10 Pr. woolen stockings.

Sincerely thanking all dear donors on behalf of the poor orphans

St. Louis, Oct. 23, 1875. I. M- Estel, Cassirer.

For poor students received by Pastor A. Brauer, collected at the feast of the worthy Young Men's and Young Women's Association of his congregation in Allegheny City, P6.50. By Mr. Niemann of Pastor Beyer's congregation in Pittsburg (for Stud. Theis) -D18.32. By the same of said congregation (for Stud. Lewald) K18.32. By the worthy Young Women's Association of Zion's congregation in St. Louis H32.00. By the congregation of Past. Bartels' in Becksville, Mo., (for Stud. Krause) H6.36. From the worthy virgins' association of Pastor Gräbnrr's congregation in St. Charles, Mo., lfor the same) tzlO.OO. From the worthy women's association of Pastor C. G. Schuricht's congregation P7.00. Collected at Mr. Malchow's wedding by Pastor Schuricht P2.00.

For inner mission: collected in mission hours by Pastor Stubnatzy at his church \$18.00.

C. F. W. Walther.

#### For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Illinois District)

undersigned certifies receipt of the following submissions: 1. Contributions:

From the pastors: F. Doderlein P7.00, I. M. Hahn, W. Bartling, E. Hieher each H5.00, C. W. R. Frdcrking, H. Wehrs, I. H. Dörmann, H.H. Holwrmann eachP4.00, I. F. Nuof- fer, I. M. Johannes, P. Graf, C. H. Rohe each P2.00. From Mr. Teacher. G. Tröller G4.00.

2. gifts:

From the congregation of the Rev. Traub in Trete, Ill, O9.00. Chicago, Ill, Oct. 20, 1875. H. Wunder, Kassirer.

For the "Lutheran" have paid:

The 29th year: Pastors: I. Fritze \$14.00, E. Meyerhoff, A. Kleinhaus, W. Busse, C. A. Wieget 7.00, M. I. Tjaden, W. Dahlke, M. Görhe, I. G. Schäfer 0.50, W. Hovpe, E. Homme, I. Heiniger, I. Tackle 0.50, W. Stubnatzy, C. Demetro.

Furthermore the gentlemen: H. Wienbroer, F. Cornelius, H. Gcrdes, W. Dobler, E. Pfeiffer, E. Gauger, H. Wilkening, I. Peyling, E. Dittes, F. Linse, D. Zehner.

The 30strn vintage: Messrs: I. Jose, I. M. Moll 3.35, R. Kretzmann, C. Tegtmeyer, H. Duborg 12.50, W. Hoppe, B. Lange 7.40, I. G. Schäfer 10.00, C. F. Ebert 2.00, M. Göthe, G. Brüggemann, G. Gerken, M. I. Tjaden, C. A. Wiegel 5.00, A. Hertwig 0.65, W. Busse, T. Larsen, H. Wunder M.iiO, F. Jske 7.50, A. Kleinhaus, I. L. Zeilinger 0.65, I. Fritze 13.75, E. Meyerhoff, F. Rosholt, L. Lochner 13.75, I. Schulenburg, E. Homme, N. Sorge! 3.75, A. Wiüner 0.65, O "Hagestad, I. Heiniger, H. Wunder 40.00, H. Kollmorgcn 0.65, I. Tackle, W. Stubnatzy, C. Demetro.

Further the gentlemen: H. W. R. Krenning 9.25, P- Groll, F. leiter, M. Frlwock 35.00, A. Einwachter 9.25, C. Pfeiffer, Hal- lenberg u. Br, H. GerdeS, I. Jonas, C. Jaust, F. Cornelius, G. H. Anschütz, G. M. Beyer 10.00, H. Wienbrver, F. Rerse 90.45, C. Gauger, C. Steigleder 15.00, C. Weiß, C. Scherer, H. Wil- kening, I. Dehling, G. Gutknecht 0.40, G. M. Hahn, F. Linse, I. Junge 3.75, S, I. Richter, F. Knollmann, I. Markward.

. (To be continued.) M. C. Barthel.

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Correction.

The address shown in no. 20 of the "Lutheraner! Address of the Cassirer of the Widows' Fund Western District is not No. 1810, but 1825 8oulli 80r 80, 8d. Douir-, Uo. 'S. Calendar for 1876.

## Volume 31.

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### The Iowa Synod's refusal to recant its former doctrinal position.

Motto: "You make up sentences that you can't keep. But instead of honestly and manfully recanting the falsehood, one gradually comes up with quite different things. We Lutherans have no right to come back so quietly from heresies, but honest repentance should and must be done." Iowa "Church Journal" (1873).

#### IV.

By the fact that the Iowa Synod, in spite of the decisive testimony of the protesters, immovably insists on its refusal to honestly admit a change of its foundational position on the symbols and on chiasm, it has indeed set itself a monument in the history of our American Lutheran Church, for which future generations will certainly not envy it - a monument namely of an exceedingly miserable lack of sense of truth, honesty and conscientiousness. We are talking here, of course, only about the Synod as such, as it is officially blindfolded by the Fritschel brothers (*par nobile fratrum!* the noble pair of brothers!), unfortunately, and blindly guided by the leash of their cunning advocate tricks and whistles. If, however, we did not have to assume that with our undaunted revelations of these Fritschel's swindles we would at least render a desired service to this or that, be it pastor or layman, also in the Iowa Synod, we would much rather be relieved of this disgusting work of exposing all these pathetic dodges and evasions. Most of all, of course, we would like the Iowa Synod! as such (not only individuals in it) to a thorough healing of its deep damages, so that it too, by God's mercy, may stand in line with other confessional synods of our new fatherland and stand for the undiminished treasure of the pure Gospel, which is laid down in the confession of our church against the Roman Antichrist and all kinds of fanatics, and to put everything into the preservation of this precious inheritance in these last sorrowful times. However, such a thorough healing of Iowa's damage can only be accomplished with an open, honest

## St. Louis, Monday, November 15, 1875. No. 22.

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The first step is to make a blessed beginning with the recantation of their former doctrinal position and with serious repentance because of their immoral denial and palliation up to now.

Or does Iowa think that we will be satisfied with its stubborn refusal to recognize the change in its doctrine out of love for peace? Does it think that we will have to give up the demand for an honest retraction in time in order to engage in a new fight for points that now exist as its position toward Missouri? May it nevertheless cherish this opinion, it thereby quite I miscalculates. We must insist on our demand for an honest retraction above all and in all seriousness if there is to be any talk of a rapprochement, let alone an agreement, in the future. We are getting tired of negotiating with people who disdainfully trample on even the clearest evidence of truth, which is coming at them with all its might from both friends and enemies, and who stubbornly contradict even the most convincing evidence from the documents. What good would it do if we were to spend our effort, time and labor in following our enemies out of their newly chosen battlefield in order to attack them in the entrenchments they have raised there? Would they ever surrender? Would they ever concede that they have been overcome? No, they would only look for new hiding places, invent new excuses, flatly deny the bright truth and adorn their rotten cause with new fluff and empty phrases. We cannot expect anything else, judging by what we have come to know for years as their special method of fighting. Today it's yes, tomorrow it's no, the day after tomorrow it's yes and mine, and then it's neither yes nor no; fall,

He who holds an eel by the tail, To him it remains neither half nor whole.

There is no end to the distorting, denying, and pussyfooting, so that it costs one no small amount of overcoming, for the sake of others, whom one would still like to help, with such dirty work as the

The first thing we have to do is to deal with the question of how to cover up Fritschel's deceitful web of deception. However, our dear Luther felt the same way, as we can see from his words to Melancthon about Bucer, the grand master in all kinds of misunderstandings and cover-ups. "To Martin Bucer," he writes, "I answer nothing. You know that I hate their roguishness and deceitfulness; they do not please me. They have not taught like this before, and yet they do not want to recognize it nor regret it, but rather continue to claim that there was no discord between us, so that we should confess that they had taught rightly, but we had fought wrongly or rather had raged nonsensically" (De Wette, 4, 162). Luther therefore rightly said to Bucer: "If he is serious about true harmony, they must **revoke** the previous teaching."

This demand of Luther towards Bucer and his comrades is now also our position towards Fritschel's Iowa. Here no stapling nor plaster, no silly talk of "keeping peace and friendship on the basis of the present agreement" (!!) will help, but only an honest, repentant recantation. With such dishonest muzzlers and cover-ups, as long as they want to remain such, we cannot and will not keep any friendship nor have any fellowship. The trades and books have given their devastating testimony in sufficient detail; Inspector Bauer has also spoken his last word in earnest; the "protesters" have come down hard on the two Fritschels in Madison and have insisted "with all their might" on honest recognition of a change in the doctrinal position; in the course of the summer, some 25 pastors of the Iowa Synod have left the Synod because of its thoroughly rotten position; The leaders of the synod still persist in their desperate shenanigans and deceptions, yet they do not cease to dishonestly adorn and preen themselves, as if their synod had not changed, but had always taught the same thing, always taken the same position from the beginning until today. No matter how much they are pressed and harassed from all sides and put in the most embarrassing confines

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The fact is that, even if they are driven to it, an open confession and an honest recantation cannot be brought out of them. They are opposed to all proofs and testimonies; they only think of new tricks and forge new plots; they only look for new hiding places and already know how to wriggle out of a tight spot like a slippery eel; Indeed, they would rather dare to publicly pillory themselves with the most palpable distortions and the most insolent denials than to give glory to God and truth and openly admit their former errors as well as their present sin of dishonest concealment and freely confess them, as befits Christians.

Here we remember the faithful warning of our dear Luther, which he draws in his writing "Von den Conciliis und Kirchen" (Erl. Ausg. 25, 288 ff.) from the story of the arch-heretic Arius, namely that one should not let oneself be deceived by those who do not want to openly recant. We will highlight only a few striking main passages from Luther's longer narrative. "Such histories warn us," Luther writes, "that we ourselves should be cautious and not easily believe in the spirits of the scoundrels, if they humble themselves high and low, as this rogue Arius did, as Saul did against David.

(they speak) (nmpuvAundur ed mli (ie. Sometimes even the wicked feel remorse); but they stay behind the mountain until they get air and space, so they go along like Arius and still do what they had in mind before, so that I am not much surprised why the fathers have imposed such strict and long penance on the denied Christians; they will have experienced how false their humility is and how difficult it is for them to humble themselves and repent with earnestness and from the bottom of the heart, as also Sirach says: Never trust your enemy. For as the iron rusts again and again, so does he not cease from his treachery. Even though he bends and stoops, keep to yourself and beware of him. Even if you polish it like a mirror, it remains rusty" (12:9-11). Summa, who does not know what is meant by O86ulum ckuckas, Judas kiss, read with me the history of Arii under Constantino, he will have to say that Arius was far above Judas.... And because such an example is necessary to know among Christians, and the common reader does not look at the history so diligently, nor does he think how useful it is as a warning against all the red spirits, which the devil, their God, makes so slippery that they can neither be seized nor grasped anywhere, I will briefly arrange this matter in several pieces." (Now Luther further tells how Arius always used one "false tuck" and "blind grasp" after another and "ducked for the sake of glimpses", until finally the word Komo-usioZ [of the same essence] put a barrier to the treacherous, scheming game of Arius with the doctrine of the deity of Christ, because "there they could no longer find any tuck, hole, rank, or swank", and then continues again:) "Now tell me, if still today Arius came for you, and confessed to you the whole faith of Nicene Concilii, as we sing it today in our churches, could you consider him heretical? I would say myself: it is right. And yet, if he believed differently underneath and understood and taught the words differently behind the scenes, would I not be deceived? Therefore I do not believe that Constantine became Arian, but remained with the Niceno Concilio. But that is for him

He was deceived and believed Ario as if he were like Niceno Concilio, so he took an oath from him and ordered that Arium should be accepted again in Alexandria. But since Athanasius did not want to do this, as he knew the false Arium better than Constantine, he had to be expelled. For it may well have occurred to Constantine as a man, as if Arium, such a pious Christian, had been condemned to Nicaea out of envy or suspicion, especially because the Arians, and first of all Eusebius of Nicomedia, took care of the emperor, blued his ears full and adorned Arium \*)..... So now some of our false papist scribes also act, as if they wanted to teach faith and good works, to adorn themselves with it and to disparage us, as if they had taught like that all along, and we had accused them unfairly of another, so that, if they had dressed themselves in such sheep's clothing again, as if they were quite equal to us, they might bring their wolf back into the sheepfold. For they are not in earnest to teach faith and good works, but because they (like the Arians) cannot maintain nor restore their poison and wolfing in any other way than by such sheep's clothing of faith and good works, they adorn and shelter the wolf's bellows until they get back into the sheepfold. But one must do to them as they do to ours, and call them to recant their abominations, and prove the same in deed by putting away all the abuses which reigned against faith and good works in their churches among their people, that they might be known by their fruits. Otherwise one cannot believe the bad (mere) words and gestures, i.e. the sheepskins. So Arius should also have recanted, confessed his error, and taught and lived against himself, like St. Augustine against his "Manichaeans"; as many do now against their popery and munchery, among whom I can also count myself by God's grace \*\*). But they do not want to have erred, and cannot give God the glory that they confessed it. Just as the Arians also wanted to defend their lies and not to be banned by the Council. We should take note of such examples of these histories, especially when we have to be preachers and are commanded to feed Christ's flock, so that we may watch carefully or be good bishops, as St. Peter says in 1 Pet. 5:2 (for to be an *episcopus* or bishop means to watch carefully, to be diligent, to watch diligently), so that we will not be overtaken by the devil. For here we see how he can twist, disguise, disguise himself so masterfully that he becomes much more beautiful than an angel of light, and false bishops are holier than the right bishops, and the wolf more pious than any sheep."

Let this faithful warning of Luther's be said to the Iowans as well. If they do not want to admit the change in their doctrinal position at any price, and if they persistently refuse to honestly recant their earlier errors, which are most clearly documented in the trades and books, then we really do not know in what respect we can trust them, nor what we can do about it.

\*) Approximately like in this country Pastor Brobst takes care of Fritschel- compassionately.

Just as in this country the fathers of the Missouri Synod freely confess and condemn their earlier errors (e.g. unionism, rationalism, Stephanism).

Haupt should enter into negotiations with them about doctrinal points. What else could come out of it than new revelations of their yes and no point of view, new Fritschel's proofs that black is "factually and essentially the same" as white, and white again the same as black? Indeed, we do not want to pay any more attention to this Iowa carnival play. No sooner have they said that they do not want to "quarrel" with us because of the past, but want to keep "peace and friendship" with us "on the basis of the present agreement," than they turn around again and list a whole series of points in which a "significant" difference between Iowa and Missouri is supposed to take place. But if we were to let ourselves be fobbed off with the fact that Iowa, in the questions of church, ministry, chiliasm, antichrist, Sunday, etc., now confesses with full cheeks to the symbols, without paying attention to their other declarations, - oh how pure and innocent, how confessionally faithful and orthodox the pious little lamb Iowa would then stand there, as if it had never clouded a drop of water, but had always followed such a genuine and healthy Lutheran "direction"! And how we Missourians would be so "finely deceived"! Thus this year's synodal report beautifully says one thing about another: "That which the symbols of the Lutheran church set forth as a confession concerning the doctrine of the ministry is also our confession." - "Concerning the Antichrist, all true Lutherans must agree in the judgment which the confessions of our church pronounce concerning the antichristian character of the Papstium." - "That which the Augsburg Confession sets forth concerning the doctrine of the last things is also our own confession. But what lies behind all these sheep's clothing of beautiful phrases and splendid words? Nothing but the old "wolfing," as Luther calls it. Even in the above-mentioned points, the founders and leaders of the Iowa Synod hold fast to their former doctrinal position, recant nothing, but at most keep something cautiously behind the mountain and try to throw a lot of sand in the eyes of those who do not know their former positions.

If we take, for example, the doctrines of church and ministry before us, it will be found that our Iowans formerly declared themselves in perfect agreement with Buffalo, and accordingly took sides with Buffalo and against Missouri. In Madison, of course, they declared concerning the doctrine of the church: "that it is a complete falsehood that the Synod considers the question of the church, namely, whether it is essentially and actually the congregation of believers, to be an open question, and that the Synod has rather held and still holds this doctrine to be a clear doctrine of the symbols. As is well known, between Missouri and Buffalo this question was the main point: whether the church is actually the visible assembly of the called or the invisible congregation of the faithful. Iowa, however, repeatedly declared the disputes between Buffalo and Missouri to be mere open questions, which, depending on the difference of the "directions" of Lutherans, would also be answered differently. But now Iowa wants to have never (!) considered the doctrine that the church is actually the congregation of believers as an open question. And more! In 1858, Iowa included the following sentence as "confessional content" about the doctrine of the church: "The church is the congregation of believers.

is, however, toward one side 'society of outward signs' toward which side hypocrites and wicked also belong to the church." At that time Iowa dissected "the church" into two sides, although it can be "essentially and actually" only one church; and to this one church, which is "essentially and actually" nothing else than the congregation of the believers, hypocrites and evil should also belong - namely to the one side! By the way, it should not be forgotten what the "Lutherische Dorfkirchenzeitung" (Lutheran Village Church Newspaper) of February 1856, according to a report sent from America to Germany (undoubtedly from Pastor Grabau's pen), says: "Pastor Grabau, President of the Buffalo Synod, had a lovely conference at the end of September in Dubuque on the Mississippi with pastors of the Iowa Synod, all of whom were sent by Pastor L. hhhhe, Gro. mmmmmann, Fritschel, Deind. rrrrfer, Sch. llller, D. rrrrfler. The position of this synod, it was said, was in the middle between the Missouri and Buffalo synods. But - says our report - the Holy Spirit has presented a different result; for after we had heard the brethren in Iowa, we know no more difference between them and us than that, for instance, that they let those who are to be received into the Lutheran Church come to the catechism lessons for half a year, but we only for six weeks. In the symbolic (?) doctrines of preaching ministry, church and church discipline we are one." Hereupon eleven sentences are communicated, in which "the unanimous result of the conference in Dubuque is pronounced". Sentence 2, about the church, reads in true Grabauian fashion as follows: "The church, namely the true visible), is what the 7th article of the Augsburg Confession says of it: a 'community of saints' found around the ministry of preaching, and is no other than the Lutheran (!) one. It is not denied that in (!) this church also some things are invisible". In 1858, however, the Iowa Synod already said somewhat more cautiously that the "recently so stimulated question: whether the Lutheran church is the church" was a question "whose correctness has not yet (!) been decided by symbolic authority". (S. 15). Now, what Iowa now teaches of the same matter agrees with these earlier pronouncements just as yes with no. Formerly, "the church" was par excellence the true visible one, and indeed "none other than the Lutheran", in which, to be sure, also "some things are invisible"; then hypocrites and evil were to belong to the church at least "on one side"; but now the Synod pretends that it has ever and ever taught with Missouri against Buffalo that the church, i.e., the church in the true sense of the word, is the church. The church in the true sense of the word is nothing else than the invisible congregation of true believers, from which all hypocrites and the wicked are necessarily excluded, so that none of them belong to it.

As far as the doctrine of the ministry is concerned, the Iowa Synod now also wants to teach quite symbolically and pretends that it only treats the so-called Missouri "doctrine of transmission" as a mere "theological opinion", i.e. as an open question. However, in the meetings agreed upon with Grabau, the matter was quite different. There, Buffalo was expressly opposed to Missouri and the Grabauian office doctrine was acknowledged as the symbolic one. Therefore it was said that the office of preaching was "not a product (creature) of the spiritual priesthood of the faithful", it was "not received in the hour of grace of the Christians and

And still in the years 1858 and 1861 the synod officially and unconditionally spoke out against the church having the ministry in the spiritual priesthood of its members. At that time, therefore, it still quite decisively rejected what today it nevertheless wants to allow to be regarded as an "open question. And the fact that the Schmalkaldic Articles expressly base the right of the church to elect and ordain on the spiritual priesthood and derive it from that, was simply dismissed in 1858 with the argument that the sentences in question "only occur as an argument" and are therefore not symbolically binding. Now, however, the Synod declares that it considers

the doctrine "that the church, by virtue of the spiritual priesthood which it has, has the power to call and ordain to the public office endowed by Christ, to be a highly important doctrine of faith. Is it not therefore evident that the Iowa Synod has also undergone a change in the doctrines of church and ministry and has exchanged the Missouri doctrine in essential points for the L. . . hhhhe-Buffalo one? But Iowa has to decorate and clean itself as if it had never taught anything wrong! How in a turn of the hand No becomes Yes and Yes becomes No again, and the Synod (r68p. its masters and spokesmen) has always remained the same, has always led only one doctrine!

But with the doctrine of the Antichrist it stands surely better? Dear reader, there is a lot of rottenness in all corners and ends of these people with their special direction, but worse than in the question of the Antichrist, the thoroughly rottenness of the peculiarly Iowa position can hardly come to light anywhere else. So Iowa now declares: "All true Lutherans must agree in the judgment which the confessions of our church pronounce on the antichristian character of the Pabst. Doesn't that sound quite excellent? What more can Missouri ask? Alas, alas, it is all Fritschel's jugglery and windbagery, and whoever does not want to be thoroughly deceived should not trust such dodges. For what is the real judgment of our symbols about the "antichristic character of Pabstism"? Our Schmalkaldic Articles teach that the "pope is the right end-Christ or antichrist (*papam esse ipsum verum Antichristum* i.e. the

The true Antichrist himself), who has set himself above and against Christ and exalted himself, because he will not let the Christians be saved without his power, which is nothing, not ordered or commanded by God. This actually means to set himself above God and against God, as St. Paul says 2 Thess. 2, 4. ... As little as we can worship the devil himself for a Lord or God, so little can we lead his apostle, the pope or end-Christ, in his regiment to the head and Lord." (M. . . Illler, p. 308. 309.) A child of seven years can clearly read that our symbols do not declare the pope to be merely "antichristian", but the real, actual, great antichrist, of whom 2 Thess. 2. 4. prophesies. And whoever knows the writings of the Reformers and our older Lutheran teachers, also knows that this has always been the constant, unanimous opinion of our Lutheran church. Even in more recent times, there are enough honest people, even among those who no longer want to consider the pope as the actual antichrist, who

The only one who did not want to be deprived of the glory of this feat was Iowa. Only the much-minded Iowa did not want to take away the glory of this feat, on the one hand to agree completely with the symbols also in this point, and on the other hand to deny that the Pope is the great Antichrist prophesied in 2 Thess. 2. "We wholeheartedly confess," say the Iowans, "all the statements of the symbols concerning the antichristian character of the Pabst." "All true Lutherans must agree in the judgment which the Confessions of our Church pronounce on the antichristic character of Pabstry." The same Iowans also say, "It is quite certain that the Pabst is the Antichrist, is not merely stated in passing, but *ex professo* and at length in the Schmalkaldic Articles." But the same Iowans now further declare: "That sentence: -The pope is the right Antichrist\* only wants to express: The papacy is antichristian." (Synodal Report 1858, p. 17.) "It is not to be denied from afar that the papacy is antichristian, or that many popes can be called antichrists in the very sense (!) in which 1 John 2:18. speaks of many antichrists. But (!) the man of sin mentioned in 2 Thess. 2. is a definite human personality, but for this very reason still future." (p. 19.) "We must expect this apostasy in the Antichrist as still future, because we cannot understand by the man of sin **a papacy**, but **only** a certain, individual, human personality." (p.28.) Thus the Iowans as allegedly "true Lutherans" agree with the symbols in their judgment about the pope as a right antichrist (*ipsum verum Antichristum*). The symbols say: The pope is the right, great, actual antichrist and man of sin prophesied in 2 Thess. 2; the Iowans say: The pope **is not**, but he is still to be expected in the future as an individual personality! In spite of all this, however, Iowa wants to agree completely and from the heart with all statements of the symbols about the antichristian character of the Pabst! All Iowa's juggleries and shenanigans in this point, which forms a real sample of Fritschel's yes and no theology calculated to deceive, are crowned by the following sample from the "Kirchenblatt" of May 15, 1873. "The question is," it says there, "whether the prophecy of the Antichrist has already been fulfilled in the papacy, or whether the last great Antichrist is still to be expected in the future. Here the Missourians say: The pope is the real, actual Antichrist; so it is written in the Lutheran symbols and therefore every Lutheran accepts it. We say: You Missourians are right in this, that it is written in the symbols in clear, thin words, we do not want to deny that at all. But in this you are wrong, that you take these sayings for a piece of Lutheran doctrine; no doctrine at all is established thereby, as a counter-doctrine is nowhere rejected thereby." In any case, however, this statement contains "factually and essentially the same thing" as all the others, especially this year's, that "all true Lutherans must agree in the judgment which the confessions of our church pronounce on the antichristic character of the Pabstium." O of fibs upon all fibs!

We have already discussed the main aspects of the doctrine of the last things in our last

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Number illuminated. In 1858, the Iowa Synod courageously came on the scene with its open confession of chiliasm as a jealous defender of this particular "doctrinal direction", but it does not want to revoke anything, does not want to acknowledge any change in its doctrinal position, but only to cover it up and gloss over it. Here we only want to mention the side point that the Synod of Madison also claims that "the chiliasm, which is found in their midst, has never been the gross one, therefore one can also not confess that one formerly held a doctrine contrary to the confession. So the "Iowa Chiliasm" has never been the coarse one! Probably not because it was supposed to be free of the "terrible characteristic" of Anabaptist chiliasm, for the "Iowa chiliasm" with a personal Antichrist, double return of Christ, conversion of Israel, double bodily resurrection and millennial kingdom is indeed coarse enough and heavenly far away from a mere Spenerian "hope of better times". Therefore, the short excerpt from the Iowa Negotiations of 1858, which the "Kirchenblatt" brought at that time, may itself bear witness to what the chiliasm of the Iowa Synod consisted of. "They have thus established the following," says the report, "as the doctrine of Scripture:

"1. One more shall come forth, and he shall be called Antichrist or Counter-Christ. He is in everything the opposite of our highly praised Savior Christ. Scripture calls him the man of sin and the child of perdition, which indicates that he must be a single personality. He will exalt himself above all that is called God or worship, and pretend that he is God. He will take the dominion over the whole world to himself, but will keep it only for a short time. \*) During his reign, those who do not pay homage to him but want to remain faithful to the Lord will be terribly persecuted. This persecution is called the great tribulation in the book of prophecy. But the Lord Christ will descend from heaven and put an end to the Antichrist by the appearance of his future. This is the imminent second future of Christ, for which the first Christians also waited. It can happen at any time, even at our time, because the Antichrist can leave any day.

2. at that time the children of Israel as a people will also be converted to their God and Lord.

At the Second Coming of the Lord for the destruction of the antichrist kingdom, the resurrection of those who gave their lives for the sake of Christ, the martyrs, as they are called, will take place. This is what the Revelation of St. John calls the first resurrection. These resurrected ones reign with Christ for a thousand years, and this is called the millennial kingdom. The time of the duration of this kingdom will be a time of rest and refreshment for the church from the presence of the Lord. For not only has the Antichrist been thrown into the lake of fire, but the devil himself has been bound for a thousand years. The holy prophets prophesy of this in many places, and one only understands their promises when one interprets them to that time. But one must not believe that the

millennial kingdom is such a kingdom, since all the holy and pious will have a worldly kingdom and will destroy all the wicked. Nor that in the millennial kingdom there will be no more sin, no more hypocrites and ungodly, no more suffering, no more death 2c.. All these will still be there. Nor must we believe that in the millennial kingdom we can be saved in any other way than by grace for Christ's sake through faith alone.

4 After the thousand years Satan will be loosed again and go out once more to deceive the nations and gather great armies to fight against the Lord and his saints. But the fire from heaven will consume them. The devil will be thrown into the lake of fire. There will be the appearance of Christ for the Last Judgment, the general resurrection of all who are in the tombs, etc." This chiliastic doctrine is explained in more detail in the official report of the synod, and the evidence is presented in its favor. Since then, however, this year's report relates, "those,

\*) The official report names 3-1/2 years as the time of the duration of the antichrist empire. S.  
who represent chiliasm have changed their opinion in individual points", - "but with all this no essential change of their conviction has occurred". Therefore, any recantation is omitted, because, they say, "it would be hypocritical to pretend now as if one had formerly harbored dangerous heresies, but now no longer has them, only to please the Missourians. Oh no, dear gentlemen, we Missourians simply stick to the trades and books and let them give their decisive verdict, whether it is not rather a great "hypocrisy" to pretend now as if one had not harbored dangerous heresies in former times, when it has been proved that one has really harbored and cultivated them!

But when would we be finished, if we wanted to bring to light all the hidden nooks and crannies of these people. With diligence we have so far kept to only the coarsest chunks and pointed them out as clearly and emphatically as possible in their true form, so that we can confidently recall Luther's word to the Pope here: "I, as a called preacher and teacher in the churches of Christ, and who owe it to myself to speak the truth, have herewith done mine. He that will stink, let him stink; he that will be lost, let his blood be on his head." And whoever wants to belong to the Bucer-Fritschel school of thought, i.e. to weigh down his conscience with such dishonest denials and palliations, even to plunge it into eternal danger, let him do what he cannot help doing. However, no one should blame us for resolutely refusing future negotiations on doctrinal points with people who have been exposed as public deceivers and swindlers in matters concerning the Kingdom of God, and for wanting as little as possible to do with them as long as they persist in their evil position of denial and palliation. We know quite well that even some, who in their way do not at all resent us Missourians, regard such articles as the present one as sad outgrowths of a loveless, unpeaceful quarrelsomeness. In our degenerated times, we do not want to make such a fuss about doctrinal differences, nor about differences in attitude, but we like to overlook such trifles, as we like to call them. May the faithful God help us at all times to be protected from this spirit of the times, which is alienated from God, with its indifference, both with regard to moral questions and questions of faith, and may we resolutely abhor and fight against dishonesty of mind no less than against error in doctrine. Having erred or sinned does not make anyone an un-Christian, if only he is now honest with his God and Savior. But to deny his error or his sin, to cover it up and to excuse and gloss over it with all kinds of lazy excuses, - that is something quite different! This betrays dishonesty of mind. A righteous Lutheran should not only be pure in doctrine, but also honest in attitude. And not only against errors in doctrine, but also against dishonesty and mischievousness, even if it hides behind the mask of pious phrases and gestures, a "right Israelite in whom there is no falsehood" should protest resolutely and avoid those who have become apparent to him as dishonest fellows. May the *General Council*, and whoever else feels like it, for our sake find it quite compatible with its spirit and character to confer and colloquy fraternally with such exposed swindlers and swindlers - we Missourians thank you for your support.

We are honored to make our appearance as equal participants in such erercitations. However, God has already begun his righteous judgment on Iowa's foul play. He will also bring it out and on those who cannot be convicted by any testimonies or proofs, nor want to give honor to the truth, but only spin new tricks, fulfill exactly what is written in Ps. 64, 7-10: "They devise mischief, and keep it secret, and are crafty, and have crafty plots. But God will shoot them suddenly, and they will be hurt. Their own tongues shall cut them down, and they shall be mocked by them that see them. And all men that see them shall say, God hath done this, and shall know that it is his work. Yes, justice must remain justice, and all pious hearts will fall to it! S.

## To the ecclesiastical chronicle.

### I. America.

Pagan **morals** in the "Lutherische Zeitschrift" by S. K. Brobst. In No. 38 this newspaper brings an excerpt from: "Vetters Christen-Tempel". We do not have the book, nor do we wish to have it, but it must be a strange Christian temple; For in it is also found the pagan Octavia, the sister of the Emperor Augustus, and of her it is said how "noble and magnanimous she behaved towards her husband" and how she took the children of Antonius and Cleopatra to herself, "she raised them virtuously, and all of them subsequently became famous and respectable men and women; for the spirit of a noble mother rests beneficially on child and children's children." Pastor Brobst does no small sin when he lets print such rotten stuff. Cz.

**Something Jewish** in the "Lutherische Zeitschrift" by S. K. Brobst. In No. 42, in an excerpt from the Stader Sonntagsblatt, it says of the "orthodox" Jews: "All who then" (if the German Reich government will not give them religious freedom) "still hold fast to the revealed Word of God in faith, will then be driven deeper and deeper into the understanding of it under this very pressure, for the challenge alone teaches to remember the Word. Perhaps the time will soon come when the Lord will fulfill his promise in Zechariah 12:10: 'But upon the house of David and upon the inhabitants of Jerusalem I will pour out the spirit of grace and of prayer; for they shall see me in whom they have pierced'. - It is not true that the "orthodox" Jews hold on to the revealed word of God in faith, but they are completely unbelieving and furious despisers of the revelation of God and the most poisonous enemies of the Lord Jesus. Secondly, it is again not true, but a lie against the word of God, that the prophecy of Zechariah must first be fulfilled, because Joh. 19,36. 37 says: "These things came to pass, that the scripture might be fulfilled: Ye shall not break his bones. And again another scripture saith, They shall see in whom they have bruised." And Ap. Gesch. 2, 16. the parallel passage to Zechariah is thus interpreted by the holy apostle Peter through the Holy Spirit: "This is it that was spoken before by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." - It is an impertinence without equal when miserable children of men push aside the interpretation of the Holy Spirit in favor of their own dreams. And Pastor Brobst prints this in his "Lutheran Magazine" as a noble find! Cz.

**The Reformation festival, which is** celebrated annually in the Lutheran church, is always a thorn in the side of the Romans. Around the time of its celebration, the Roman papers try to weaken its impression in every possible way, but, as in the fight against Lutheranism in general, they have to resort to quite desperate means. Of course, the most beloved defense of the papacy has always been the murder of the saints of God, and it would most gladly resort to this defense even today, if it had the power, and it longs for the "good old days" to soon return, when it could satisfy its thirst for blood unhindered. Oh, how it would have loved it if it could have attacked and murdered the Lutheran Christians who gathered in their houses of worship to praise the goodness of God, as the Huguenots once did in France. Since God does not allow him to do so, he resorts to another popular defense, the most cunning lie. Satan is not only a murderer from the beginning, but also a father of lies. Joh. 8, 44. The "Katholische Glaubensbote" brings in the numbers of October 27 and November 1 several lying articles about the Reformation and about the person of Luther. Let us share some of them with our readers. - It is known throughout the world that under the papacy the poor consciences were oppressed and tortured, and with the papal doctrine they could not come to any peace, could not have any hope, but had to hover in constant fear. It is world-famous that when Luther brought the sweet gospel of Christ back on the scene, the poor consciences found peace and

tranquility and happily confessed to be sure of their blessedness and to have heaven on earth. Nevertheless, the "Catholic Messenger of Faith" dares to write: "Luther took from the people... paradise and left them a piece of hell in exchange. He took away their hope and left them with their fear." It is generally known that in the papacy it was taught and still is taught that the sinner himself must repent, that mortal sins can exist alongside faith, and that the external divine service *ex opere operato* (if only the work is done) is sufficient. It is generally known that in the papacy they said a lot about works, but did not teach above all the right works pleasing to God and did not show the right way how to do good works. It is generally known that Luther, in accordance with God's Word, taught that the sinner cannot work new things himself, that faith alone obtains forgiveness of sins, that faith cannot exist alongside mortal sins, that faith rather proves itself in good works. It is common knowledge that Luther thus showed the only correct way to do good works. It is common knowledge that Luther warned against sins and exhorted to good works in the most forceful and powerful way. Nevertheless, the "Messenger of Faith" writes: "He prescribed repentance in order to be unbound from sins, but he virtually encouraged sinning, forgetting that repentance cannot be commanded. He demanded external worship and faith in his false doctrine instead of good works." It is known that in the papacy unconditional submission to the decrees of the infallible pope was demanded, now as in the past. It is known that Luther demanded the sole submission to the infallible Word of God. Nevertheless, the "Messenger of Faith" writes: "He demanded unconditional faith in his infallibility." Here, apparently, the Roman cuckoo calls his name! Just as palpable are his lies concerning the person of Luther. He says, among other things, that he behaved quite unworthily at the Diet of Worms, that he translated the Bible wrongly, that he was unhappy in his marriage, and that he cried out of despair on his sickbed: if only there were a Turk to slaughter me! 2c. These are the old papist lies about Luther's person. True, the "Messenger of Faith" means,

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the papal archives and libraries still contain many documents about Luther, which are not yet known, which have not yet been taken into account by Lutheran historians, from which an even more terrible picture of Luther could be drawn. Do the Catholic readers of the "Messenger of Faith" really let themselves be made to know such things? Luther's enemies would certainly have lied even more, they could have invented even more. After all, there is no sin, no GRENELTHAT they have not already accused him of. And Lutheran theologians have already taken all this into account and thoroughly refuted everything. Among others, this has been done in the excellent writing, which we hereby urgently recommend to our readers: "Der vertheidigte Luther, das ist, gr̃nnndliche Widerlegung des, was die P̃bbbstler Dr. Martin Luthers Person vorwurf von. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marriage, fornication, perjury, blasphemy, heresy, arrogance!), drunkenness, insolence, volatility, sedition, lies, communion with the devil, falsification of the Scriptures, death, burial 2c. and what else concerns his writings, works, manners and speeches. Short and neatly written by Johann M̃lller." \*) - Just as the "Katholische Glaubensbote" rehashes these old lies, the "Katholische Kirchenzeitung" serves its readers something of an old papist fabric of lies. Already early one began to collect passages from Luther's writings in order to deceive the simple-minded as if Luther had led the same doctrine with the papists. These are out of context, twisted, mutilated sayings of Luther, especially sayings from his first writings, which he wrote at a time when he was still caught up in some papist errors and which he later recanted himself. One such fabrication of lies is entitled: "The Catholic Lutheran, which is palpable proof from Luther's writings that a Lutheran can accept and publicly confess the true Roman Catholic faith without deviating a nail's breadth from Luther's teaching." Roman booksellers enclose this scripture free of charge with every volume of Luther's works they sell - as an antidote. The "Kath. Kirchenzeitung" now reports some of this. The thing is such an obvious villainy that it needs no refutation. For if Luther really taught in agreement with the papists, then it is villainy for them to attack and blaspheme him as a heretic and for the pope to banish him; but if Luther did not teach in agreement with the papists, as the papists know very well, then it is villainy again when they misuse his writings in order to deceive the simple-minded by means of a sham proof. G.

**The Gray Nuns.** Last spring, a law was smuggled through the New York State Legislature by Jesuits or their squires which grants great privileges to the aforementioned nuns. They are allowed to issue diplomas and honorary certificates to all persons who have studied at one of their seminaries, and all nuns who possess such certificates can be employed as teachers at a free school somewhere in the state without having to take the state examination. This is how Rome casts its nets! And this is how the Americans go fishing!

G.

The **papists** know how to knock money out of people and are therefore well able to build large churches. For example, a Roman priest in Lancaster, Pa. has founded a society under the name: "Debt Redemption Society for the Benefit of St. Anthony's Church." The society is to consist of a number of members, who are to be divided into 6 classes.

The book is available from our general agent and costs 85 cents postage free. den. The members of the first class have to pay only 15 cents daily for one year, for which he will read or have read 509 holy masses as a sign of gratitude. The members of the second class have to pay 10 cents daily, for which he assures them the benefit of 400 masses. The members of the third class will have to pay 5 cents daily, which will give them the benefit of 300 masses. The members of the fourth class have to pay 3 cents daily, for which they will have the perpetual benefit of 200 masses. The members of the fifth class shall pay 2 cents daily, for which they shall have the temporal and perpetual benefit of 100 masses. The members of the sixth class have to pay one cent daily, for which "small sacrifice" they will have the benefit of 50 holy masses. Thus, in the kingdom of the Antichrist, it is taught that the rich have greater treasures in heaven than the poor, although all who worship the beast and his image will have eternal torment as their reward. In the kingdom of the Lord Jesus, all who believe, rich and poor alike, have an equal share in all spiritual and heavenly goods, free of charge and without money. G.

## II. foreign countries.

**Obedience in the Roman Church.** The Constitution of the Christian School Brothers states: "They must always contemplate God in the person of their director and take care that they do not address him in any other way than on the premise that he is clothed with the prestige of God. They must put themselves in this mood before they appear before him. If the director rebukes or instructs a brother, the latter, when he is seated, must stand up and take off his head-covering" - that would be only proper and natural, but what does it say further? "But if he is standing, he must fall down on his knees and may not resume his former position until the director gives him the sign to do so; but if he is already kneeling, he must only kiss the floor." Of the school sisters, one regulation reads, "They are to become accustomed to recognize in the person of their superior the person of Jesus Christ. Their obedience is to be blind; they are to do what they are ordered to do without asking why? without inquiring into the intention or puzzling over the orders of the Superior, without argument, without excuses against it." What else does it mean when it is also said that they are to obey in alone, "sin excepted?" But the Ursuline nuns are prescribed even in the following thoroughly Jesuit phraseology: "Let them be convinced that those who are under obedience must let themselves be governed by superiors and in them by Divine Providence, like a dead body that can be turned on all sides; - they are to renounce, by a certain blind obedience, every sentiment and judgment of their own, so that they may be governed by Divine Providence through their Superior, like a corpse that may be carried wherever one wishes and handled as one pleases, or like the staff of an aged man, which serves the one who holds it in his hand everywhere and for all things to which he wishes to apply it." To all these precepts is opposed the apostle's word, "Ye are bought with a price, become not the servants of men." - —

(Evangelical Lutheran Messenger of Peace.)

**Hanover.** The K̃lllnische Volkszeitung reports from Hanover that an assembly of 2,500 Hanoverians was held there on September 29, which unanimously adopted a resolute protest against the stirrings of the unbelieving Protestant Association, which are now becoming ever worse, in the Hanoverian province as well. This gratifying protest reads as follows: A so-called Actions Committee, composed of members of the so-called Protestant Association and similarly thinking men, in a lengthy statement designates l. as.

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its purpose: "the organic connection of the Lutheran Church of Hanover with the Lutheran Church not only of the Prussian state, but also of the entire German Reich". Today's assembly desolates this purpose. It does not want this "organic connection" of the Lutheran Church in Hanover with the "Lutheran Church" in Old Prussia. It also does not want such a connection of the Lutheran Church in Hanover with a "Lutheran Church of the entire German Reich" which, incidentally, has yet to be founded. It rejects the idea of imperial and national churches. The same Actions-Committee II proposed as means to achieve its purpose: a. "the improvement of the synodal constitution". From the speeches preceding its declaration it is evident that by this alleged improvement it understands such a modification of the Lutheran church constitution existing in Hanover as is perfectly equivalent to the elimination of the same. The present congregation has no reason to desire this change. It sees in the existing synodal constitution a firm fortress against all attempts which should be made to shake the independence of the Lutheran Church in Hanover. It therefore protests against such changes. b. As a second means, the Actions-Committee calls for "a different occupation of the Landes-Consistorium". For several months, the papers at the disposal of the Actions Committee have heaped the most serious accusations on the

forementioned authority, as well as on the consistories in general, in order to justify this "other occupation". These accusations rise to the assertion that their principles lead the church toward "complete desolation and disruption. Today's assembly protests against such a view. It declares that these authorities are only doing their duty when they admit as preachers in the Lutheran Church in Hanover only those men who stand with heart and mouth on the ground of the Lutheran Church. It has the firm confidence that the state consistory, as well as all those who are appointed to it, will unswervingly adhere to this principle. In this way they do not endanger the right of the congregations to vote, but they protect it. In this way, they do not desert and disrupt the church, but they build it up. c. As a third means, the Actions Committee designates a "Deputation to His Majesty the Emperor", which is to hand over collected declarations of consent from all localities of the country for the declaration of the Actions Committee. Apparently, this is intended to create the impression that all members of the Lutheran Church in Hanover share the opinion of the Actions Committee. Today's meeting protests against this view. In every locality there are either none or only a few who want something new in regard to their church. By far the majority hold fast to the faith of their fathers. Forty-two church leaders from the city of Hanover and its suburbs, together with seventeen clergymen, have issued a counter-declaration against the declaration of the Actions Committee. Today's assembly expresses its most lively thanks to these gentlemen for this energetic stand for the right of the Lutheran Church in Hanover. May your fine example be followed elsewhere, which is thus given.

Hanover, Sept. 29, 1875.

The Assembly of Members of the Lutheran Church in Hanover. In the name of and on behalf of the same:

(Follow the names.)

**Papist fanaticism.** Dr. M □ nnnkel reports: The Catholic priest Schaffeld near Heiligenstadt has made a declaration to the state authorities that he recognizes the state laws. Since then he is hardly safe from life in his two parishes. On the street people spit in front of him, hurl bricks at him and crack their whips in front of his face. In his two churches no one appears, and they fetch him to the sick and to funerals. No one tills and harvests his parish land, no one unloads his coal, and even his legal maid is cast down and mistreated.

**Obedience to the Laws of the State.** At a recent meeting of Roman Pontiffs at Freiburg in Baden, the following resolution was passed, among others: "Unlimited and unconditional obedience to the laws of the state violates the divine moral law, which stands above the order and laws of the state. To this the "Ev. - Luth. Friedensbote" from Alsace-Lorraine of October 3 makes the correct remark: "At first sight this does not seem incorrect to us Protestants, for the Bible teaches us to obey God more than man. But for the ultramontanes (the archpapists) the pope stands above the Bible and as the infallible voice of God determines the limits of obedience, and therefore that sentence is pernicious." W. [Walther]

**A blind synod.** Recently, the K □ nnnnigsberg Consistory submitted the question to the district synods: What are the signs of the growing danger of the moral degeneration of the present youth, what are the causes, and by what means can it be combated? After a short discussion, the synod of the great city of Szczecin unanimously decided: The synod does not see any signs of this danger and therefore does not find any reason to answer the questions. Who is not reminded of Isa. 56, 11.: "All their watchmen are blind, they all know nothing"? W. [Walther]

**What servants can do for God's kingdom** is shown by an example reported in No. 5 of the "Nachrichten □ bbbber die Ausbreitung des Evangeliums in Italien" (News about the spread of the Gospel in Italy); recently a Jew died in Venice, who bequeathed the sum of 200 francs to the Waldensian community in his will, with the express remark that this was done "in recognition of the faithful service which his two Protestant (i.e. Waldensian) servants rendered him. These, then, had taken to heart what the apostle writes: Tell "the servants that they. . . show all good faith, that they may adorn the doctrine of God our Savior in all things." Tit. 2, 9. 10. But where do you find such servants, even among those who want to be Christians? Most of them serve only for the sake of money, so they are unfaithful in their service and it is without blessing. W. [Walther]

## **The work of the Book Commission in Addison.**

In order to fully prepare the German reading books, which the Synod had decided to publish several years ago, for printing, a meeting of the Book Commission had been announced by the "Lutheran" for September 1 of this year in Addison. At the same time, an invitation had gone out to all the larger teachers' conferences to send delegates to inform the Commission of any special wishes, to take part in the discussions, and in general to cooperate to the best of their ability so that the reading books would be produced to the general satisfaction of all.

This meeting took place at the appointed time, and a report on the work of the Commission should have been presented to the public long ago. The fact that it is only happening today, the reader will kindly excuse with the fact that every day has its special work, and that the weakness of human nature does not allow to complete many things at the same time.

Already on the evening of August 31, all members of the Commission had arrived in Addison, as well as several delegates from teachers' conferences. Some others, who had been present in the first hours at the common

The men who were still lacking for the work of the Society soon arrived, so that the following gentlemen were assembled:

as members of the Commission: President C. F. W. Walther, Professors Selle, Brauer and H □ nnnntzschel, teachers Roschke, Kunz and Bartling, and the undersigned;

as delegates: the teachers K □ pppppel and Leser from Chicago, Ungemach from Fort Wayne, Hargens from Boston, Robert from Buffalo, M □ llller from Pittsburg and Feiertag from Baltimore.

The sessions were held in the lower teaching room of the Seminary. They began on September 1 and ended on September 10. Since three of them were usually held daily, it was possible to meet a total of 21 times. Prof. Selle acted as chairman, and teacher M □ llller as secretary. Almost all of the surrounding pastors and also some teachers were present as guests at various times. Mr. Lauser, a teacher from Schaumburg, spent several days working diligently on the project.

The Commission began its work with some apprehension. It was aware of the difficulty of its task as well as of its responsibility. Probably everyone involved remembered the saying "many heads, many senses", and everyone looked forward with some tension to the negotiations, in which the most diverse wishes and the most varied views had to come to light.

On the other hand, it was hoped that all three reading books could be completed. - The first two books (intended for the lower and middle classes) began with a review of the reading material; and very soon it became clear that neither all the reading material from the previous St. Louis Reading Book, nor that collected from other duels, was entirely suitable for testing and use. A very careful sifting of them began; and from the large number of reading and other books at the Commission's disposal, many entirely new pieces were selected. Each of these, which was proposed for inclusion by a member of the Commission or a delegate, was read out and discussed in detail, and only then was its inclusion voted on. In this way, many a favorite wish remained unfulfilled, and many a "so beautiful piece" had to "jump the fence" mercilessly. In this way, we carefully selected about 100 readings for the first book and 150 for the second.

In both, but especially in the second, much comes from natural history, ethnology, technology, etc.; but nevertheless the Lutheran character of the same has been kept strictly in mind.

The first book will begin with a selection of short, meaningful and systematically ordered sentences. - The sequence of the readings was determined by the commission for this first book; for the second, it was assigned to the undersigned, who is to have the final editing of the books.

Quite a few of the readings had to be changed or completely rewritten. - Regarding the orthography, it was decided that the one found in the new "Hand- und Schulbibel" published in St. Louis should be used, so that the children would not be confused by different orthographies in their German textbooks.

Thus, certain decisions were also made about the format of the books, the paper to be used for them, the size of the printing and the titles, all of which will hopefully be carried out.

Likewise, illustrations were discussed in detail. It was decided that the first book should contain 13, the second 23 beautiful, cleanly executed pictures. The individual readings were also discussed.

However, the undersigned is still very much in doubt as to whether these resolutions can be carried out exactly as they were passed. It is very likely that changes will have to be made.

All these negotiations and determinations took a lot of time, because the commission considered itself obliged to proceed as carefully and thoroughly as possible. Therefore, it was not able to tackle the third reading book (for upper grades), although it did determine some individual reading pieces for inclusion in it.



Classes were to begin in the seminar; the teachers present also had to go home to their schools; therefore, the assembly was forced to adjourn at noon on September 10. God willing and we live, the third reading book will be completed in St. Louis next summer for early printing.

To the praise of God we must confess that in all the negotiations during the 21 sessions the warmest brotherly love was evident. No disagreement disturbed our togetherness; and all fears of possible great differences of opinion soon disappeared. Having long since agreed on the principles of Lutheran education and on Lutheran textbooks, we always, and usually soon, agreed on their application in particular cases. And if the individual had to make a "sacrifice" in that his piece had to "jump over the blade," it was always done in such a way that we only became more and more fully aware of the One Spirit and the One Meaning. Clearly God's blessing rested on our doing and doing; may this also be the case in the future.

I will never forget the wonderful days we spent working together to produce the extremely important school reading books.

Addison, Ill, Oct. 26, 1875. j. c. w. l.

## Friendly reminder.

Occasionally it has been pointed out in the "Lutheraner" that the advertisements to be published in this journal should be as brief as possible: what good has it done? As before, the space available to the "Lutheraner" is sometimes misused. For example, the receipts should be mentioned here. Of course, receipts must also be published; but that in the same (S. Luth. Nro. 20 d. J., not to mention other numbers) casually 69, 86, 65, etc., etc., names from one and the same congregation are listed. What is the purpose of this? Is it necessary that every Lutheran reader be in possession of the names of all those who have given something for this or that Christian purpose? Or is it cheap to impair so many readers by so many things that the "Lutheran" could otherwise offer, if the long receipts did not take away the space? Or does one think that by the length of the receipts one can particularly arouse the sense of charity? One would probably be mistaken. Wouldn't it be perfect enough if every pastor or other collector of funds kept a special account for himself of the sums handed over to him? Traveling collectors should leave such an account in the congregation in which they collected. Why do district and other treasurers often have to be overburdened with long lists of names? And why do they take on the burden of first posting them and then sending them to the "Lutheran"? Truly, no one thanks them! It would be perfect enough if the total amount received from each congregation were receipted. One should finally let oneself be guided, and not also complain to the editorial staff of the "Lutheraner" in such a way.

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Wise man. The latter certainly heartily wishes to see a goal set for this evil; but what should she do? If such receipts arrive, she cannot simply throw them into the wastepaper basket, of course; but that she should shorten them herself would be asking too much; she must therefore have them printed. It would therefore be most gratifying if all senders of receipts would henceforth have so much insight and take into account reasonable wishes.

But also otherwise, e.g. for ordination, induction and conference announcements, one could make use of greater brevity, as has already been desired earlier. Announcements of church consecrations and mission festivals could usually be omitted. Those who are interested in these things know about them even without the "Lutheran". Other announcements should be tabulated: for ordinations ;. For example, the name of the ordained person, place and day of ordination, and address would suffice. All other appendices are partly self-evident, partly quite indifferent for the reader. In the case of conference announcements, the name, time and place of the conference would be sufficient; the signature of the secretary does not make the least difference, except that it takes away one or two lines. The members of the conference should be acquainted with the regulations concerning registrations and the like even without the "Lutheraner"; but, finally, reminders of conference work and sermons do not belong in the "Lutheraner" at all, but in the notebooks of the members of the conference.

The more the synod spreads, the more advertisements will appear. However, if they are to be written in the same way as before, the "Lutheraner" should later preferably be an advertising journal.

S . . . n.

## Inaugurations.

On the 22nd Sunday after Trinity, Rev. C. E. Bode was solemnly installed in office by the undersigned as his successor by order of the honorable President of the Synod of Illinois a. St., Rev. Erdmann. I. Heiniger.

Address: Rev. O. L. Kocls, Lox 691. Hannikal, Missouri.

On the 22nd Sunday after Trinity, Rev. I. G. A. Hild, appointed by the congregation at Cedarburgh, Wis. by order of the high". Mr. President C. Strafen, by the undersigned, assisted by Messrs. Kelter and Wesemann, into his new office. F. Schumann.

Address: Usv. 8. Hil6,

8tzc!ar!urAli, Osaulrao 6o., IV!s.

Rev. I. C. F. M. Lu □ kkkky, called from Lyons, Iowa, to Sterling and Round Grove, Illinois, was installed in his office by the undersigned on the 22nd Sunday after Trinity, by order of the Most Reverend President of the District.

John T. Holiday.

On the 21st Sunday after Trinitatis, Pastor H. Kollmorgen was introduced to his new congregation by the undersigned, in the presence of the venerable Mr. Praeses Wunder.

F. R. Tramm.

Address: Hsv. 8. ILollinoi-Aen,

Oin^vills, ^Vllita Oo., III.

## Mission Festivals.

On October 14, our churches in and around Niagara County, New York, celebrated their first mission festival in Bergholz. After the preceding"" In the afternoon, pastors I. C. L. Frese, Kanold, Weinbach, as well as the undersigned, gave speeches on inner and outer missions. The sister congregation in North East, Pennsylvania, which was unable to attend, sent in a mission collection of \$10.25 as a festive greeting, including which sum H69.28 was collected at the end of the celebration.

F. W. Schmitt.

On the 18tcn Sunday after Trinity, my congregation in Keokuk Junction, Adams County, Ill, celebrated with the congregation of the Rev. Dahlke their annual mission feast. IT was preached by Rev. I. Bergen and Rev. Dahlke. The collection amounted to P57.76 and was distributed as follows: for the Synodal-Baukaffe H22.83, to Mr. Past. H □ Illter for hiring a travel agent for the state of Illinois P14.93, for Hermannsburg H20.00.

C. Meyer.

## Books - Display.

### What to make of secret societies?

This is the title of the fourth tract published by the German-American Evangelical Lutheran Tract Association. It has long been in demand from all sides because of its important content, and it will find rapid sales, as the second edition is already being printed. In this treatise it is proven that the secret societies originate from unbelief and that their much-vaunted love is nothing. The constitution of the Tractat-Verein is also printed. Hopefully, many new members will join and the old ones will feel driven to renewed zeal, to demand the cause of the association to the best of their ability. The members of the association, as can be seen from the constitution, receive the copies sent to them in commission. Therefore, where they have not yet done so, they do not want to forget to send, in addition to their contribution, what they have collected for sold copies. Missionaries who conscientiously distribute the tracts can receive copies free of charge. Non-members can get them postage free, the piece at 5 cts, the dozen at 45 cts. Money and orders should be sent to IVlr. bV vttttu (710 I'runkliv ^!vv., 8t. Huis, No.). Tracts published earlier are also still available. G.

**The Sad Conditions in the Synod of Iowa.** An Illumination of the Recent Proceedings and the So-Called Synodal Report. By I. Klindworth, pastor at Galena, Ills. Self-published by the author.

It is first of all, as the author says, a personal interest which has given the outward occasion for this writing. Pastor Klindworth has been publicly attacked and slandered by his opponent. But this personal interest is not the sole motive. The author wants to do a service to the synod with his work. He "wants to make it aware of its damage and warn it of its ruin, which has already seized it badly enough." "The Synod has long been suffering from two cancers," "that is, the theology of the professors and the administration of the synodal teaching institutions." Strange, to cite something special, is the evidence of how the Fritschel brothers "have been playing tricks with the *General Council*." In what spirit and for what purpose the writing is written can be clearly seen from the closing words: "But all the brethren in the Iowa Synod, who are honest men, who have long groaned under this unworthy pressure, who seek the truth and glory of God and the good of the church with all their hearts, to you I hereby call in the name of truth to come together as one man, to purify yourselves from all unrighteousness and lies, and above all to repent thoroughly and righteously for the disgrace of our synod, and then to begin anew in right, heartfelt faith in the goodness and mercy of God on the open, honest path of truth. No herb nor plaster will help here; no direction and no confessions, no matter how inviolable, will help here!

Here sins weigh on the synod; there repentance and faith alone help; there God and the Lord Christ alone help! Righteousness exalts a people, but sin, sin is the ruin of the people! God have mercy on us!" This booklet is worth reading by all who want to have a look at the Iowa Synod. You will see from it how the Fritschel brothers have deprived it not only of its good name before men, but also of a good conscience, and what fruits infidelity in teaching brings!

The booklet, 88 pages, costs 20 cts. and is available from the author and from M. C. Barthel in St. Louis.

G.

## "Church Book.

Under this title, the Synodbuchhandlung has published a magnificent book for recording ecclesiastical activities, and has thus rendered an extremely grateful service to all faithful pastors, which everyone who is in need of such a book may soon make use of. Anyone who has experienced how difficult it is to create a church book, how rare it is to find a book that is only somewhat satisfactorily lined and fitting, how disgusting it is to draw many long lines, and how easily uniformity and cleanliness are violated in the process, will greet this church book with the most grateful joy. It is to be recommended as perfectly successful in every respect. Its size is: 10 inches wide, 16 inches high; beautifully and strongly bound in calfskin, with exquisite paper and excellent printing, the internal arrangement leaves nothing to be desired in terms of nothingness and completeness. In addition to the usual sections for baptisms, confirmations, communicants, marriages and funerals, the book also contains at the beginning a splendidly arranged

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The book concludes with a section entitled "Chronicle" for recording important events concerning the community. Finally, an alphabet is also included, for the purpose of attaching an index to the names entered in the book, in order to facilitate their quicker location, especially in the case of very numerous municipalities. Very nice is also the certainly new section for the

The book also contains a confirmation verse, which provides such a good opportunity to speak to the hearts of confirmands at their confessions. In short, we recommend the book to all pastors and congregations with great pleasure and with the certain conviction that no one will acquire it without his complete satisfaction.

The price of the book may also be considered very cheap for the exquisite facilities; in fact, it is only \$6.00. O. H.

## For the Christmas party

are available from the undersigned:

**Liturgy for a children's service for the celebration of Christmas**, presented by Friedr. Price: the piece 5 cents, the dozen 40 cts, the hundred K2.50 plus postage.

**2. hymns for the "Liturgy for a Children's Service for the Celebration of Holy Christmas"**, presented by Friedrich Lochner, Pastor. Price: the booklet 10 cts, the dozen 81.00, the hundred \$7.00 plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs of the same in the family circle, No. 2 contains the liturgical chants, as well as the choir, children's and congregational chants in polyphonic set in order. L. Volkening.

821 N'drdl. 4th So., St. Louis, Mo.

## Conference - Display.

The Grand Rapids Specialconference will hold its next meetings, s. G. w., at Grand Haven on the 7th and 8thcn December. L. Wuggazer.

Proceeds to the Northern District coffers:

To the synod treasury: From the congregation Past. Parten- felderS 410.25. From Past. Mueller's congregation 49.92. From Rev. Sprckhard 42.00. From Grand Rapids congregation 49.23. From Rev. H □ ggggli's congregation 419.41, from himself 42.00. From Past. Hahn's congregation 47.50. Past. Sievers' congregation, Collecte on 9 Sonnt, n. Tr., 417.51. Past. Arendt's congregation 410.00. Past. Trautmann's congregation 46.50. From whose congregation: to cover drr Nrisrkvsteu to Synodalconference 45.00. From Past. Wuggazer's congregation in Richmond 44.15. whose Gemeendr in Big Rapids 45.10. Kirchweih-Collecte drr Gemeinde in Franken- trost 414.00. from teacher St □ nnnkel 42.00. teacher Walt 41.00. from teachers Hilpert, Wagester, Onasch, Winterstein 4'2.00 each. from Past. Henkel's congregation at Burr Oak 47.80. From dcscn preaching place at Colon 43.20. From its congregation at Sturgis, Erutefest-Collecte, 42.75. From the congregation at Frankenmuth by Cantor Riedel 417.46. From A. Galsterer 45.00. Pastor Koch 42.00. Past. K. L. Moll 42.00. Teacher Schmalzried 41.50.

On the emigrant mission in 9t ew York: From drr congregation in Frankenmuth, Kirchweih-Collectr, 421.19. Collected from Bickelmann's wedding 44.50.

For the Deaf and Dumb Institution in Norris: From the congregation in Big Rapids 43.00. By Past. Sievers, Hau?Collecte in Frankenlust, 454.00. by S. Abraham 41.00. by Past. Karrers parish, Harvest Festival Collecte, 45.40. By drr parish in Frankenmuth, Michaelscst-Lollete, 422.29. By A. Galsterer 42.00.

For Oshkosh congregation: from Amelith congregation 47.28. congregation to Tandy Creek 48.75. congregation to Monroe 420.48. congregation to Manistce 415.00. congregation to Waldenburg 429.50. By Past. Karrer of C. Pr □ fffrock, F. Schmidt, G. Br □ ccccker, S. Jagow 50 cts each. From individual members of the congregation in Saginaw City 411.00. From the congregation in Brnora 42.15.

For the seminary in Addison: from the congregation in Amelith 44.20. From the Women's Association of the congregation to Tandy Lrrek for Spuhler 45.00. From the congregation in Town of London, Trinity Festival" Collecte, 41.00 for Wissbeck. At I. K □ hhhler's wedding collected, for Spuhler 44.25. From teacher Walt 42.00. From Bickelmann's wedding collected 44.50. From A. Galsterer for poor Michigan students 42.00. Evening meal collecte from Past. Arendt's parish for poor seminarians 45.00.

To the widow's fund: From Pastors Sprckhard, H □ ggggli, Trautmann, Bernthal 44.00 each. From Past. Partcnfeldrr 45.00. teacher Onasch 4'1.00. Collecte from Past. Torney's congregation 42.25. from teacher Selle 4'2.00. past. Koch 45.00. Past. K.L. Moll 43.00.

To the building fund: By Past. Hahn, wedding collecte at I. Bolz, 413.50. By drr congregation to "sandy Creek, Ascension feast collecte 4'3-40, Pentecost feast collecte 48.40. By congregation to Swan.Creek 41.00. congregation in Grand Rapids 45 00. By Past. H □ ggggli's congregation, 2nd mission, 473.00. By Past. Sievers, bequest, 425.00. From N. N. 450.00. From other donors 411.00. Past. Partnrfelder's congregation, 2nd mission, 420.00. From Past. Lemke's Gemeinde, 2te Sendung, 450.00. Past. Trautmann's congregation, 432.25. Past. Parten- selders Gemeinde, 3te Sendung, 433.25. From a member of drr Gemeinde in Jrankmtrst 25 Cts. From Past. SpindlrrS Gemeinde 410.00. Kirchweih-Collecte der Gemeinde in Frankenhiif 420.00. From Past. Lemke's parish, 3rd mailing, 430.00. From Grand Rapids parish 48.00.

On the building of churches in Past. Schr □ ddder's congregation in Canada: From Past. Trautmann's congregation 47.00.

For teachers' counters From Past. Hattstadt's congregation in Monroe 422.42. Past. Sievers' congregation in Frankcnlust 426.33.

For Springfield: From the Women's Association of the parish to Tandy Creek for poor students 45.00. From the Manistce parish 411.00. Communion Collecte in Past. Arendt's parish for poor students 44.00.

To the orphanage in Addison: house collecte from Past. Sievers' parish 427.00.

On the Leipzig Mission: By Past. Bauer 41.00. Mrs. Brunk 41.00. Past. Hattstadt's congregation 47.00.

For the congregation in Odessa, Dakota: From drr congregation in Frankenmuth 415.39.

For inner mission: From Past. Sievers' congregation 417.00.

Monroe, Oct. 15, 1875. i. s. Simon, casfirer.

Entered the coffee of the Northwestern District:

For sick preachers and teachers: Thank offering from Mrs. K. in Sheboygan 41.00. From H. Burhop there 50 Cts.

For the congregation in Chemnitz (Saxony): Missionsfest-Collecte in Freiftadt 410.00.

On the Hermannsburg Mission: Mission Festival Collecte in Past. BernerS Gemeinde 47.16.

For poor students in St. Louis: From Past. Stecher 41.68. Whose parish 42.32.

On the Chinese and Negro Mission: Mission sest-Collertr in Town Grant and Sigrl 45.50. DeSgl. of Past. Damms parish 417.00.

For the emigrant mission in New York: From Past. Hoffmann's congregation in Plym □ uuuuth 412.46, in Sheboygan Falls 48.07.

For Past. D □ ssssscher's son: From the pastors C. Markwori, C. Damm, F. Leyhe, Diehl, Stute, Hudtloff, Rehwinkel, Rosenwinkl, Endeward, I. I. Walker, L. Daib 50 cts. each.

For H. Brust in Springfield: Collected at P. Krauss' wedding 4'6.00.

For Geo. H □ fffffner in St. Louis: Collected at Fr. Krauss' wedding 46.00.

To the synod treasury: from Pastors Stecher, Werfelmann, Arendt, B □ rrrrneke, 42.00 each. Past. Fischer's congregation in Benton, Minn. 48.75. Past.

Krumsieg's congregation in Henderson, 49.40. By Past. K □ cccchle by Mr. Bcneke in RerdSville 45.00. By F. K. in Sheboygan 45.00. Bible Festival Collecte by Rev. Ch. F. L □ bbbber 413.00.

For the Deaf and Dumb Institution: From Fr. H. of W. 41.00. Lrntefest-Collecte from Past. RathjenS congregation in Mayville 48.60.

To the building fund: From Past. Fischer's congregation in Benton 448.50. F. K. in Sheboygan 45.00. P. H. from W. 4'50.00. Past. Tbiele's congregation in Crystal

Lake 420.00. Past. Lcyhr's parish in Town Grant 75 cts. From St. Stephen's parish in Milwaukee, 3rd sending, 452.50. From I. in Sheboygan 45 00. Phil. Tci? 4'2.00. jak. hunter 45.00. Johann Birk in Milwaukee 45.00. past. Engelbert's parish in Racine, 2nd mission, 456.50.

For inner mission: Missionsfest-Collecte in Town Grant and Sigel 411.00. Bon Past. Arendt in Mavville 42.00. Past. Fischer's congregation in Benton 43.00. Past.

Thiel's congregation in Crystal Lake 420.00. mission feast collecte in Rev. BernerS congregation 415.00. by Mrs. E □ kkkkau in Milwaukee 4100. by Pauline

Eskau 41-00. gray Rosenberg 42.00. mission feast collecte in Past. Allwardt's congregation 450.73. part drr Missionfest - Collecte in Past. Strasens congregation

441-75. from Jakob J □ gggger in Milwaukee 41.00. Past. Damms congregation in Bloomfield, Missionfest- Collecte, 435.00. From Past. Wambsgan?s

congregation 414.05.

To the orphanage in Addison: By Past. Arendt in Mayville 43.00. F. K. in Sheboygan 4'2.00. Christian teaching collections by Past. Daib in Oshkosh 46.75. Thank

offering by Mrs. A. Hilgendorf in Freiftadt 45.00.

For Past. D □ ssssschers Gemeinde: From Past. Keller's congregation in Mequon 44.00. Of Stephen's congregation in Milwaukee 423.30. Of the Dreieinigkritis

congregation there 445.10. Of Past. Laib and his congregation at Oshkosh 416.25. Past. Schumann's congregation 411.85.

Milwaukee, Oct. 10, 1875. c. Ei □ ffffeldt, Kasfirer.

By Mr. W. Sallmann 4'227.25 as surplus of the trip of the Baltimore brothers to our church consecration, and by Mr. C. Reinhardt 4'9.50 as result of a Collecte raised by his guests among themselves for the best of our church to have received, certifies gratefully H. Walker.

Received for poor students: By Mr. Past. Sapprr from the women's association of his parish 415.00 and from Mr. Past. Pennekamp, collected at the wedding of

Mr. Thies, 49.00. From Mr. Past. Th. Siek 41.00. By Mr. Pastor Wagner from the J □ nnnnglingsverrin of his parish 425.00 and from the Frauenverein 418.00. By

Mr. Past. Wendt, collected on Mr. Past. Th. Hahn's wedding, 44.65. From Mr. Past. Hansen 47.00 for Huschen. By Mr. Past. Beyer from the Virgins' Association

of his parish 410.00 for A. SchwankovSky. By Mr. Uhlig, teacher of deaf-mutes 43.00. By Mr. Past. Lenk from the Young People's Association of his parish

4'10.00 for Moravia. From Mr. Past. Hansen 42.00. By the same, collected on Mr. Wiedenhvics wedding, 48.50 for Hirschen. By Hrn. Pastor Ch. Hoyer half of the

Erntfest-Collecte in the parish of Hrn. Past. Jskc 49.70 for I. H □ ssssch.

For the seminary budget: By Mr. Past. Mangelsdorf, collected at Chr. Jansen Jacob's wedding, 49.06. By Mr. Past. S □ 42.20. Through Mr. Past. Ch. Hoyer half of

the harvest festival collection in Mr. Past.Jske's parish 49.70.

Springfield, Ill, October 1875. A. Cr □ mmmmer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of September and October:

1. contributions:

From Mr. H □ llilter, teacher, 42.00. From Professors Schalter and Burgdorf, 44.00 each. From Pastors Sapper, Gr □ bbbbnr and W. Th. Strobel in Wilton, Iowa, 45.00 each.

2. gifts:

From Mrs. Wittwe Kraft in Dwight, Ill, 42.00. From Mr. C. Burgdorf in Red Bud, Ill, 41.00. N. N. in Weimar, TeraS, Al.25. From a "friend of widows and orphans"

4-2.00. From Mr. Gottlieb Richter in CollinSville, Ill, 41.00. Mrs. Anna Ambrosius there 42.50. Collected by Mr. Pastor Ottmann at the wedding of Mr. Louis Winkler there 47.25.

St. Louis, Oct. 31, 1875. Oskar E. Gotsch.

For the "Lutheran" have paid:

(Continued.)

The 31st year: The gentlemen pastors: C. F. Herrmann, G. Endrrs 4'2.50, H. Michels, H. Brammer 14.85, H. Hunziker 6.75, R. Kretzmann 2.65, C.

Tegtmeirr, H. Duborg 3.50, H. Fuhr, W. Brackhage 13.50, F. Keller 8.10, I. R. Mo- ser, W. Hoppe I).25, E. H. ScheipS, F. W. Scholz 10.80, R. K □ hhhhr 11.25,

G. H. H □ rrrrmicke 9.45, F. I. Th. Junget 8.10, C. F. Ebcr 8 00, C. B □ nnnnikr 0.70, M. G' □ tttthe, C. I. Mertens, P. Engelbert 43.20, F. W. Franke 6.75, W. Dahlke

0.25, I. P. Fackler 5.40, F. Kleist 25.65, C. Dautenhahn, I. L. Daib 25.30, E. Richter 4.05, E. R □ dddder 9.45, C. Hiller 13.65, A. Henkel 12.80, K. W. Kr □

mmmmr, I. Walker 6.75, G. Gerken, L. H □ llilter 10.00, L. Markhus, M. I. Tjaden, M. St □ llpnagel, A. Lindemann 3.00, E. I. Frese 12.15, T. H □ ßßßler, A.

Menni □ eeee 19.00, I. F. Biltz 20.00, A. Hertwig, W. Busse, T. Larsn, E. W □ bbbbbcn, A. Kleinhaus, H. Cr □ mmmmer 31.05, I. L. Zeilingrr, G. Schieferdecker, H.

G. Sauer 8.10, E. Mayrrhoff, F. Nosholt, A. W. M □ lliller 0.65, L. Lochner 3.00, A. E. Winter 2.00, M. Tirmenstein 25.00, Prof. I. L. W. Lindemann 2.50, A. K □

hhhhn, I. Schulenburg, H. Bar- telS 15.00, E. Homme, W. Dahlke, G. Rademachrr 2.70, F. Kugele 14.85, I. Trautmann 30.00, N. Sorget 12.15, A. Willner 0.45, O.

Hagestad, G. Guldbrandsen, I. Heiniger, L. Lochner 10.00, H. Bruer 1.00, A. Saupert 24.00, B. F □ llisch, H. Kollmor- gen, G. A. M □ lliller 8.10, G. H. Gr □

bbbbnr 23.50, I. P. Karrer 15.0l>, F. Br □ ggggmnn, K. L. Moll 4.M, I. Tackle, L. Geyer 6.00, E. Beck, I. G. A. Hild 4.40, H. Partmfelder 29.70, Dr. M. Gotsch, A.

Siegler, H. Wunder 50.00, F. zur M □ hhhhlen, Th. Piffel 32.4l>, Tb. Mattfelb, M. Denninger, H. C. Stcup 9.45, I. Jen- sen, E. Mees 53.65, E. Hardrat 40.10, I.

Bundenthal, L. Nietmann, A. T. Gei □ eeeenhainer, B. Mie □ llillr 4.05, A. H. T. Meyer, H. Wesche 5.10, W. Lc □ mmmmann 12.15, C. Drmetro, I. Trautmann 28.65,

G. A. Schaaf 11.10.

M. C. Barthel.

Received with heartfelt thanks from the undersigned: From Past. St □ rrrrkens Frauenverein for K. Dorsch 430.00, from the Jung- frauenvercin 410.00. From

Past. Lenks Jungfrauenverein s □ rrrr F. Pennekamp 410.00. Past. Stephan's congregation at Waverly 47.00, from H. Brackbage 4.50.00, Mrs. N. N. 41.00, Wittwe

N. N. 41.00, Hrn. Glone 41.00 for I. Br □ nnnning. From Dr. Sihler'sFraumvrein from January 1 to (.October d. J. 445.10. From Past. Zuckers Frauenverein 45.00

and 3 shirts, 3 handkerchiefs, 3 boxes of collars. Through Past. C □ mmmmmrer, collected at Mr. Holle's wedding, 48.00. By Past. Hrintz for F. Sei?41.00. By

Past. Wille for H. Kuntz 44.00. By Past. I. G. Kunz's congregation in Julietta, Ind. for Geo. Horst 410.00. From Past. I. G. N □ ttttelS congregation sfor Theo. B □

nnnnng 45.50. From Past. A. Biewends Frauenverein for M. D □ rrrrst 425.00. By Past. Lehner, collected at Bro. Brockmann's wedding, 418.50. By Past. Sei?

congregation for F. Sei?47.50. By Past. Th. Brohm for Fr. Mohr 410.00. From Past. Horst's women's club 412.00 for Geo. Horst. Hat collection at the Pastors' and

Teachers' Conference at Fort Wayne for Brunn'schr Z □ gggglinge 429.00. From Past. Schumms Gemeinde 45.00. From Past. J □ bbbbkerS Fraurn- Venin 3

shirts, 2 pairs of stockings, 1 pillow, 4 kissrn □ bbbberzjgge, 2 handkerchiefs, 2 towels and 45.00, collected at teacher G. Gro?s wedding, for F. Pennekamp.

Fort Wayne, Ind. in November 1875, O. Hanser.

For poor students received from Mrs. Eva Maria, n eeee Hahn, in Dwight, Ill, 6 pairs of woolen stockings. By Rev. Bethke in Arcadia, Ind. from Mrs. A. Meyer, 45.00. By Mr. M. S. in St. Louis, 45.00. By Mr. C. Burgdorf in Red Bud, Ill, 42.00. By Rev. Kleist in Washington, Mo. from the worthy women's club of his congregation 410.00.

For the Steeden Institution: by Pastor Hansen 42.00. C. F. W. Walther.

The receipts of the cashiers Birkner, Bartling and Sch ller, as well as the annual accounts of Mr. Bcyer, etc., will follow in the next issue.

### Changed addresses:

l!"v. .1. lloini^or, 8t. 3oLo^lr, Uo.

Hvr. D. ^Vvonclt, ^VavmLnsvillo, Lrcrt oooooomo^v 6o., In?

llkv. 3. durnc-r.	Box 122.	lorva Oit)', Iova.
?V. 3. i'aelrlor.	Box 284-	Decius, Iowa.
8. D.	1298 180^vo.741?75t?8ts.	Dork (,'it^.

L. Lopittles, HO 20G 8t., C iiiiionxo, Ill.

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## Volume 31.

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### Who is a true Lutheran? Sermon

held at St. Louis on the Feast of the Reformation, October 31, 1875, and communicated upon request by W.

O Lord our God, You once made Your church on earth a city on a high mountain, so that it might shine far into all the earth. But alas! how soon it was ruined by the wickedness of men, robbed of its faith, disfigured and buried!- But behold! when it seemed that it had already been overcome by the gates of hell and had disappeared from the face of the earth, You prepared for it, through Your servant Luther, an Easter feast of glorious resurrection and a Pentecost feast of new life and new victories. O then we ask Thee, help us to celebrate today those great deeds which Thou didst once among our fathers, as their rightful children and heirs. But also give to Your Church at this time of ours a new Easter and a new Pentecost, of which it is so much in need. Above all, however, we ask You to finally hear the millennial, unceasing, longing plea of Your entire Church on earth for the end of its struggle and its tribulation, open for it the golden gates of Your heavenly Jerusalem and lead it in to its final, perfect redemption and eternal freedom. Yes, do this for the sake of Your promises, which are Yes and Amen in Christ Jesus, Your Son, our Lord. Amen.

**Text: Ps. 116, 10.:**

"I believe, therefore I speak; but I am greatly afflicted."

Beloved in the Lord, fellow believers and confessors!

Today, as you know, we are celebrating the feast of the Lutheran Church Reformation. This is the only festival in the year that no one but we Lutherans have the right to celebrate. Although the religious people and even the rationalists celebrate it with us, we are not the only ones to do so.

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## St. Louis, Mo., December 1, 1875. No. 23.

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believers of our days; but wrongly. Both, the religious and the rational, are in this respect like the scribes and Pharisees of Christ's time, who, although they rejected the teaching of the prophets, nevertheless hypocritically, as if they were the most faithful children and disciples of the prophets, erected magnificent monuments to them. Therefore Christ cried out to them in holy wrath: "Woe to you scribes and Pharisees, hypocrites, who build the tombs of the prophets and decorate the tombs of the righteous!" This woe of Christ therefore also strikes the religionists and reasoners of our day when they celebrate with us today the feast of the Lutheran Church Reformation; for as once those sectarians in Christ's time rejected the teaching of the prophets, so now these sectarians in our time reject the teaching of Luther. They have even banished Luther's school catechism, the most glorious of all the books Luther ever wrote, from their schools in an ungodly manner, and in its place have introduced wretchedly erroneous and unbelieving works. And how did Luther himself once judge the men of religion and the believers in reason? As far as the religious and church men are concerned, he once wrote of them in 1533 to those at Frankfurt: "It is frightening to me to hear that in one and the same church and at one and the same altar, both parts should fetch and receive one and the same sacrament, and one part should believe that it receives vain bread and wine, but the other part should believe that it receives the true body and blood of Christ. And I often doubt whether it is to be believed that a preacher or pastor could be so obdurate and malicious and keep quiet about it, and let both parts go on like this, each in his delusion. . Therefore, whoever has such preachers, or is confident of them, be warned against them, as against the devil himself. \*) But as far as those who believe in reason are concerned, Luther, in his last sermon at Wittenberg shortly before his death, warns his fellow Wittenbergers against them with the following words: "Until now you have heard the right, true word; now beware of your own thoughts and prudence. The devil will set fire to the light of reason, and make you

\*) See Luther's Volksbibliothek. Vol. 4, p. 54.

from the faith. What would Luther say if he came out of his grave today and saw how the bitterest enemies of his doctrine and practice, the religious and ecclesiastical men and the believers in reason, wanted to celebrate the commemoration of his Reformation with us? - With a voice of thunder he would cry out to them: "Silence on my name, you hypocrites! You only desecrate it with your praise; for while on your lips my praise floats, in your heart dwells poisonous enmity against the truth preached by me."

But, my brothers, the right to celebrate the feast of the Lutheran Church Reformation today is not even held by all those who bear the name Lutheran and who really do not want to be anything other than Lutheran. Rather, as God once cried out to those who

called themselves Jews, but were not true Jews, when they wanted to celebrate the Jewish new moons and seasons, "Who asks this of your hands, that you tread on my court? My soul is in your new moons and seasons" (Is. 1, 12.14.): so today also to those who call themselves Lutherans but are not true Lutherans, if they want to celebrate with us today the feast of the Lutheran church reformation, must be called out: "Who demands such things of your hands?" God is against your festive hypocrisy.

Well then, let me answer the question today:

### Who is a true Lutheran?

To this I answer on the basis of our Davidic text: A true Lutheran is only the one who

1. carry the true faith in his heart, but
2. confesses his faith as the only true one with word and deed, and finally
3. willingly takes upon himself the plague that will certainly follow his faith and confession.

See Luther's Volksbibliothek. Double volume 23 and 24, p. 231.

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I.

When, my dear ones, 358 years ago today Luther publicly posted those 95 sentences against the papal indulgences, and with this step began the glorious work of the Reformation, it was by no means his intention to found a new church. Luther never had such an intention, not even later. On the contrary, Luther only renounced the new Papal Church, precisely because he did not want to fall away from the old true Christian Church like the Papists, but wanted to remain faithful and constant with it. Luther therefore wrote five years before his death in his writing against Duke Henry of Brunswick: "We do not invent anything new, but keep and remain with the old Word of God, as the old church had it.... The papists find nothing with us, but only the old of the old church." \*) The Lutheran Church, therefore, does not want to be anything else, and it is nothing else, than the restored old true, Christian Church; and every true Lutheran, therefore, also does not want to be anything else, and he is nothing else, than - a true Christian.

But who is a true Christian? This is what David tells us in our text in short words; for Paul also applies our Davidic words to himself and to all true Christians in the New Testament\*\*); namely, the words: "I believe, therefore I speak; but I am greatly afflicted." According to this, there are three things that make a true Christian and therefore also a true Lutheran, namely, 1. a belief, 2. a speaking or confessing, and 3. a being afflicted. Believing makes him a Lutheran, confessing reveals him, and being afflicted proves him.

The first characteristic of a true Christian, and thus also of a true Lutheran, is therefore this: that he carries the true faith in his heart.

Therefore, even if a person is a child of Lutheran parents, even if he was born and baptized in the Lutheran church, even if he went to a Lutheran school and was taught Luther's catechism and confirmed as a Lutheran, and even if he now belongs to a Lutheran congregation and attends church, confession, and Holy Communion diligently, none of this is a sure sign that he must be a true Lutheran.

No, a man becomes a true Lutheran by no other way than by which alone he becomes a true Christian; but that is no other way than the way of true repentance. The first step to true Lutheranism therefore consists in a man coming to a living realization through God's law that he is a lost sinner, being filled with fear and terror and learning to taste the terrible bitterness of sin. This was also the way on which God made Luther himself a true Lutheran. Of course, Luther later had such a certain and joyful faith in the forgiveness of his sins and in his blessedness as few Christians in the world; but before that, he also felt like few the horrors of hell over his sins and, lying on his face as a poor lost sinner, wriggled before God like a worm in the dust in his dark monastery cell. As he himself confesses:

Luther's works by Walch, Tom. XVII, 1659.

\*\*) 2 Cor. 4:13.

To the devil I lay captive, In death I was lost, My sin torments me night and day, Where I was born.  
I also fell deeper and deeper, There was no good in my life, Sin had possessed me.

But, my dear ones, these experiences of the damning and killing power of the law are necessary, but only as preparations for the great main thing. But this main thing is faith. If a man, after the thunderous voice of the law has penetrated his ear and heart, hears the sweet voice of the gospel, he hears the joyful message: "It is certainly true and a precious word that Christ Jesus came into the world to save sinners: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned unto him for righteousness." And now, through these evangelical promises of a free grace in Christ for all sinners, faith arises in a man by the action of the Holy Spirit: then also is the true Lutheran born into the world. Such a true Lutheran is then not only sure of the forgiveness of his sins and of his blessedness, but then also the gospel of Christ, of grace and of righteousness through faith is the element in which he lives day and night, like the bird in lust, like the fish in the water. Therefore a true Lutheran can also repeat after our Luther from the heart: "In my heart only this one article rules and shall rule, namely the faith in my dear Lord Christ, which is the only beginning, means and end of all my spiritual and divine thoughts, which I may always have day and night." Hence it comes that a true Lutheran no longer wants to taste a book or a sermon in which this doctrine of faith does not appear as the great main thing; then it is to him as if only the shell were handed to him without the core. And that is why no human writings taste as sweet to a true Lutheran as Luther's writings, because in them, as in no other human writings, the gospel of Christ, of grace and of the righteousness of faith runs through everything like a golden thread.

According to this, everyone among us can easily recognize whether he is a true Lutheran or not.

Let me, however, put to you for your easier examination only a few questions. Have you ever experienced a time when the law of God "went through your heart"? when you felt in your conscience that God's commandments and threats are not, as the safe children of the world think, a mere joke, but rather the utmost seriousness? where you therefore realized with horror that your sins are really great and heavy and that they are more than hairs on your head, yes, more than grains of sand on the shore of the sea? and where you therefore sighed with that godly poet: "Where shall I flee, because I am weighed down with so many great sins?"

where shall I find salvation? If all the world came here, my fear would not take it away"? - But have you also learned that the gospel is not, as the satiated children of the world think, an old, dead, powerless, a

Luther's preface to his larger interpretation of the Epistle of St. Paul to the Galatians. Tom. VIII, 1524.

Is it a sleepy story, but rather a real power of God that makes blessed, joyful and holy all who believe in it? Have you thereby become certain of the forgiveness of your sins and of your blessedness? Has the gospel of Christ become to you what food is to the hungry, what fresh drink is to the thirsty, what sweet sunlight is to him who sits in darkness, what golden freedom is to the captive? Will no book, no sermon taste good to you now, in which Christ is not the core and star? And is that why Luther's comforting writings have become your favorite after the holy Scriptures from which they were so richly and deeply drawn and flowed so purely and clearly?

Oh, my dear ones, if you have not yet experienced this, or if you no longer experience this, then you have either never been true Lutherans or you are no longer true Lutherans; for a true Lutheran is only the one who can first say with David von Hetzen: "I believe", that is, who carries the true faith in his heart.

## II.

But David does not only say in our text: "I believe", but immediately adds: "Therefore I speak". From this we see that a true Lutheran is also only one who, secondly, confesses his faith as the only true one in word and deed.

It is true, my dears, that a true Lutheran has both faith and confession in common with all true Christians. For he who does not confess his faith, and does not confess it as the only true faith, certainly does not carry the true faith in his heart, but is a doubter, that is, not a true Christian. For when David says in our text, "I believe, therefore I speak," he obviously means that because I believe, I cannot do otherwise, so I must also confess. But a true Lutheran also differs from all Christians who do not want to be Lutherans by something, and that is that he recognizes and confesses the faith or the teaching of Luther and the Lutheran church named after him as the only right one.

A true Lutheran does not believe in the teachings of Luther for Luther's sake or because these teachings have been accepted by so many famous, learned and pious men, but because he has convinced himself that the teachings of Luther are based in all respects on the clear wording of the Holy Scriptures inspired by the Holy Spirit. Luther himself therefore writes about the great difference between true and false Lutherans: "There are many who believe for my sake, but those alone are the righteous who remain in it, even if they heard that I myself (since God is for me) denied and renounced it. For they do not believe in Luther, but in Christ himself. The word has them, and they have the word; they let Luther go, be he a knave or holy. With them I also hold it." \*) A true Lutheran, therefore, does not, like the papists, hold the doctrine of his church to be true because he holds his church to be true, but conversely he holds his church to be true because he has recognized the doctrine of it to be true. A true Lutheran does not consider himself bound to the confessions of his church, e.g. to Luther's Small Catechism and to the unaltered Augsburg Confession, because it is the confession of his church.

\*) Missive to Hartmuth von Cronberg from 1522.

S. Luther's People's Library Vol. II, p. 174.

The Lutheran does not believe that the doctrinal knowledge of his church is imposed on him as a doctrinal and faith regulation, but vice versa, because they are the confessions of the faith that he carries in his heart, because they are really his own confessions, therefore he also accepts them. For a true Lutheran, all this is not based on a mere human conviction of reason, but rather he has a divine certainty sealed in his heart by the Holy Spirit Himself.

The necessary consequence of this is that a true Lutheran first confesses his faith as the only true one before friend and foe with his mouth. He is not only secretly convinced in his heart that there is only One Truth, that the true church has always had this One Truth, and that this One Truth has again been brought to light by Luther and laid down in the confessions of the Lutheran church; but he also does not keep quiet about it out of false humility or fear of men. Since Christ said: "Whoever is ashamed of me and my words will also be ashamed of the Son of Man when he comes in his glory," and since a true Lutheran is divinely convinced that his Lutheran teaching is nothing other than this word of Christ, he is not ashamed of it either. He then lets neither the crowd, nor the scholarship, nor the piety of his opponents distract him, and may one always say to him that the church has not yet spoken in this or that point, how can he therefore, as a private man, dare to insist so proudly on his opinion: he sticks to the clear wording of Scripture and says with Luther: "Here I stand, I cannot help it, God help me. Amen."

The second consequence of a true Lutheran being divinely certain of his faith is that he confesses it not only with his mouth, but also with his deed; first of all, by the way he walks. He differs from the unbelieving world not only by his faith but also by his life. He has also become a different person through his faith. He is not only a diligent churchgoer according to the first table of the Ten Commandments, a zealous Bible reader, an unceasing prayerful man, but he is also according to the second table an obedient, gentle and conciliatory, a chaste and chaste, an honest and conscientious, a truthful and reliable man, in short, a godly, humble and servant man. He does not follow the manners of the children of the world in his dealings and conduct, but the precepts of God's word, and therefore has a conscience about everything that does not stand the test of God's word, even if the whole world considers it permissible; he no longer keeps company with the world, no longer participates in its vanities, keeps away from the idol temples of its carnal lust, and would rather die than knowingly consent to sin; yet he does not flaunt his piety, but walks in silence before his God.

But the confession of a true Lutheran also consists of the fact that he confesses his faith as the only true one by separating himself from all false and unbelieving communities. A true Lutheran does indeed have a heartfelt love for all people, including those of false faith, but he does not want to know anything about any love if this would lead to

the faith is violated. He keeps peace with all men as much as he can, but he does not want to know anything about peace with men if it disturbs peace with God, denies the truth, breaks God's word. He is indeed diligent to keep unity in the spirit, but he does not want to know anything about any outward ecclesiastical union, about any so-called union, yes, he rejects and condemns it as untrue and lying, if it is not based on the inner unity in faith and doctrine. Those who are not his brothers in the faith, the true

Lutheran therefore does not offer them the hand of a brother in the faith; he flees the churches in which God's word is falsified or may be fundamentally falsified, and above all he avoids their altars as flags of a false faith.

### III.

Behold, the picture of a true Lutheran! But this picture is not yet complete; for David not only says in our text: "I believe, therefore I speak," but finally concludes his testimony with the complaint: "But I am greatly afflicted," from which we see that a true Lutheran is finally only the one who, thirdly, also willingly takes upon himself the affliction that certainly follows his faith and confession.

Many think that being tormented for the sake of one's faith and confession is by no means a necessary characteristic of a true Lutheran. The fact that some are so despised, hated and badly scolded is either a special cross that God has sent to them, or they themselves are to blame. But this is a great error. Christ expressly says to all his disciples: "You must be hated by everyone for my name's sake.

the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

testifies: "All who want to live godly in Christ must suffer persecution". Even among the ancient pagans it was a popular saying: "The truth gives birth to hatred." \*) Therefore, whoever believes and confesses in such a way that he offends no one, and all the world

friendship, he often ascribes this to his prudence and caution, but wrongly; such a person is rather certainly a miserable denier of the truth and therefore neither a true Christian nor a true Lutheran.

True Lutherans, who can cheerfully and heartily say with David, "I believe, therefore I speak," must also always complain with David, "But I am greatly afflicted". If they confess with their mouths before unbelievers and false believers that their faith is the only true one, then they are declared to be limited weaklings and hopeless sectarians. If they confess with their godly walk, that they are not in love with the world, its sins and vanities, then they are declared to be limited weak-minded and hopeless sectarians.

If they confess that they cannot maintain a brotherly and ecclesiastical fellowship with the false believers and with the false church, they are called uncharitable, dead, literalists, quarrelsome and quarrelsome fanatics.

After this, then, examine yourselves, dear ones. Today's feast of the Lutheran Church Reformation urgently calls you to this test. If you have not yet

\*) *Veritas odium* (Terence.)

If you experience that hostility of the world which always follows the confession of the truth with word and deed, with mouth and hand, then you have a sure sign that you are not yet true Lutherans, even if you call yourselves such and outwardly adhere to the Lutheran Church.

But you, who from bitter experience must repeat after David: "I believe, therefore I speak; but I am greatly afflicted," do not therefore be mistaken in your faith and confession! All true Lutherans, indeed all true Christians, have had to make this experience as long as there has been a Christianity, a Lutheranism. 1800 years ago, the holy apostles began the inclination, and all true Christians, among whom the holy martyrs shine in blood-red brilliance like stars, have followed them in a long procession of confession through all centuries. And when, four and a half hundred years ago, the ancient apostolic church, after a thousand years of dark night, again shone like the sun in its first splendor, the church of the Holy Spirit was born again.

Luther opened the round dance again, and all his faithful comrades of the one faith and confession followed him and willingly took upon themselves the heavy cross of disgrace, contempt and blasphemy and happily bore it until their death. But where are they now, who were once on earth a spectacle of the world and of all evil angels? They are now a spectacle of all the angels of heaven. Having finally fallen asleep in peace on the strength of their faith and confession, they are now experiencing

Now they know the truth of that promise: "Whoever confesses me before men, him will I confess before my heavenly Father. After the short plague they now enjoy eternal bliss, after the short disgrace they now receive eternal honor, after the short struggle they celebrate an eternal triumph, after the curses and words of reproach of the world here they now hear the word of blessing of their Lord and King there: "O thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."

Up then, up, you Lutherans, step cheerfully under the flag of the pure confession, and fight bravely on, there the palm of victory already beckons you!

Here by mockery and scorn, There the crown of honor;

Here in hoping and in believing, There in having and in looking;

For the crown of honor

Follow mockery and scorn. Amen.

(Submitted.)

## Letters from Steeden by Pastor Brunn.

The summer that has now passed prompts me to report once again to our dear friends and brothers. The joyful news I had hoped for, that a formal synodal union has been formed among us Missourians here in Germany (this name is also used here in the country the longer the more we are called by it), I am unfortunately not yet able to communicate to the dear Lutheran readers. We were primarily hindered by the protracted, sad illness of our dear pastor Ruhland in Planitz. We in Nassau had the joy of seeing the latter longer and more often with us, since he used our Nassau baths in Ems. But since the bath did not bring the hoped-for recovery, it was impossible to gather for an actual pastoral conference this summer. Only

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We held a shorter fraternal meeting here in Steeden at the end of August, which was attended by Pastors Ruhland, Wagner, H □ rrrrr and Hein. The time was too short to completely bring about the unification we all so ardently desired. But the year that has now passed has brought us one important result: complete unity among us. That we therefore belong together as members and confessors of one faith and as fighters for one great ecclesiastical cause here in Germany, yes, that we are bound together inwardly and factually by God's grace through the common bond of one faith, as well as of one common ecclesiastical interest, that is the consciousness which fills us. The rest will infallibly come with time. First of all, we have to praise God highly that He did away with the unfortunate discord of opinions about the separation in Bavaria completely from our midst. Thank God, we were not allowed to

argue about this with a single word when we were together in Steeden. - On the one hand, it may be a work of divine patience and long-suffering against our dying German national churches (inasmuch as human error must so often serve God's gracious intentions), that for so many years, under God's permission, the eyes of us older confessors of Lutheran truth were kept open to proceed more decisively in the separation question. I, at least, was particularly deterred by the thought that our Lutheran regional churches were still given a time of gracious divine visitation, and that the believers in them must therefore be given time to clarify, prepare and gather themselves before the last decisive battles take place in the present. However, just as certain as the latter is the fact that for many the time of a fresh new church formation was missed, when 25 years ago in Germany the first lively zeal for Lutheran doctrine and church awoke anew. Oh, how much church and Christian life has slackened and dried up in the swamp of national church indifferentism since these last 25 years! How the whole Lutheran ecclesiastical development, which began so hopefully in Germany 25 to 30 years ago, has come to a standstill halfway, caught in the errors of the new theology and in the bonds of a state churchism contrary to God! And that especially the separated Lutherans in Germany have a heavy share of the blame for this is undoubted. Had the members of the Lutheran Synod in Breslau, who until fifteen years ago were regarded as the pioneers of a resolute Lutheranism in Germany, properly led the testimony against the damage to the German state church system, had they, with the reputation they then enjoyed in all ecclesiastical circles, resolutely insisted both on pure Lutheran doctrine and on its consequences in practical church life, what might then have become of Germany by the grace of God! - It was the heavy guilt of this omission that fell on my heart and conscience, and that made me see the question of separation in a completely new light when I thought about the course of our church development in the last 30 years. After this inner change in my view of the conditions of the national church, it was not difficult for me to accept the application of such clear Bible verses as Titus 3:10 and others, as well as our entire church doctrine and practice, to our national church.

make. I could no longer deny for a moment the absolute moral necessity of separating ourselves from sin, false doctrine and all false churchism contrary to God, if it does not want to separate itself from us.

What a pleasant increase our small church circle has received this summer. In Hesse our newly formed congregation with Pastor Wagner, in Saxony the new Chemnitz congregation with Pastor Gro  $\square$  eeee, (to which perhaps the Dresden congregation will soon be added with its own pastor) and then, in addition to Pastor H  $\square$  rrrrger in Bavaria, who has now completely joined our ranks, Pastor Krau?in Baden, who was recently called there from America by a separate congregation. The latter event was a special joy for us. We Nassau Lutherans used to be very close and intimately connected with those in Baden. Time had separated us, Pastor Eichhorn in Baden had remained with the Breslau Synod, Pastor Frommel had indeed left the latter with us, but had then surrendered to a superficial state-church lax and union-friendly point of view, which is why he had gradually distanced himself completely from us. Thus we could only heartily agree when a separated congregation in Baden, which had had Pastor Haag, hitherto separated from the others, did not want to fall to the Breslau Synod, nor to Pastor Frommel's lar Lutheranism, after his death, but turned to Pastor H  $\square$  rrrrger with the request to take care of it and to assist it in the appointment of a new pastor. We may hope to have won a righteous Lutheran congregation for our church circle in Baden, and it is truly no small thing that we have grown to the number of eight pastors in such a short time, closely united in unity of pure Lutheran doctrine by God's grace. O forsooth, this is cause for loud praise and glorification of God, especially in remembrance of the barely past time, when it seemed that we were almost finished.

It is easy to understand that the decisive opposition that we have now taken against our German Lutheran regional churches cannot remain without influence for our Steeden institution. Nevertheless, in the present year of teaching, the Lord has brought us 10 new students in addition to one old one. Therefore, the thought of giving up our institution in Steeden is far from us! As long as God does not close the door to us, we do not want to. The reasons that determine me are especially: 1. the fruit for our church in America, which can still be accomplished from here. Even if there are not as many disciples as before, it is enough, even if there are only a few capable and righteous workers in God's vineyard who can go out from here, and as long as the Lord still gives us some every year, how could we want to reject them and thereby deprive even one or several churches in America of a future pastor? But if the Lord gives us suitable disciples, it would only be small faith if we were to doubt that He will also provide us with the means to support them, despite the difficult times in which we live. If it has always worked out with God's help so far, how should it not continue to work out? We cannot disagree with the reasons given by the supervisory board of Fort Wayne High School against providing the long years of high school free of charge to impecunious students from Germany, preferring to give this benefit to the sons of poor families.

If we want to turn our attention to the education of American pastors and school teachers, the preparation of students for the practical preacher's seminary still leaves us enough room to work for our institution in Steeden. And 2. God's finger is still pointing me personally to this work in our institution. My health has recovered from the hard blow that hit me three years ago, so that I have been able to teach in our institution without any hindrance for years; but I am still unfit for the administration of the sacred ministry of preaching, even in a scattered congregation. As freshly and cheerfully as I can move about within my four walls and teach my students, every unfavorable weather condition, and especially the whole long winter season, keeps me firmly behind lock and key in the house. Do the dear readers think that I want to sit down idly or retire at the age of 56? And this for a man who, like me, has made teaching and instructing young people his life's work? No, as long as God gives me the strength to do so, I consider it a profession given to me by God to continue our work at the institution, and God will also grant me the opportunity to do so by grace. Another very important reason is 3. the importance of our institution for Germany (not only for America). By God's grace, our Steeden institution has first become the means to bear public witness that here in Germany the Missouri Synod has faithful friends and fellow believers who, in full agreement with it, represent the pure Lutheran doctrine in contrast to the false, confused Lutheranism of our day. This calling of our local institution still continues; especially our institution is still the means to testify in larger circles, also in regional churches, the existence of a work for the Missouri Synod and thus also of a connection and fellowship with it. While an individual pastor is easily forgotten in his quiet village, our institution makes itself widely known and with it also the faith and spiritual direction which our institution follows, as everyone knows. Only the existence of our institution here has made possible the publication of our Steedener Blatt, the only one we have as a public testimony to our entire ecclesiastical position in Germany. As certainly as we Missourians on this side and on the other side of the ocean have the high calling to stand as witnesses of the old pure Lutheran doctrine also in and for Germany, we must also try to maintain our institution here in the position given to it by God. The cessation of our work in Steeden for America would be publicly regarded as a defeat and a decline of our entire Missourian cause in Germany. We must not give way, we must remain in our place, for the Lord's wars must be waged and our institution has its place in the line of battle.



In spite of the great need now existing in America, I therefore dare to ask you not to forget our institution in Steeden. In faithful love and care, the synod has not only supported the institution here, but has also provided an annual salary for me and my dear assistant preacher. But a look at this year's receipt lists of the "Lutheraner" will certainly show that the contributions listed there are by far not sufficient. I would, however, like to thank my dear old students in particular, whose now already 200 in America, ask them to remind their congregation that they owe it only to our Steeden institution, next to God, that they have a pastor who preaches God's Word to them: should this not awaken hearts to remember our institution here with love and to help it to provide the little means it needs on the whole, to continue its labor of love and to supply other still abandoned congregations with preachers as well?

Steeden, October 6, 1875, Br. Brunn.

(Submitted.)

The first of these is a report by A. Wagner, pastor in Kleinlinden near Giessen.

Because I know that our brethren in the Missouri Synod seek Jerusalem's best and wish it happiness with equal eagerness, whether on this side or on the other side of the ocean, and that many among them, because they have sprung from German lands, "for the sake of their brethren and friends who have remained there" (Ps. 122, 8.) hear with special joy any news of a new beginning for the building of the walls of Zion in their old German fatherland; so I must not withhold from them the joy about the grace of God which we have experienced here in the last months. But especially you now overseas pilgrims from one of the oldest, most unmixed German tribes, you "blind Hessians" widely known because of the faithfulness and bravery of your fathers, with your quite considerable crowd of servants of the Gospel from Allendorf, Allertshausen, Londorf, Friedberg, Darmstadt, Odenwald 2c., please, do not overhear the news I have to bring you today: In the land of the "blind Hessians" there is now also such a small congregation with a properly established preaching office, whose members and preachers, just as "blindly" as their fellow congregants have unfortunately believed the seductive gossip of the Enlighteners for a hundred years, now again believe the Holy Scriptures and the voice of the orthodox church. In Kleinlinden near Giessen, in Allendorf a. d. Lumda, in Gedern in the Vogelsberge, God's Word and Luther's teachings are now preached one Sunday after the other in the unchanged old dialect, the holy sacraments are administered according to the unchanged order, the dear Lutheran catechism is diligently practiced with old and young, our unadulterated songs are sung according to fatherly tunes, and in addition, the entire confessions are again brought out and studied for the necessary armor for our fight to the right and left; And even though we are quite isolated in the midst of today's generation in such a country, whose church once belonged to the strongest forerunners of the pure doctrine, looked at askance and suspiciously even by those who today again carry the Lutheran name and Lutheran confession as a flag before them, we rejoice all the more in the complete community of faith and confession with the neighboring Nassau sister congregations in Steeden and Wiesbaden; Even the significant spatial separation from the dear Saxon congregations of Planitz, Chemnitz and Dresden, which stand on the same ground with us, does not constitute a real obstacle to the practice of our intimate fellowship; thus, praise be to God, the consciousness is also quite alive in all of us that, with the Missouri Synod, which has already proven itself in many a hot battle, we are in the same position.

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Through the "Lutheran", as well as all new testimonies for the truth coming from there, as well as through the dear mission house in Steeden, this consciousness is always kept alive and awakened anew. How the fulfillment of this long cherished desire of the hearts of these dear brothers in faith, to see the orthodox parish office permanently established among themselves, has come about so unexpectedly after so many futile attempts, you will certainly want to hear, as you, according to the apostle's admonition, are accustomed to rejoice with the joyful as well as to be sad with the sad. The Lord has at the same time comforted me, as well as the hearts longing for the regular service of the preaching ministry, who had given my life to the service of such a ministry and now had to do without such a profession for some years after giving up my office in the Breslau Synod. Therefore, rejoice with me as one who has been made happy again after many tribulations. The testimony of your participation, when two years ago I renounced the fellowship of the false doctrine of the Breslau Synod, has especially helped me to maintain the spirit of joy in all my sadness, just as, in addition to the Holy Scriptures and the Confessions, the excellent doctrinal writings from the Missouri Synod have also rendered me important services for the clear recognition of the Breslau errors. Two years with much suffering and joy now lie behind me since that resignation. The perception of the ever-increasing insensitivity of such a synod as the Breslau Synod to any testimony against its error had brought me enough sorrow; in addition, the ever more prominent hostile position of the Immanuel Synod, for whose former union with us in doctrine I had still hoped, and the therefore finally necessary suspension of the communion with it until the doctrinal dispute was settled; On the other hand, the intimate brotherly fellowship with the Dresden congregation, in the midst of which I lived for 1-1/4 years and was allowed to help out diligently in the preaching ministry, brought me much joy. If you now consider me to be one who is united with you in confession and spirit, then rejoice with me also today that the Lord has restored to me, I may well say, twofold what I had to go through there in the orthodox ministry, free from all pressure of human statutes. Since no work in such an office was offered to me in Germany, in order to no longer stand idle on the dock, I was already determined, despite many serious obstacles, to move across the sea in order to offer my service to the Missouri Synod, if it could use it; Dear Brother Brunn told me how the spiritual need of the scattered Hessian brethren urgently required it, especially in the present time of the ecclesiastical struggle that had broken out everywhere in Hesse, to provide them with a shepherd of their own and that there was no manpower left except for me. Since I was still free, what else could I do but at least check by my own perception of the conditions there whether I should not recognize the call of the Lord in it? So, since the preparations for emigration had already begun, I hurriedly set out for Hesse and, since I perceived the need of these sincere Christians, I was not for a moment in doubt that the Lord was calling me here and nowhere else. After arranging my previous household in Dres

At the beginning of July I moved into my temporary residence, Kleinlinden near Giessen, with my family, and on the 6th Sunday after Trinity my dear brother in office, Pastor Hein, with the assistance of Pastor Eikmeier, introduced me into my office; unfortunately we had to miss the actual spiritual father of the whole congregation, the dear Pastor Brunn, who, due to physical weakness, had to stay behind to his own great pain. Otherwise, however, it was a day of great joy for me and the whole congregation, together with the numerous brothers from the Steedner and Wiesbadner congregations who came. And how could it not be? After all, the struggle for the whole and complete truth, which we are fighting together with you in the Missouri Synod, had only created ever new opponents for us, even from the number of those who until then still wished our struggle luck, ever narrower restrictions of the boundaries within which we were still allowed to see our comrades in arms, in addition, even painful renunciation, often cutting deep into the heart and

family ties, of those with whom we had hitherto still held communion of the altar, in any case many a painful separation and renunciation, of which you in the far distance, or whoever of you comes to us, are not able to form a sufficient idea; Indeed, at times the opponents seemed to be right in their gloating prediction that we would only build our own grave with our insistence on purity of doctrine down to every article of our confession. But "so that only the truth of the gospel might stand with us," all this was taken upon our shoulders, even if often with a heavy heart. Then, quite unexpectedly, the Lord gives us such a day of joy, on which the victorious and vital power of the whole and complete truth must once again be revealed, as a new congregation stands there with its own preaching ministry, as a testimony that to Him who is King in this kingdom, "His children are born as the dew from the dawn", Psalm 110:2. Is not the winning of such a new post in our German land for our common struggle already a victory that makes much experienced pain and toil forgotten again, and it is once again said: "After your victory your people will willingly sacrifice to you in holy adornment"? This, then, praise God, was the pervading mood of all our hearts on this day of joy in the midst of our many tribulations, despite the inconspicuousness of the whole work before the eyes of the flesh. Of course, there was nothing big to see at the moment; the whole parish, including the children, consists of only 110 souls, most of whom live far away from each other, so that only two families live here in Kleinlinden (for the time being, we have moved our residence to the center of the whole parish, because of the ease of getting around by train in all directions). It is easy to understand that there are still no church buildings, but only in Kleinlinden the congregation has so far made possible the construction of a friendly prayer hall, for the decoration of which the love of the Wiesbaden brethren has helped us with a gift of 100 gulden; in the other two preaching places, however, Allendorf and Gedern, the service must still be held in modest farmhouses. Also, the service of these different congregations is of course connected with many arduous journeys, and the entire bare salary, which the congregation has to pay for its poverty, has to be paid by the church.

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The amount of money that I am able to raise for the work and the many other church needs does not exceed 180 Thaler, so that I would not have been able to take over the service of the congregation if I had not received a modest annual private income. Also, we did not yet know whether the Hessian government would allow us to continue our work so calmly and whether it would also grant us the leniency granted earlier today, when it was no longer a question of temporary service by the external pastors Hein and Brunn, but of the establishment of an independent parish office in the middle of the country, especially at a time when the government already felt sufficiently disturbed by the returnees and proceeded against them with dismissal. Nevertheless, our hearts are confident that what we have begun in faith will continue in faith. After all, the Lord has previously confessed himself unmistakably to the small group of his confessors here! Is it not already a sign of vitality in this little group that five workers have already come out of Allendorf and the immediate vicinity, who have been helping to draw the net with you as preachers for a long time, namely Pastors Bergen, Wagner in Chicago, Schaaf, Nachtigall and Teacher Krieger?

Yes, is it not merely God's work that at a time when no Hessian state synod of 1873 had yet eradicated even the last trace of an ecclesiastical confession, when no constitution of 1874 had yet brought the abomination of state churchism to complete birth, where all the renitents, bitterly complaining today and now awakening at least to the eleventh hour, still found it quite tolerable in the state church, that is, long before 1873, a number of simple-minded Christians already recognized the root of all these abominations in the then Hessian state church by the rule of the Holy Scriptures and their small catechism, and confidently went out from Babel to save their souls? and that they did not fall prey to the sects courting them from all sides, but immediately recognized the unchanged voice of their dear mother, the true Lutheran Church, in the unassuming, sober testimony that reached them from Steeden? In particular, however, we must not conceal what God did to the small group at Gedern in the Vogelsberg, which already in 1860, when the abolition of the ordination vow to the Lutheran confessions, the communion with reformed and un-reformed people, which had long since been generally practiced, and other blatant encroachments on the most sacred rights of the church, were able to move our present-day renitents at most to a few impotent legal safeguards, The Hessian state church, with its pastor Hofmann at its head, had become decidedly "unrighteous" and faithfully stood by his side during the time of his persecution by the police, which lasted several years and often involved four weeks in prison and heavy fines (which once grew to 230 guilders in one year), until they saw him follow a call to Magdeburg with a saddened heart. - Behold, these are the first beginnings of these communities! And now their present situation! There is no lack of temptations approaching them, not from the side of the national church, which is no longer seductive today, but even more from the side of those who led the same slogan as we did, and yet condemned our doings and teachings as un-Lutheran. Yes, it is indeed a beautiful testimony to the complete scripturality of our doctrine that through it these simple, mostly isolated and hitherto unbelievers have been condemned.

The Gederne H □ uuuuflein is convinced that the Christians, who are only poorly served, are sufficiently strengthened to overcome such difficult temptations victoriously. How obvious it was, for example, that the Gederne H □ uuuuflein, with their well-justified attachment to their former faithful shepherd Pastor Hofmann in Magdeburg, could allow themselves to be taken in by his latest adversarial position against the Missouri Synod! On the contrary, this experience only helped to strengthen their awareness that the Missouri Synod taught nothing different in the doctrinal articles of church and ministry than what Pastor Hofmann of his time had taught just as emphatically and in full unanimity with Brunn and Hein. For the same reason, the frequent invitations to join the Usenborn congregation, which is only an hour away, have had no effect on them, where the young pastor Lucius, in community with the Renitents, thought to fight the so-called constitutional conflict with the Hessian state church and even now, after he has openly separated, still has quite a group behind him, who are also building a nice little church. Certainly, the great proximity and the elimination of many inconveniences and expenses in the previous service has many enticing features. But, they say to themselves quite simply: how should we want to exchange what we already have with what those are only thinking of gaining? and how could we exchange the firm sound doctrine, of which we are quite certain with our present shepherds, praise God, for the doctrine offered to us there, so untested, which still has to prove itself in the fire of contestation as to whether it really is that of the Lutheran church in all articles, even in the "of the church and the ministry of preaching" so generally falsified today?

On the one hand, from Dreihäusen, only a mile away, in the now Prussian province of Hesse, where the pastor Schedtler, with an appendix of 2000 souls, most energetically defies the government and is generally praised as a special champion of Lutheranism; But which Lutheranism he professes, namely the one that Vilmar had to bring to its present perfection and the visible church glory that awaits him in the near future, he has explained in his latest writing; on the other hand, from Gr □ nnnnberg, three hours away, where Licentiate Dr. Gro? serves a branch congregation, and from there individual members have sent frequent invitations to our people; finally from Allendorf itself, where a number of souls who were closely associated with our people in the early days of the

revival still remain, and who also submitted the first petitions to the government for the suppression of false doctrine together with them, but who, when it came to leaving the national church and joining Pastor Brunn, did not want to go any further; They have now sought to alleviate their spiritual distress by diligently attending Schedtler's sermons; however, since the possibility of joining this congregation has become more and more doubtful to them, they have the aforementioned Pastor Lucius from Usenborn visit them one Sunday after the other. So there is danger of apostasy and fragmentation on all sides; but the Lord has mostly helped them through the ministry of the opponents themselves. The desire to join the Breslau Synod was already completely lost four years ago, both for ours and for those who are still separated from us.

They had invited him, in their confusion at that time, to explain to them thoroughly the difference between the Breslau and the Missourian doctrine. Schedtler at least did the same service to the people of Bavaria by his latest writing: "Bedeutung und Aufgabe der ev.-luth. Kirche Oberhessens f □ rrrr den kirchlichen Verfassungskampf" ("Significance and Task of the Lutheran Church of Upper Hesse for the Ecclesiastical Constitutional Struggle"), from which it must become clear even to the most simple-minded that his highly praised "latest Hessian theology" is something essentially different from the teaching of our Lutheran confessional writings. How Lucius teaches in today's decisive questions of church and key power has, as far as I know, not yet become publicly known; but of course our Allendorf congregation keeps itself untouched from fellowship with his listeners for the same reasons as the Gernern congregation; how would he come to want to gather a special congregation in Allendorf if he knew himself to be in complete agreement with us in doctrine?

We have, praise God, not been disturbed by the government in any way so far; my appeal was submitted to it personally by a local parishioner in Darmstadt, with a letter from Pastor Brunn, and the Ministerialrath who received it gave him very reassuring explanations and said how the government did not intend to intervene in any way against open separation and only saw itself compelled to take such measures against the returnees because they still claimed to belong to the national church. However, no formal recognition of my official position has yet taken place.

May the faithful God, in whom we have dared to do so, continue to help us! Next spring, the construction of our own prayer hall, if possible a small church, is to be started in Allendorf, although we do not yet foresee how we will be able to carry it out without brotherly help! With heartfelt gratitude we therefore accept gifts for this construction, to which especially our Hessian brethren in faith on the other side of the sea would be willing to contribute. Above all, however, we ask for your brotherly intercession, to which we are entitled as your "fellow comrades" in the tribulation. May the Lord also give His Amen to what we have dared to do in faith in His promise!

## To the ecclesiastical chronicle I. America.

**The other side.** A member of one of our synodal congregations writes to us: "Regarding the 'friendly reminder' I would like to say that one certainly does not know our congregations when one says that announcements of church consecrations, mission festivals could mostly be missing. Although I agree with dear S. that announcements should be brief, they are so important for us parishioners that their omission would be a loss. These announcements are a sign of life from our congregations. Now a church member would have to be dead if he had no interest in his brothers. No, on the contrary, it would be desirable that we rather hear from and about the congregations. I include reports from our "traveling preachers," from the founding of new congregations and schools, from our institutions, from mission festivals 2c. Our dear friend seems to regret that with the growth of our church, the reports also increase. Go ahead! Paper is cheap. Make the "Lutheran" as big again. Since 1853, I have read every advertisement and every receipt in the "Lutheraner". and other ecclesiastical journals, and am thus well oriented with respect to our ecclesiastical conditions, without thereby impairing my business."

**Pastor Brobst in the Press Association.** According to a public correspondence from Allentown, the Association of the German Press of Pennsylvania met there on October 28. Pastor Brobst, publisher of the Lutheran church newspaper and other periodicals, presided" - the Lutheran Pastor Brobst! Next year this press association wants to hold a meeting in Philadelphia, in which it wishes to participate "in corpore (insgesammt)". Why? "The association has set itself great tasks for 1876." Which ones? 1. participation in the "German demonstrations for the erection of the Humboldt statue - as a symbol of German education". 2. "Participation of the association in the agitation for a German-American school teachers' seminar." 3. "Foundation of a historical journal, which should be proposed as an official organ for the National-Press-Verein and for the German support societies in the country." One wants to create then "a union of all German newspapers in the United States without distinction of party," which can lead to "beneficial results, if such a union places itself on a completely neutral ground, which has nothing to do with politics, nor with religion." Should this be possible, and should the mouth not overflow here, because the heart is full? Wouldn't Mr. Brobst then have to leave the Lutheran pastor and Christian at home and send only the Pruss. Man to Philadelphia to help accomplish those "great tasks"? Or can the Lutheran pastor take part in the erection of the Humboldt statue? or in the agitation for that school teachers' seminar which wants to serve the most shameful unbelief "at the height of time and science"? or in the unification of all German papers and founding of a newspaper which is to serve that National Press Association as an official organ and the German support societies in the country (Logen 2c. )? - Sad, very sad! A. W.

**Life insurance.** The "Pilger" from N. contains the confession of a man who used to belong to a life insurance company and had defended these companies, but has now come to the realization of his error. He writes: "What I once thought to be right, I can now no longer consider to be right, and I owe it to dear Hans Wohlgemuth that I have changed my mind, although I believe that he went too far in his judgment about the motives of participation in such societies, since with some it is certainly more ignorance of the matter than lack of trust in God, which, however, has its reason in the fact that trust in God stands on very weak foundations. What tried to prevent me from leaving immediately was that the money paid in remained for the most part in the hands of the society in question; this alone opened my eyes to the sinful, proliferating character of these societies; for how many are there who can no longer pay in their dues, and what they have paid, the society keeps either completely, or by far the largest part, even if the people concerned should starve. In this way such societies become rich, and whoever participates in them makes himself a party to their sins, for: 'In for a penny, in for a pound! These societies also engage in usury by borrowing their money and taking the interest, whether those who have borrowed the money perish thereby or not. I therefore regret that I have written against H. W., who is unknown to me, and that through my lines perhaps some have been strengthened in the delusion as if life insurance were right, despite the fact that at that time I was

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I hope that, by God's grace, these lines will help to open the eyes of some, as the Lord has opened them for me.

One who was in error."

## II. foreign countries.

**"Good Catholics"** in the papal church are all those who outwardly submit to this church or rather to the pope, may they believe what they want and live how they want. Count von Krassow reported at the Evangelical Lutheran Conference within the Prussian regional church this year that a distinguished Catholic had openly said to him: "I actually believe nothing, but I am an obedient son of my church." How many highly respected members of the papal church, how many priests, bishops, and other prelates would, if they honestly wanted to confess, make the same confession! And this is the unity in faith of which the popes boast! Truly, a beautiful unity, that! W. [Walther]

## Death notice.

On November 8, as we confidently hope to God, the teacher Mr. Friedr. F. Weck passed away blessed in the Lord at the age of 45 years and 8 months. He leaves behind a widow and three uneducated children.

I. Nightingale.

## Inaugurations.

The Rev. John Turner, called from Zion Lutheran congregation in Iowa City, Iowa, was installed in his new office by the undersigned on behalf of the Most Reverend Presidency of the Western District on the 20th Sunday in Tr. I. Delete.

By order of the Reverend President Biltz, on the first Sunday after Trin. Mr. Pastor F. C. Besel was installed by the undersigned in his new office at Guttenberg, Iowa.

H. W. Le □ mmmmmann.

Address: Lsv. P. O. Lsssl,

OuttendarA, lorvu.

## Ordination and introduction.

On the 25th Sunday after Trinity, November 14, in accordance with the commission received, Mr. C. F. B □ ssssch, candidate for the sacred office of preaching, at Otto, Cattaraugus County, N. I., was ordained and introduced into his congregation by the undersigned.

I. Her.

Address: Lov. 6. p. Loosed,

Lox 185- Otd<a, (Cattaraugus 6o., 5^,

## Invitation to subscribe to the following new book, "There is a God."

We live in the last sorrowful time, in which, as it is predicted in the holy scripture, innumerable scoffers and deniers of God have appeared. As nonsensical as their assertion is that there is no God, they nevertheless invoke all kinds of pretended reasons from nature and science in order to give it a semblance of truth and to mislead unconvinced minds with it.

The undersigned therefore believed to render a not unwelcome service to many by compiling the testimonies for the existence of God in a booklet, which bears the title: There is a God. It contains partly conversations, partly treatises. Old and new, known and unknown, information from world and natural history alternate with anecdotes and excerpts from famous writers. By showing the foolishness of atheism, it is demonstrated that it is based on assumptions and presuppositions that cannot be proven, but rather are in obvious contradiction with nature and reason. In several essays the inner evidence for the existence of God, namely the innate consciousness of God and the conscience, is discussed. Certainly, it might be interesting for the reader to learn how the more intelligent among the pagans have thought about this. Therefore, their sayings, especially those of the Greeks and Romans, are cited. Also the unity of all peoples in the belief in the existence of God is emphasized in its meaning. The external evidence for the existence of God is treated in more detail by pointing out the beauty, order and purposeful arrangement of nature. This last proof is especially winning and plausible. For wherever in nature it is shown that the best means are used, the best means are used.

If the things are needed in order to reach a certain purpose, then also the blindest must recognize that in it the working of an infinitely wise spirit, i.e. God, confronts us. For this a lot of facts from the natural history are quoted. At the same time, the writings of antiquity show how the pagans deduced the existence of a wise Creator from the purposeful arrangement of nature. But atheism is not only incompatible with human reason, but also with the welfare of the state. As proof of this, the horrors of the French Revolution are recounted in detail, which irrefutably show that atheism inevitably leads to the destruction of all existence worthy of man and to euthanasia. A chapter with the heading: Desolation of Unbelief, brings many proofs that atheism is not able to give comfort to man. The last (25th) essay reports from proven historical sources how terrible and despairing the end of many deniers of God has been. As an encore, a discussion about the immortality of the human soul is added. It is true that the text is written in great weakness, but we hope to God, who looks upon the lowly, "that he will in grace bestow his blessing upon it.

According to an approximate estimate, the book will be about 225 pages in the format and printing of the Luther book. All friends of the enterprise are authorized to collect subscribers for it. As soon as so many subscribers are found that the expenses are covered, the printing will be started. Subscribers will receive the book at 50 cents, later it will cost 75 cts" Subscriber collectors will each receive the eleventh copy free.

As soon as the book is printed, it is sent to the respective subscribers, who send in the money and postage for it. All net profits will be donated to the Dr. Martin Luther Orphanage in West Roxbury, Mass.

Letters are requested at the address:

Lciv. L. Piek,

286 L □ nnnnmud L.v<?.uus.

Loston, Llass.

## Conference - Displays.

The Third District of the Lutheran Pastoral Conference of Minnesota will meet, s. G. w., January 4-6, 1876, at the residence of Rev. Braun. The conference members will be picked up at the Henderson depot Monday, Jan. 8, afternoon. Subject of the proceedings: Theses "against unevangelical practice". K. F. Schulze.

The Pastoral and Teachers' Conference of Chicago and the surrounding area meets, s. G. w., in the afternoon of Thanksgiving Day at the ImmanuelS Parish School.

R. M □ Illler, Secr.

### Revenue into the coffers of the Western District:-

To the synodical treasury: from N. N. in Altenburg, Mo., 45.00. From Past. LcnkS congregation in North St. Louis 410.00. From Hermannsburg congregation, St. Louis Co, Mo, 410.00. From ZionS district in St. Louis 415.00. From Past. StrobelS congregation in Wtltton, Iowa, 48.65. Past. Lehmann's congregation in New Wells, Mo., 43.00, from himself 42.00.

Past. M. Wyneken at Fort Smith, Ark. 42.00. From the Dreieintgk.Distr. at L-I. Louis 420.35. from teacher Gotsch there 42.00. past. Sappcr?congregation in South St. Louis 418.85. Rev. Hunziker and his congregation in Disscn, Mo., 45.00. Collecte of Rev. E. I. Frese's congregation at Logan, Nebr, 4'16.03, by thm self 97 cts.

For college maintenance: from Rev. Lehmann's church at New Wells, Mo., 46.70.

To the building fund, Erntfcst-Collecte in Past. Sievers'community in California, Mo., 410.00. From F. Kupferschl □ gggger in Wolcottsville, N. I., 41000.00. from Past. Lehmann's congregation in Ncw Wells, Mo., 451.00. C. Grober through Past. Wyneken at Fort L-milh, Ark, 45.00. Past. <L>andvo?s congregation at Port Hudson, Mo, 2nd sending, 415.00. Past. Sauer's congregation at Mobile, Ala. 3rd shipment, 435.00. From Zion's District at -Lt. Louis, first payment, 4100.00. From Past. Bremer's congregation at Lake Creek, Mo. 3rd mailing, 445.00. Wittwe Otto in North "t. Louis 43.00. miionsfest collecte of Pleasant Nidge, Collinsville and Troy parishes, Ill, 490.20. From Past. Brohm's parish in St. Louis 416.00.

-To Springfield Seminary: by Rev. "torm at Pleasant Ridge, Ill, from H. Hecht 42.50, from G □ ttttze and A. Borgmann 4100 each.

For Rev. M. Mariens: By Prof. Walther of M. in Baltimore, Nid. late, 410.00.

St. Louis, Nov. 22, 1875, E. Roschke, Cassirer.

### Revenue into the Illinois - District's coffers:

To the synod treasury: Through Past. Norden in Hinckley, part of the Mission Festival Collect, 417.50. By Past. Hieber from the communion treasury of his congregation at Mattesvn 45 75. By Past. Lindemann from St. John's congregation in Champaign 4'6 05. By Rev. Schmidt of d. Gem. in Elgin for teachers'

18182.06

with buildings by Mr. P. W. Norris  
in the value of 4000.00

From the women's club of the Trinitatis parish  
to Detroit clothes and Bettzug, werth 380.90

Don several friends a cooking stove  
and tableware, werth 155.50

Contributions to building materials for the new building in the amount of 761.13

Gcsammtwerth K 5719.78

Issue. For salaries, means of subsistence, wages 2c. K 1438.41 For purchased livestock, farm labor 2c. 163.50 For purchased  
furniture, utensils and kitchenware 219.04

For new buildings 10899.21

For excursion, travel expenses rc 386.72

Backbzahltr temporary bonds 380.90

Mortgages & interest-bearing bonds back

Paid 4057.10

To interest 319.02

Remains Kasscnbestand , K 352.80 K17863.90

The institution represents a value, as follows:

Land and buildings:

to Royal Oak K 3500.00

to Norris 5000.00 P 8500.00

On new buildings:

to Royal Oak K 1537.08

to NorriS K11329.26 K12866.34

Furniture, beds, ovens, kitchen utensils and livestock P 939.23

To Baar money K 352.80 K22658.37

Debts lastcn thereon, as follows:

Mortgages on property at Royal Oak ""^1.00

Obligations 5 PvSO.OO

Temporary bonds K M.>0

Mortgages from property at Norris K1000.00

Bonds K7900.00

Issued Acticn K 930.00

K12040.00

Remains Ucbrrschuss K10618.37

C. H. Bey er, Secretary.

For poor students received through Rev. Jungck in Jackson, Mo. from Mrs. Charlotte Nothdurft K3.00 and 6 pairs of woolen stockings. C. F. W. Walther.  
Received from Trinity Lutheran Church of Springfield, Ill, as a contribution to the Synod Building Fund \$174.90.

John Brr □ mmmmer.

For the Lutheran orphanage zum Kindlein JESu

at St. LouiS

From the 4th grade school children of the Trinity DistrictS in St. Louis ?10. Unnamed by Past. Brohm ?95. N. N. in Past. Horn's congregation in Benton  
County, Iowa, ?50. Teacher Leeseer ?00. Collected at Mr. Joh. Conrad's wedding in St. Louis ?1.55. Collected by Past. H. Bartels in Becksville, Mo., by s. school  
children ?00, by Mrs. Aufderheide ?00. From Concordia District in St. Louis by Teacher K □ rrrner ?95. From Jmm. District that. by F. W. Springmryer G8.60.  
From Treieinigk. District that. by Chr. Brockmeyer ?75. Wedding coll. at Past. I. H. Siek in St. Louis ?00. by Mrs. Heege in Kirkivood, Mo. by Past. Braun in  
Houston, Ter., ?75. From the Women's Association in Zions-Distr., St. Louis, 5 girls' shirts, 12 girls' dresses, 6 stockings, 1 apron, 1 jacket, 1 boy's cap. From the  
Women's Association of the Brthlehem Community of St. Louis 32 girls' shirts and 1 piece of calico. Through Past. Horn in Floren", Iowa, ?00. By teacher Deff-  
ner in St. Genevieve, Mo., from N. N. ?01, from s. school children ?40.

Correction.

In my last receipt, instead of the ?? in question, read as follows: From Mrs. Barm ?0.00, from Mrs. Fl □ hhhhr ?00, from the church basin ?00.

Thanking all the kind donors most sincerely, I take the liberty of noting that our dear orphans (about 100 in number, including the asylum people) are very  
much in need of a shell, and I would therefore like to ask everyone to contribute to their maintenance to the best of their ability, for which our faithful God and  
Father will certainly 'egnnr him abundantly. I. M. Estel, Treasurer.

For the Lutheran Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan:

Further received: By Collector Berger subsequently from Dear- born ?50. By Past. Hattst □ ddddt in Monroe from And. Schmidt 2.00, Mrs. Katz 1.00. For sold  
poems from F. Flach from Detroit 36.00. From Mr. Ulr. Slr □ bbbbrl sr. in Hrrmannsau 5.00. From the Jungfrauenverein there 10.50. Collecte drr Gemeinde in  
Saginaw City on 7 Sund, n. Tr. 35.02. From H. I. Frisch in Frankenmuth, cost money, 40.00. H. I. P □ hhhhn in Racine, cost money, 25.00. By Hrn. Kassirer  
Simon in Monroe 112.63. From I. Winter sr. in Hermannsau 3.00. Mrs. Helene Z □ Illllr there 1.00. From the Women's Association there 9.50. Collected in the  
seizure itself on the 3rd Sunday, n. Tr. 0.80. From Mr. Wendt, contribution, 5.50. Mr. Kundinger, desgl, 5.00. By Collector Berger: from Past. Evers' parish, 27.50,  
from Past. J □ bbbkrs ^Gemeinde 121.20, from Past. Fritzr's congregation 35.00, from Past. C □ mmmmerer's congregation 38.20, from Past. Gruber's  
congregation 46.30. From Hur. Kalb, board money, 6.00. ^By Past. Jske by Bertha Kap' 1.00. By Jungfrauen-Verein drr Trinitatis - Gemeinde ^etroit 10.00. By A.  
Adler 1.00. By L. Jung in Fort Etu. 'W. By teacher Simon in Monroe from N. N. ,^00. By -Mstor H □ Illlzl of the Missionfest - Collecte in Ripon 19.00. By Past.  
Flirschmann in Kendallville 10.00. By F. M □ Illllering in Fort Wayne, Kostgeld, 25.00. By Teacher Uhlig, at examination in Past. D □ dddderlein's church in Chicago  
collected, 30.00. By Past. Engelbert, at Racine, in seic' -'^-che collected, 35.00, at A. Srraube'S infant baptism grs.,a drffen dirS- year old confirmands 1.30, from  
N. E' By Teacher Uhlig, at examination in Past. Wunders church in Chicago collected, 55.35. By Hinneberg in Palatine, board money, 10.00.

(Conclusion follows.)

For the "Lutheran" have paid:

The 31st year: Further the men: H. W. R. Krenning K7.45, R. M □ Illllr 34.00, IF. M □ Illllr, C. Wille 8.10, P. Groll, H. Fiebing 5.40, F.leiter, M. Friedrich, M.  
Fellwock 2.50, C. Kiekh □ ffffer, A. Einw □ cccchter 15.00, W. Waltkr 8.00, L. Pfeiffer, I. T. Nriqenfind 5.50, H. Bartling 16.30, C. F. Arndt 14.85, A. Damkohler  
22.00, I. Fischer, P. Th. B □ rrrrger 38.65, L. S. Dcffner 2.70, M. Ruff, H. Bartling 2.80, M. Joachim, O. Gauss, A. Wilde 18.90, Hallenberg <L Br., W. Dobler, G.  
Krug, F. Hobclmann, F. L. Hohensee, I. Hafner 20.25, H. Geldes, I. Jonas, I. Matschmann 1.00, C. Faust, F. Cornelius, F. K □ hhhhn 32.60, E. Bollmann, G. H.  
Ansch □ tttz, N. Prrcsen, H. Wienbr □ eeeer, F. Reese 79.65, C. Gauger, H. Bartling 22.50, C. Wei? B. Himmler, D. Dreher, H. Stump, G. Staudemaier, M.  
Oppen- hagcn, H. Wilkcnig, I. Dehling, H. D □ Illll 2.0"), A. Dornfeld 16.55, F. L □ kkkkr 18.90, G. Gutknecht, H. M. Hahn, W. Brandt, F. H. Meyer 27.00, P. Apprft  
0.75, Thees, Brands Co., G. Lang, M. Buchholz, F. Linse, H. Hartmann 29.70, A. Bohn 113.00, C. G. Bernthal 21.60, E. Fiekweiler 24.80, G. Dur, I. Junge 4.05,  
C. Waschilewsky 10.00, A. Gie □ mmmmann 4.05, S. I. Richter, C. W. Trcttin 15.00, C. Rapp 40.00, F. Knollmann, I. Markward, H. W. R. Krenning 8.00, and Mrs.  
Liesemayer.

M. C. Barthel.

Due to lack of space, the receipt of Mr. Kihrer Bartling will follow only in the next  
lie V. 3. NLI1uL1- c.2i- Ockess," .  
Uo v. 4D. L.. k're^, liev. ^4. L. brewer, 19 8t., ^lleZlzen^  
Lelimi □ tttt, 310 Hau □ Illin 8t., Lvausville, In?  
6. l'. Bosseau, Bsserve, Lrio 6o., ls. D.

H. Dodmeier, Ball^vin, 8t. Douis Oo-, Dlo.

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Printing Office of the Synod of MissoUi, Ohio et al. states.

## Volume 31.

(Submitted.)

### York, Pa.

This old Pennsylvanian town, 58 miles from Baltimore, recently saw more so-called Old Lutherans in its midst than had probably been the case for a long time. The reason was that a Lutheran church of our confession was consecrated there xxxxxxxxfor more than 500 souls from our three congregations in Baltimore had not spared the long journey to show their participation and their joy in the success of this work in person.

However, the history of the congregation in York is such that it contains much that is instructive and cautionary for other congregations, and much that calls for the praise of God; so that it should not be useless to relate it in more detail. It seems that already among the first settlers of York there were Germans, because William Penn, who organized the state of Pennsylvania in 1681 and founded the city of Philadelphia in 1682, or his son Thomas, is said to have given the Germans in York a stretch of land for ecclesiastical purposes; but it took until 1732 before they took possession of it. In response to the decision they had received in Harrisburg that the German congregation, whether Lutheran or Reformed, which would be the first to build a church would have the choice of the land promised to the two, the Lutherans, who are usually so often late, set about building a small log church by torchlight that very night, on the higher part of the town, which is located more in its present center; When the Reformed arrived early in the morning for the same purpose, they found the land already taken, and had to make do with the lower half. The first regular and permanent pastor of the Lutheran congregation was a certain Candidate Schaum, who was ordained in Philadelphia in 1749. Since then the log church has become a frame church, and since 1812 a beautiful, large, solid brick church. The present pastor at the same, Dr. A. H. Lochmann, has been there for 40 years and is a member of the General Synod. When he came there, the congregation had

### St. Louis, Monday, December 15, 1875. No. 24.

The only reminder of its former existence is the old schoolhouse behind the church, which has fallen into disrepair, a true reflection of how Christian schools are in decline everywhere in the General Synod. During Pastor Lochmann's term of office, the offspring of the congregation, naturally also as a result of the German-English school, soon became so English that the urgent need arose to form an English congregation; but since the *deed of sale* guaranteed the Germans the existing church property, the English were forced to build a church for themselves, which they did. The same thing happened again later, and the German community ceded part of their land to the English for the purpose of building a new church. Since in this way two English and one German congregation existed in York, which called themselves Lutheran and all belonged to the same "Synod of Western Pennsylvania", both English and Germans were taken care of, and the Germans could have been left to speak German in their mother church, all the more so because they had helped to build the new English-Lutheran church under this very condition. But this did not happen. On the contrary, when for the third time an English offspring was formed, Dr. Lochmann and some like-minded people wanted to anticipate their departure and therefore began to preach in English every four weeks; when this was permitted, he soon preached in English every three weeks, then every two weeks, and finally every Sunday; in the same way as English increased, the German service was neglected and diminished, it only formed a kind of appendage. But the families, numbering over a hundred, who only understood the German sermon well, could not be satisfied with this; they had already been too much oppressed anyway, and in long years they had only once succeeded in electing a man from their midst to the board; they therefore "protested" solemnly against this state of affairs. In these congregations of the General Synod, however, there are no ordinary congregational assemblies in which and through which a congregation can be elected.

Even the election of the board of directors is done in a secular way, so that the voters come to the church in the course of a certain day, hand in their ballot and leave again without a long stay, just as one goes to a secular ballot box, casts one's vote and returns home again; accordingly, the protesters depended solely on the good will of the trustees, who governed everything according to their own will. Without asking the congregation, the trustees had already passed a resolution and included it in the by-laws that the English services, as they were now introduced, should remain. They did not want to listen to any urgent suggestion, and so it finally came to a trial, but the secular court decided to the detriment of the Germans; it ruled that the trustees had a right to determine in which language preaching should take place in their church, unless the congregation had limited the rights of the trustees in its constitution; but this was not the case here, and so the Germans had lost the trial and with it the church. Almost all state laws in this country give the trustees the same rights that the patronage lord has in Germany, i.e. This means that they can exclude a preacher of any confession from their congregation, which may have a completely different confession; the only reprisal left to the congregation against a pastor thus imposed on it is, for example, in the state of New York, that it can only refuse to pay him its dues. How necessary and salutary, therefore, is the restriction which is made in our congregational constitutions, also with respect to the power of the trustees; for there it is expressly said: "the congregation has the supreme power in the external and internal administration of all ecclesiastical and congregational affairs; no order and decision for the congregation or for a member of the

congregation, as such, has any validity, whether it emanates from an individual or from a body in the congregation, if it is not made in the name of and according to a general or special authority given by the congregation" 2c.

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The displacement of the German language from this church in York, incidentally, confirms anew the experience often made in the East of this country, that as soon as a congregation has English preached regularly in its church, it takes only a short time before the German speakers either go over to the English camp, or have to leave their church. In order to form English congregations without destroying the German ones, there is no better way in populous cities than that those who have been alienated from the German language are dismissed from the mother church and build their own churches, thus helping both parts and really spreading the Kingdom of God, which does not happen at all or much less by the mere transformation of a German congregation into an English one; For the influence that such a congregation might gain among the English, it loses among the Germans; but with God there is no respect for the person, a German is as dear to him as an Englishman. If, therefore, a German congregation and its pastor are given an open access among the Germans, it is not to be dismissed with what right they want to spend this profession and throw themselves into the English field!

We cannot therefore be misled by the cries of those who say: You must have English preached, or you will lose your children to the English sects; for experience teaches that faithful Lutheran Christians do not fall away from the true Lutheran church for the sake of the German language; if, nevertheless, young people go over to the sects, and this also happens where orthodox English congregations already exist, it is because they have become indifferent to the truth, have denied the faith, and have lost Christ out of deception of their flesh. There are also many parents who, in spite of all admonitions, neglect the German language in their children and often speak only English to them; it is therefore their fault if the children only want to be English; what such parents have neglected and corrupted by neglecting the German language, they often want the congregation to do as well, and therefore demand that English be preached; just as they neglected their first and next profession, so the German congregation should imitate them.

We, for our part, see a natural solution to the English question in the fact that the young people born here are educated in our seminaries just as they grow up and are educated in our congregations at home; they will therefore subsequently fit together just as a preacher born in Germany now fits together with the members of the congregation who have immigrated from Germany; and the same relationship will develop from gender to gender.

But to come back to the congregation in York, admittedly great injustice had been done to it, but in the good hand of God everything, even evil, must serve us for good, and this was also shown here. The congregation returned from the dry pastures of the General Synod to the green pastures of the Word of God. This may seem to be a slight reference to the General Synod, but whoever knows it will not be disconcerted by such a speech. Just think: neither Lutheran doctrine nor practice prevails in the General Synod, but rationalistic, methodistic and reformed being, the union with all sects is in full bloom, genuinely rapturous.

They think nothing of the power of the pure and purely taught Word of God, but all the more of their own "spirit", which they want to breathe into the people; therefore, simple Bible preaching as well as catechism instruction is completely lacking; the preachers study the books of the sects more than those of the Lutheran Church. They do not have weekly schools at all, and confirmation instruction consists only of a few lectures and admonitions that the children hear from the preacher. If Luther were to visit these people today, who nevertheless arrogate to themselves his name, he would have to make the same complaints as in his preface to the Small Catechism about the Roman bishops. Now add to this that for these people, who as children have not learned anything thorough in God's Word, even in later years no order has been established in their congregation by means of which they could grow in knowledge, that no doctrinal or life discipline is practiced, that no confession is registered or righteous confession is made, nor is any congregational meeting held in which Christian and ecclesiastical things could be discussed and something learned, If, therefore, all these old and often proven orders of the Lutheran church have been thrown overboard, it will be easy to imagine how little knowledge and healthy spiritual life can arise under such pastoral care, and that it is still a great and unspeakable gain if someone comes back from this false-believing community to the right Lutheran faith and confession, even if it should cost him heavy earthly sacrifices.

Of course, the Germans were not immediately so far along that they could see through all this; they had to experience new humiliations on top of the many they had already gone through, for whom the Lord wants to make great, he first makes small, very small; The Germans had been regarded in the congregation only as a kind of after-troop, they had now also lost the trial and gained damage and scorn for it, they were now very small even in their own eyes and had become so stupid and despondent through their failures that by far the largest part no longer believed that a German Lutheran congregation could form at all in York and maintain itself independently. But just now the time had come when God wanted to make something of them again, and he did it in his old way, namely, he brought his salutary word on the scene again. Already some years before this dispute, a father from the West had sent the "Lutheran" to his son living in York, and soon there were several who read it and thus received some light on Lutheran doctrine and practice; also a father had already sent his son to the seminary in St. Louis. In the present distress, they cast their eyes on the Missouri Synod, and 17 men from among those who had already separated from Lochmann dared to do so, and after a meeting in November 1873, called Pastor Schwankovsky of Harrisburg to preach a sermon to them; the same came and preached on Jan. 4, 1874, in the Courthouse at York.

From then on, services were held every Sunday in the same building, with almost all the pastors of the Baltimore Conference taking turns to preach, and to the glory of God it must be said: the preaching was not in vain, for it fell on a thirsty land. From week to week the number of listeners increased, and more and more allowed themselves to be received as members of the congregation, so that the number of

The number of pastors increased to 150 in three months. It was no longer the German language that attracted them, but the pure and rich preaching of the Gospel; the many doubtful questions that were asked of the pastors at first, whether they believed that the Germans could form an independent congregation here, were soon followed by a real answer; for already in the first weeks they proceeded to organize such a congregation, which now bears the name "German Evangelical Lutheran St. John's Parish. Lutheran St. John's congregation;" the congregational order used in the Missouri Synod was used as the basis for the new constitution, and for this purpose long congregational meetings were necessary every Sunday evening, because point by point it was discussed and explained, and nothing was accepted that was not fully understood by everyone. With great amazement, the congregation noticed that all these preachers were of the same mind and spoke the same way, for they were all guided and led only by God's Word. In these negotiations, the congregation learned more about the rights and duties of a Lutheran congregation and its pastor in a few



weeks than they had learned in the General Synod in 30 years. Of course, the question of the preservation of the German language caused a lot of difficulties. After long, sharp deliberations, it was decided that no English sermon could be preached in this congregation as long as three members were still against it.

Since the merciful God blessed the congregation so visibly and everything was full of desire and zeal for God's word, it now also gained courage and joy to think of building a church; and already in March it succeeded in buying a piece of land for \$9000, on which, besides ample space for a large church, there were already two houses, one of which could easily be converted into a school, but the other was suitable for a parsonage. On the first of April, the congregation had already raised \$5000 for this purpose among themselves and had thus passed the first test well. Now it was on to the building of the church itself. The twelve men of the board traveled to Baltimore to look at our churches there, for it was not a magazine but a building in the church style that was to be made. At the same time the congregation had also issued a call to Pastor H. Walker, derse be accepted it and was solemnly installed by Pastor St □ ccccken on April 26, 1874. Under the leadership of the new pastor the work prospered still better, soon the plan of the new church was finished and accepted, and the cornerstone was laid. In September 1874, the new parish school was opened, for which the teacher Fr. There was some anxiety as to whether it would be possible to bring the children out of the various public and Sunday schools, but here too the Lord gave a wonderful blessing, so that Pastor Walker had to take over a class, because the number of weekly students had risen to 145 children. The Sunday school, however, has 150 students.

The building of the church, too, with God's help, progressed more and more toward its completion; even during it the number of voting members of the congregation increased to 170, and the many necessary congregational meetings, the worries and troubles, the sacrifices and inconveniences that the building of the church entailed, only served to melt the hearts more and more together; and even though the members had hitherto been

were not accustomed to making great sacrifices for the Kingdom of God! they were now exceedingly willing to do so. They have raised over \$23000 among themselves in a short time, without burdening other congregations, to which the Women's Association alone contributed \$1500, so that they now have only about \$16000 in debt; the church costs H30000, the remaining property H9000. In return, they have one of the most beautiful churches in York; it is built of bricks in the gothic style, which is also quite accomplished inside, 102 feet long, 57^ feet wide. The tower is 200 feet high, the most beautiful and highest in York. Also in the interior nothing has been spared, especially the altar is a true ornament of the church, on the same stands a silver Crucifix and candlestick. To the right of the altar niche is the baptismal font, to the left the pulpit and behind it a spacious sacristy. The church with its 3 galleries holds over 1000 people; beautifully painted windows dim the light. Gas lighting is provided by a large candelabra and 38 chandeliers. The ceiling and walls are decorated with fresco paintings. Above the altar are the words: "God's word and Luther's teaching now and never perish! A powerful organ leads the singing, and through the diligent efforts of the pastor and teacher, our beautiful rhythmic songs are indeed already being sung most edifyingly and correctly. Two bells call the congregation to the church, and what seldom happens at a church consecration: everything was ready to the smallest detail.

So on October 17, 1875 (21st Sunday after Trinity) the consecration of the church could take place. The Baltimore congregations had also been invited. After such unfavorable weather on the Saturday before, that one was already filled with gloomy forebodings, the sun broke out on Sunday morning quite splendidly and the guests finally became so many that the ordered extra train finally increased to nine full cars. In 2 hours the train arrived safely in York and the guests were immediately led to the Courthouse; here a short farewell service was held and then they proceeded in the following order to the new church: first the teacher with the school children, then 14 pastors, then the board with the altar pieces, then the congregational singing choir, then the more than 500 out-of-town guests and finally the congregation, all in pairs.

After the usual ceremonies at the door, the whole magnificently decorated church was filled in a few minutes. Pastor St □ rrrrken preached on the consecration gospel. After the service, the hosts divided into their guests, and as many as there were of the latter, they were all accommodated in the best way and so entertained that they will remember this hospitality with grateful hearts for a long time to come. In the afternoon, Pastor Brand preached on Ps. 84. At seven o'clock in the evening, the Baltimore guests returned home, many a friendship had been made, many a sweet and encouraging word had been spoken. The surplus of the proceeds, consisting of H227.25, was of course transferred to the festive congregation. At 7-1/2 o'clock the same evening, Pastor K □ ggggele finally preached an English sermon on John 8:31, 32, in which he showed the importance of pure doctrine and justified our stand against the General Synod and the sects. So many English people had gathered that a large part of the audience had to stand. Although there was no call to give

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took place, the sacrifice of the day resulted in almost 600 thalers.

Since we held our district conference in York at the same time, the two following days were also celebrated; on Monday evening Pastor C. Frinke Sr. preached on Eph. 2,19. 22. On Tuesday evening Pastor O. Schr □ dddder preached on 1 Cor. 1, 30, after which the conference celebrated Holy Communion with the congregation. Pastor L. Lochner had given the confession on Ps. 139, 1-4. Eight days after the dedication, the first confirmation of 19 children took place by Pastor Walker. The Lord has done great things for this congregation, and we should be glad about it. To Him alone be the glory, He strengthen, increase, build and maintain this congregation for His glory and for the salvation of many souls. Amen.

H. H.... r.

## From the Norwegian Synod

This year's meeting of the "Synod for the Norwegian Evangelical Lutheran Church in America" was held from June 12 to 19 in the congregation of Pastor H. G. Stubs at Minneapolis, in the state of Minnesota. Thirteen preachers and 23 congregations were exempted, including Pastor Ruh in Alpena, Mich. who transferred from the "Norwegian-Danish Conference" for conscience' sake. The venerable president of the synod, Pastor H. A. Preus gave a review of the past synodal year in his annual report. Unfortunately, several pastors had to resign due to illness. Church dedications have taken place 23. Incoming is: \$15,000 for the needy in the locust districts, \$25,000 for the teaching institutions, \$3000 for mission. In Decorah, an average of 191 students have completed the There were 13 students in the practical seminary in St. Louis and 18 in the theoretical seminary. 12 were ordained during the year. Two already ordained pastors came from Norway.

28 parishes have asked for preachers; probably 11 to 12 of these will be filled with preachers (including 5 from Norway). The Church Council (a kind of executive committee of the Synod, consisting of 3 preachers and 3 lay people) has only been able to hold 4 meetings.

The main subject of the discussions were Pastor Frich's theses on "the great importance of purity and unity of doctrine for the Christian life" They read as follows: By purity of doctrine we understand that the whole counsel of God for our salvation is presented in the whole fullness of its truth and in every single part unadulterated, as God has revealed it to us in the holy Scriptures, - the unadulterated law in its full severity, the whole unadulterated gospel in its full sweetness. (2) From this purity of doctrine, and from it alone, follows also the true unity of doctrine, that is, that one and the same doctrine and instruction may proceed to blessedness, in common accord with the divine word. (3) By the Christian life we understand both the life of faith, trusting in God's grace in Christ, and the fruits of this faith in thought, word and deed. 4. the great importance of the purity and unity of doctrine for the Christian life is already evident from the fact that the pure doctrine is God's word, - that God has so earnestly commanded us to stick to it and not to do anything else.

that God also so strictly forbids all false teaching and threatens those who practice it with the severest punishments. 5) This great importance of the purity and unity of doctrine for the Christian life is shown in more detail when we consider for what purpose God has given us His pure Word, in that it is: a. the only rule and guide of a Christian life; b. the only source from which a Christian life flows, the only means by which a Christian life is both created and maintained in us. The harmful influence of false doctrine on the Christian life consists not only in the fact that it is in itself a great sin and an insult to the majesty of God, and that it deprives men of the great benefit and blessing of the purity and unity of doctrine, but also in the fact that false doctrine has a terrible power to take hold, to blind, to corrupt, to harden, and thus to kill men spiritually.

A second subject of the negotiations was "the

Preserving youth for our church". Rev. Fjeld posed the question: "By what means can the youth be protected from sects, parties, unchristian societies and associations and be kept as true Christians who remain faithful to the truth and its confession in our Lutheran church? The answer dealt with 5 points: 1. by a thorough Christian education of children (parochial schools belong to this as well). 2. by establishing Christian colleges (seminaries, academies, colleges), where the opportunity is given to receive instruction in general scientific subjects, and especially in the English language as the main language. 3. family ties with unbelievers or false believers should not be established, for this results in apostasy and undermines the independence of Christians in faith, doctrine and life. 4. it is necessary and right that the youth, in their unsettled age, should refrain from all unnecessary contact with secular people.

5. 5. everything possible should be done to prevent young people from reading harmful books and magazines and to provide them with healthy and Christian reading.

Since a division of the synod into districts had become necessary, the synodal constitution was revised accordingly, on which occasion the proposal to introduce the title of bishop, which is customary in Norway, fell through. Prof. Larsen, as president of the Luther College in Decorah, gave his detailed annual report. In view of the "great advantages it would bring in several respects if we had our own theological seminary," the synod decided to elect a committee to submit proposals to that effect to next year's assembly. At the practical seminary in Springfield, Ill, Pastor Asperheim has been hired as professor. It was also decided to establish a school teachers' seminary. A report was given on St. Olaf's High School at Northfield, Minn. with 2 teachers and 50 students. Likewise on Inner Mission, Heathen Mission (in connection with the Norwegian Mission Society, which has its missions in Zululand in Africa and on Madagascar), and finally on Australiamission, for which \$544 had been received, while Pastor Carlsen declared himself ready for a mission trip to Australia and New Zealand. Since, apart from the synod, there are still 3 (admittedly significantly smaller) Norwegian Lutherans calling themselves

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In view of the fact that there were already several free bodies and that the holding of free conferences was expected to be successful, a committee was elected with the task of "attempting to bring about a free conference among the Scandinavians who want to profess the Lutheran Church. \*) In an informal Ertraversammlung, the improvement of church singing was discussed. The publishing committee reported on its effectiveness and the state of its treasury. Books were printed 87,274, tracts 15,500. 5812 books were purchased from Norway. Net profit of book operation within 4 years amounted to \$4845. Next year the Synod will meet at Decorah, Iowa. The number of preachers and professors belonging to the synod is 122. The number of congregations served on the whole is 425, with a soul count of 102,000, including 54,079 confirmed members. S.

(Submitted.)

## The "honest general synod".

The fact that the General Synod is not Lutheran, but thoroughly un-lutheran, has long since been irrefutably proven. And yet, especially when it comes to conquering a Lutheran congregation, it acts as if it were a good Lutheran. Others who expose such deception and point out to the General Synod where it really belongs, namely, in the camp of the unrighteous, are reviled and blasphemed by it. Proof of this is provided in No. 47 of the "Kirchenfreund" in a submission in which the union with the reformers as such is advocated and an attempt is made to present it as contemporary, Christian and good Lutheran.

The General Synod thus considers the Union to be in keeping with the times; for so it says in the "Kirchenfreund": "But shall we still continue today to confuse religion and scholarship with each other" - which nonsense Luther is accused of on account of his behavior against Zwingli - "and drag what is still left unfinished in the field of theological scholarship resentfully into the everyday life of believing intercourse with God's children? then we must have truly regressed since the great time of the Reformation movements, instead of progressing". Previously it is said that Luther only "in a moment of spiritual excitement" refused the reformist Zwingli the brotherly hand, because Luther's rash and restless spirit was not able to distinguish between religion and scholarship; but nowadays one should no longer follow in Luther's footsteps, should no longer expect the congregations to deal with the doctrines of distinction, so that they learn to distinguish between the spirits; and that would be contemporary progress. O you poor congregations, whose teachers have left the old good doctrinal ground of the Lutheran church and instead pay homage to the swindle of progress, whose next consequence is ignorance of the congregations! Who is not reminded of Jer. 8, 5-9?

\*) The 3 bodies mentioned are: 1. the "Norwegian-Danish Conference", which, under the leadership of Prof. Weenaas, seeks to align itself with Iowa; 2. the "Norwegian" (not to be confused with the Swedish) Augustan Synod", which has joined the *General Council*; 3. the "Hauges Lutheran Synod" (usually called Ellingian after Elling Eielsen), which has Methodist leanings and is negotiating a merger with the Augustan Synod.

The union with the Reformed is also presented as Christian. The "Kirchenfreund" says: "Then" - if the General Synod would make a distinction between Reformed and Lutherans - "we would have to be ashamed of Spanheim (Reformed church historian), who aptly proved that the Calvinist as well as the Lutheran church had completely the same fundamental doctrine about salvation in Christ. Yes, then we would have to stand behind a Reformed theologian Piktetus, who openly declared: "Let the name Calvinists and Lutherans even be crossed out, etc.". This is clear. Since the Reformed, like us Lutherans, say that they want to be saved through Christ, they should be called brethren and admitted to our altars, while they deny or pervert other articles of faith, and we should thus make ourselves partakers of other people's sins? It is considered a disgrace to faithful Lutherans that they do not cultivate church and communion fellowship with Reformed Christians, while the "Kirchenfreund" (Church Friend) praises a "Lutheran Union man" for having "cultivated and embraced the Reformed in his congregation with warmth and friendship. How is this consistent with 1 Cor. 1:10, 1 Tim. 5:22 and with the confession of the orthodox Lutheran church?

The unionism of the General Synod is now also supposed to be well Lutheran. The proof of this must, of course, be provided by Luther himself, in his letter to the Swiss, of which the "Kirchenfreund" cites a passage, including the words: "Let us be concerned to give each other heart and hand" (underlined in the "Kirchenfreund") "and to persevere with mutual strength, so that the subsequent state of the church does not become worse than the first one was. This passage, as well as Luther's entire letter to the Swiss, is supposed to be proof of the legitimacy of a union of the Lutherans with the Reformed. But where is there a word that Luther would have

Did he offer or even extend a brotherly hand to the Reformed as such? We know that Luther never gave up one iota of his doctrine for the love of the Reformed, but always declared himself strictly against such a union with the Reformed. But if the Reformed accepted instruction, as it happened in part through Bucer's mediation at that time, if they agreed with Luther on the same basis of belief

He then took communion with them, not as with Reformed, but as with Lutherans. Luther's union efforts are also ours, but completely different from those of the General Synod. Luther and we want a union with Reformed Christians and in general with Lutherans.

The General Synod, on the other hand, defends and has a union with Reformed Christians on Reformed soil, and ignores false doctrine among its members and those who come to it from the Reformed Church as if it were a union. The General Synod, on the other hand, defends and has a union with Reformed on Reformed ground, and ignores false doctrine among its members and among those who come to it from the Reformed church as something minor, which is a necessary consequence of its un-Lutheran, un-Irish standpoint. Thus, there is a world of difference between genuine Lutheran doctrine and practice and that of the General Synod. And yet it wants to be good Lutheran, indeed good Lutheran alone, while truly faithful Lutheran synods must be called "sects. In order to be able to give themselves the appearance of being right, some must

Luther's expressions of peace can be attributed a false meaning and his decisive testimony against the union with the Reformed must be an outgrowth of his passionate excitement and rashness. But everyone who wants to know knows that Luther never in his life made attempts at union in the sense of the General Synod, but testified resolutely against it until the end of his life; so, according to the opinion of the "Kirchenfreund" and the General Synod, Luther must have been a rash, passionate man. Does the General Synod want to uphold this judgment about Luther? Then let it be honest and not be afraid to reject the name of such a man as Luther as an unclean garment and to call itself by its right name - unit. But of course, if one took off the Lutheran mask, then those weak in knowledge in the General Synod, who still mean it faithfully with their Lutheran faith, would be able to "sober up", leave the General Synod and entrust themselves to faithful Lutheran preachers, who are now reviled and slandered because of their faithful testimony against spiritual falsehood.

"Is it not strange," it says in the "Kirchenfreund," "that our dear honest General Synod in recent times must again and again be the target of bitter rancor and insane vituperation, and that smelled in addition by those who boast of Luther's name and yet have spared so little of the great Reformer's spirit and strength?" Further: "Thank God that our honest German Protestant people on the whole think and act more soberly and more faithfully than most of the zealot firebrands, whether they be Missourian popes on the one side or Puritan-Methodist popes on the other. After all, our people feel that the obstinate party leaders are bickering less for the good of the people and the herd than for their own honor and self-righteousness. And that is why they like to go where they can find peaceful pasture. But that is precisely what recently aroused the pale envy and made the bile spurt out of a small heresy-hunting paper from Milwaukee, which seems to be so indigestible in the stomach of our latest memorandum of the General Synod. Those miserable fools 2c." - This sample of "honest" General Synod writing thus accuses us of insane vituperation, i.e., insane diminishment and slander. Let the General Synod prove where it has ever been belittled and slandered by us. We know in advance that it cannot do so, otherwise it would have provided the proof long ago. But it itself slandered and diminished others, as the above sample proves. A good example was recently given by the General Synod preacher W. Meyer at Indian Creek, Ill. There is a faithful Lutheran congregation in contact with us, from which the other congregation, now served by Mr. Meyer and adhering to the General Synod, has separated itself out of contempt for the confession. Mr. Meyer now went to several of our congregation members to draw them over to his congregation. He could not do this honestly, so he tried to do it dishonestly. For example, he told one of the church members, among other things: One would have to conclude from the founder of a synod to the synod itself. Now the founder of the Missouri Synod had been a godless man, and this did not cast a good light on it. In addition, the Missouri Synod had false doctrine. Mr. Meyer could of course prove this

and therefore he lied and slandered. But this lie was a means to a good end, namely to lead the Lutheran churchman over to the "peaceful pasture" of the united General Synod. The latter, however, belonged to the successors of the passionate and imprudent Luther and therefore showed the Union man W. Meyer the door. Hopefully, we will hear from Mr. Meyer, upon friendly request, in what the Missouri Synod teaches falsely and who is the godless man who founded it. - Furthermore, we are accused that we "boast of Luther's name and yet have spared so little of his spirit and power. We do not boast of Luther's name, but the General Synod; for we have more than the mere name of Luther, we have his pure teaching and of this we can boast with thanksgiving to God, but not the General Synod. That the General Synod possesses Luther's spirit and power without his teaching will hardly be asserted by anyone who knows it and its unchristian nature; for Unionists can have nothing in common with Luther. - Furthermore, orthodox Lutherans are called "hotspurs," "zealot firebrands," "Missourian popes," "obstinate party heads," who "quarrel" "less for the good of the herd than for their own honor and arrogance. By such strong expressions the "Missourians" are to be stamped in the eyes of the General Synod sheeple as frightening figures, whom everyone, to whom his salvation is dear, must flee like the fire, so that no one will take the time to see that we do not quarrel for the sake of love or right-mindedness, but that in our attacks on false doctrine we

look only to the welfare of our herds. The gentlemen in the General Synod certainly consider it necessary for the good of their congregations to let them grow up in ignorance and ignorance of Lutheran doctrine, and on the other hand to let the seeds of false doctrine grow merrily, so that they themselves have "peaceful pasture. We have no outward advantage from our fight against false doctrine; it brings us disgrace and challenge enough: but we want our congregations to be founded in doctrine, to test the spirits and learn to discern. If we reap disgrace from the lying spirits and false prophets, we can take comfort in the fact that the Lord and his apostles and all faithful witnesses of the truth have fared no better. But we cannot and will not remain silent, for our consciences are bound in God's Word.

Finally, the "church friend" accuses us of envy Dear, "honest" friend of the church (no doubt not the Lutheran one), how can you think of such a thing? What should we envy you for? About the fact that, as you express yourself, the Lutheran people finally come to the understanding and therefore leave the pasture of your opponents and go over to the peaceful trysts of the General Synod? You are very wrong. First of all, because only those go over to you with knowledge and will, for whom the pure doctrine is a thorn in the flesh. Should we now envy the General Synod because it is the drain for the lazy members of the orthodox Lutheran Church? On the other hand, because those who have gradually come to recognize your false doctrine pass from you to us, and that you lose such people, we do not envy you. In general, your growth is not a cause of envy for us, since God's grace before you has given us

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has increased exuberantly. - "It is just this," you go on to write, "which arouses the pale envy and makes the bile spurt out of a little heresy-hunting paper of Milwaukee, which seems to have our latest memorandum in its stomach." Wrong again, big time. Your memorandum is not in the stomach of any of us; for if we, like the "Gemeindeblatt," find anything suspicious in your medicine against the "Missouri fever" (as you like to call the expression of reawakened zeal for pure doctrine), which is praised as infallible - the memorandum of the General Synod - there is no cause in it for our gall to be aroused. But, if we warn people about your suspicious medicine and about your quackery, then bile will spurt out of you, as this sent in sufficiently proves. Now, continue with your slander against the orthodox Lutheran church, with your distortions, with your two-facedness, with your vituperations; we do not envy you this art of yours. In the meantime, however, we want to faithfully instruct our congregations in sound doctrine, so that they can distinguish between truth and lies and may beware of the deceptions of the dishonest, unrighteous General Synod.

J. L. Hirschmann.

(Submitted.)

## **Second Annual Report on the Institute for the Deaf and Dumb at Norris, Wahne Co, Mich.**

Our Deaf and Dumb Institute is now located at Norris, Wayne Co, Michigan. Norris is a small village, located on the Bay City Railroad, about six miles from Detroit. The new institution building is built of brick and adorned with a turret. It is 74 feet long, 47 feet deep and 72 feet high. One hundred pupils can be comfortably accommodated in the building, and we are now ready to accept deaf-mute children into our institution. \*) In our institute, the children are taught the German phonetic language and are expected to learn to speak, read and write German and, if the necessary gifts are available, later to speak, read and write some English as well, as much as is possible. They are taught the Catechism, the Christian religion, so that they learn to recite the Catechism and, as much as possible, to understand it. They are to read the Holy Scriptures and, as much as possible, also learn to understand what they have read, so that they can be confirmed and finally admitted to the table of the Lord. In addition, they are to be taught a sum of knowledge that is necessary and useful for this earthly life. The advantages of our institution over the usual state institutions in this country are obvious. Apart from the fact that spoken language is more natural to man than mere sign language, German parents who have their children educated in a state institution cannot later communicate with them through the sign language they learn in the institution, since they usually do not understand English and even less sign language. In addition, the children at the ordinary state institutions of religion

\*) Wealthy pay \$10 monthly if they belong to a congregation within the Synodical Conference; if not, \$12 for board, lodging, tuition 2c. Bedding and clothing must be provided by the parents or relatives of the children. For the less well-off, a reduction in price will apply, and the very poor will be exempt without charge. And even if they do learn something in religion, it is not the pure teaching. Conscientious parents who are faithful to the Lutheran church cannot have their children taught religion at all. What is once imprinted on deaf-mute children remains; parents cannot easily talk them out of it. And if the pure doctrine of justification, of holy baptism, of holy communion in particular is not impressed upon the children, by which they can hold on to and comfort themselves in all distress, in all temptation, then their other knowledge is of no help to them, no matter how great it might be. But this gives them a certain, sure ground of comfort, that Christ with his grace is held up to them in the means of grace, word and sacrament, as this happens only in the Lutheran church. And if the children in the state institutions were not taught any concept of religion at all, who should teach them later? This need has been remedied by our institution. Therefore, whoever has a deaf-mute child and wishes that, in addition to the skills and knowledge that he or she will need to get on in this world, he or she should also receive thorough instruction in true religion, we kindly offer a place for his or her child in our institution.

There are now 29 deaf-mute children in our institution and others are enrolled. These children receive daily instruction from three teachers. Pastor Speckhard is the director of the institution. He is assisted by Mr. Uhlig, who was trained at the practical seminary for preachers, but could not enter the preaching ministry because of an eye disease. Mr. Ritzmann, trained in the school teachers' seminary at Addison, Ill, will, God willing, mainly teach the English language.

The kitchen and the household are still headed by Mrs. Pastor Speckhard. She is assisted in the many tasks by a maid. If a suitable person could be found as a further helper, who could devote herself to the work for the sake of Christ and who also brought skill, humility and faithfulness, she would be gladly exempted.

Mr. J. Berg is employed as a farmhand, who cultivates the 20 acres of land belonging to the institution in Norris, looks after the cattle and helps in the institution where necessary. The fruits in the field have generally turned out well.

So then. Thank God, the Institute for the Deaf and Dumb is well established and taken care of. The considerable debt burden that still lies on it (about 2,000) would be significantly reduced if we could sell the property in Royal Oak. It would help us a lot if someone could be found who would lend us a sum of money without interest for a while.

Why have you incurred such debt? some might say. Why did you get so deeply into debt? To this I will answer. Our institution is of great importance. You do not have a deaf-mute child, dear reader, your children can all talk. Remember, this is a benefit for which you owe God thanks, for which you cannot thank Him enough. Think of the parents who have a deaf-mute child; they wish from the

bottom of their hearts, it is easy to imagine, that their child would also be helped. But this is also a blessing for them, which can hardly be described, if their child is brought to the point where it learns to read and understand the holy scriptures to some extent; if it is instructed in the catechism and finally confirmed and taught.

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can be admitted to Holy Communion like other Christians. Oh, how happy the parents are when their child's otherwise silent mouth opens and some intelligible words come out and their child speaks intelligible words to them! But they cannot teach their children themselves. For this, one must have such institutions and skilled teachers. Should we, to whom God has given children who can speak, not be ready to help such parents and children? After all, every single soul has been so dearly bought by the blood of Jesus Christ, Jesus Christ follows every single sheep, and there is joy in heaven even over a sinner who repents. Therefore, let us rejoice when we get the opportunity to do something for such children.

Detroit, October 1875. J. A. H □ ggggli.

## To the ecclesiastical chronicle. I. America.

**The General Council remains unionist.** Those who rejoiced at the recent decisions of the *Council* have rejoiced in vain; those who entertained hopes that things would now get better in the *Council* may only bury them. The "*Lutheran and Missionary*" declares, on the basis of a statement by the President of the *Council*, that everything remains the same. The December 2 issue says: "Has the *General Council* decided and declared that God's Word and our Confessions require the exclusion from our altars and pulpits of all those who are not regular members and preachers of the Lutheran Church? This question has been presented to us seriously and with agitated urgency from various quarters for more than a month. We regret that it has become necessary to ask and answer the question. Some have answered it in the affirmative and have made such answer known to the world, where we always find its echo anew in the secular and religious press, with disparaging remarks and additions that agitate our preachers and people and bring us a torrent of questions, suspicious and not exactly amiable remarks pouring in upon us. The unfortunate manner in which the recent decision on the matter was given by the *Council* itself has also helped to reinforce such a response and give room to the belief that our present position is one of absolute exclusiveness, that we hold strictly to closed communion and would not at all enter into fellowship with those who are not of our own ecclesiastical organization, citing God's direct word and command for this. We have heard from some who were present at the Galesburg meeting that the last debate on pulpit and altar fellowship was not, as was reported and believed by some, received as bringing the *Council* into the position of absolute exclusiveness; That the new declarations were considered to be wholly in the spirit and on the general ground of former pronouncements, that nothing thereby done, and nothing new put in the place of the former, and as such to be thoroughly justified only by the principles formerly enunciated; and that no occasion is there for Missouri to rejoice, or for our friends to be alarmed, as if the *Council* had changed its basis... As the men of the Herald, from whom the most alarming news has been blown out, are still novices in their participation in the proceedings of the *Council*, and are acquainted with its

If they are not fully and well acquainted with the Spirit, its men, or its churches, and have kinship with Missouri, and incline and long thither, they might naturally be in danger of reading into the decision and into what was said something more than what was meant by the *Council*; as they evidently have done in this case. The same has been the case before with others who stood in the same way. They have simply mistakenly taken their meaning for that of the *Council*." - All this the writer of the article tries to justify 1. with the debate of the President of the *Council*, Dr. Krauth, which he made after the adoption of the deliberate decision; 2. with earlier statements of the *Council*; 3. With unionist pronouncements of prominent members of the Council at its former meetings, approved by the Council, and with the attitude of the "*Lutheran and Missionary*," which has always remained the same on this question and is most widely circulated in the *Council*, and which is considered above all others as the paper which accurately reflects the prevailing opinion of the *Council*; 4. With the "protests and declarations of non-conformity made against the *Council* by such as were formerly in it." "These," he writes, "are all based on the accepted and acknowledged proposition that the *Council*, according to its principle and spirit, is opposed to the absolute exclusiveness which some have demanded as a condition of affiliation. Thus the counter-statement of Bading, Adelberg, and Klingmann at Pittsburg was based, in whole and in particular, on the fact that the outright rejection of communion in the Lord's Supper and pulpit with non-Lutherans was not included in the statements of the *Council*. The Wisconsin Synod has for the most part for this reason rescinded its connection with the *Council*, the Minnesota and Illinois Synods have withdrawn, and the Iowa Synod to this day has withheld its complete connection; nothing to be said of the judgments of the Synodal Conference, its synods, publications, and men. How is it possible that without a radical change, which, as we are assured by the highest authority, has not been made in any way, the *Council* is now placed on the same level with Missourian exclusivists in these points? It is not possible . . . P. S. Since the above was written, we have received a letter from Dr. Krauth, President of the General *Council*, which emphatically confirms our conclusion. In it he says: . . . There is indeed no reason for the excitement that seems to have arisen. **Nothing of the earlier decision of the *Council* has been reversed. The convictions of the pastors and congregations stand now as they stood before. . . ?** This testimony decides the matter; and those who have therefore been in doubt and distress may breathe freely again, as they were accustomed to do, however much they may lament the unfavorable impression which has been brought among the people." Saddening as this pronouncement is on the one hand, it is gratifying on the other. It must now become obvious even to the dumbest eye that there is nothing wrong with the Lutheranism of the *General Council*; that here, too, the old saying of Paul Gerhard applies, who describes the syncretists as dishonest and as those from whom one must beware. How many have allowed themselves to be beguiled by this and that beautiful saying of the *Council*, but - this is now clear - it is all mischievousness and deception, nothing but a cover-up of the unrighteous nature - *a la* Fritschel - for those who still cling to the Lutheran name. For true Lutherans there is no home in the *Council* any more than in the General Synod. The *Council* should take one step further, go back to the General Synod and repent of the sin of division. For as right as it is for Lutherans to separate from the General Synod, separation without the reason is wrong.

The Lutherans in the Council are to be pitied because they are still full of good hope and yet are so bluntly trumped because of this hope. The Lutherans in the *Council* are to be pitied, who are still full of good hope and yet because of this hope are so disdainfully truncated. G.

**Emigrant House in New York.** The administrator of the Lutheran Emigrant House in New York, whose houseguest is our emigrant missionary, Pastor St. Keyl, is Pastor W. Berkemeier. Now, as we see from the "Pilgrim," the Methodists have also employed a certain W. Barkemeyer to represent the Methodist Emigrant House at Castle Garden. Lutherans should therefore call the attention of their friends and acquaintances traveling through New York to the difference. G.

## II. abroad.

**Visit of schools of the unbelievers.** The "Leipziger Allgemeine evang.-lutherische Kirchenzeitung" of October 29th reports it as a peculiarity that the unbelievers in Austria, who are always so adamant against the influence of the "Pfaffen", nevertheless gladly entrust their sons to the Catholic so-called spiritual orders for education. The demand for this is so great that in Kremsm □ nnnster, for example, it has not been possible to accept all those who have applied. - Unfortunately, we have a similar perception here in America. Here not only many unbelieving, but also many believing parents, even so-called Lutherans, send their sons and daughters to the Jesuit institutions, yes, Lutherans even to the institutions of the unbelievers, in order to give their children a higher education. This is highly irresponsible. God says: "Fathers, bring up your children in discipline and admonition to the Lord. (Ephes. 6, 4.) Against this commandment act all parents who hand over their children to unbelievers and false believers for education. Of course, one says: "Where should they be sent? Lutheran schools of further education do not exist!" But first of all, there are a few; and secondly, the Lutherans themselves are to blame for the lack of higher Lutheran educational institutions. For we Lutherans do not lack the means, but we shy away from the great sacrifices that it would cost if the aforementioned lack were to be remedied. Oh that we would wake up! The matter is more important than most think. When the pagan Roman Cornelia was once asked about her

jewelry, she pointed to her sons and said, "These are my greatest jewelry." What other mothers spent on their jewelry, she spent on the education and training of her sons. Isn't this shameful for many Lutheran parents of our time?

W. [Walther]

**Iowa Synod.** No ecclesiastical body in America has ever been disgraced like this synod. For if a community is convicted of even such great errors before the whole world, it is not a disgrace if it admits and recants them. Yes, it can only increase the respect of all Christians. But to persist in the proven and revealed error, to change, and yet not want to admit this, like Iowa, can only bring shame. (The old pagan Cicero already said: "To err is the lot of all men, but to persist in error only the fool can do. \*)) And even if in a whole community only some, namely the leaders, always bear the guilt, the whole community, which does not want to open its eyes to the error and injustice of its leaders, must also bear the shame, and not with injustice. For cursed, says the Scripture, is he who relies on men. Of course, Iowa thinks it has exposed itself only here in America; and here, where the feeling for truth and for right is often so ab-

*\*) Cujusvis hominis est errare; nullius, nisi insipientis, perseverare in errore.*

If Iowa is blunted, the grass will soon grow over his evil cause; in Germany, however, he has such warm friends and such great protectors that he has nothing to fear there. Iowa is mistaken, however. It is rather probable that Iowa will soon enjoy less sympathy in Germany than here, although it has set all means in motion not only to arouse the best prejudice for itself there, but also to make its opponents, namely us Missourians, extremely suspicious. Just now we read in the "Mecklenburgische Kirchen- und Zeitblatt" of November 3, under the heading: "A Crisis of the Iowa Synod", the following: "The Iowa Synod, which has suffered from neo-Lutheran special opinions since the beginning of its existence, seems to be in a crisis at the moment. Since Mecklenburg has come into closer contact with this synod through the well-known institution at the L. bbbbttheen Seminary, it might be of interest to our readers to hear something about the latest events within it." Hereupon follows a description of the proceedings at the last meeting of the Iowa Synod at Madison, Wis, with the following conclusion: "The Iowa Synod, which by the resolutions indicated has fallen back on its untrue and unclear position, may by them at best satisfy the demands of the Neuendettelsau Missionary Society and remain in connection with the same, but at the same time it has put the question on the consciences of all confessing Lutherans whether a Synod which plays hide and seek with its own opinion and on such important points of doctrine allows open questions and personal convictions to stand beside the symbols in its midst, still deserves the name of a Lutheran one." O Iowa! O Iowa! go within yourself before it is too late! Say from your heart, We have erred; we return to the truth which has the church whose name we bear - and the angels in heaven will rejoice, and the orthodox church will open its heart and arms to you with joy.

W. [Walther]

## Death notice.

On November 3 of this year, the Evangelical Lutheran missionary among the heathen Chinese in St. Louis, Mo., the late Carl Vogel, was called away from his work by the Lord over life and death and entered into eternal rest. He died of dropsy at the age of 50 years and 4 days. Mr. Pastor Kleppisch of Belleville, Ill, delivered a funeral oration in English at the Lutheran Hospital, where the deceased had been taken shortly before his death, because the widow left behind and the two children, a girl and a boy, understand only the English language well. According to the father's wish, the two children were taken to the Lutheran orphanage "zum Kindlein JEsu". Apart from what can still be done for the local Chinese by students of theology, whom the blessed missionary Vogel had somewhat instructed in the Chinese language, this mission has come to an end. God raise up faithful workers for the Chinese in America and in Asia!

I. F. B. nnnnger.

## Inaugurations.

Rev. H. Bauer m his now branch at Jonia, Michigan, on Reformation Day.

Rev. A. K. sssselitz, called from St. Peter's parish in Town Wilson, was commissioned on the 24th Sunday after Trin.

O. Spehr.

Address: Rev.

o o o o x 180-

LksdovAsn, ^Vis.

On the 26th Sunday after Trinity, Pastor G. Mohr was introduced to his new congregation by the undersigned on behalf of the honorable President Schwan.

F. W. Br. gggggemann.

Address: Uov. O. Nokr,

Ltaesr's, Vau. eeeerdur^U Oo., Irr?

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Also in the beautiful city of Beloit a Lutheran congregation has formed and in the person of Mr. Past. G. A. Su. nnnner, a preacher of our synod. He was introduced by me on December 5 by order of the President Strafen.

A. Detzer.

Address: Rav. 6. ^.. uuuussngi-,

Laloit, 5Vis.

By order of the Reverend Biltz, on the Sunday after Trin. Mr. Pastor I. Fackler, who, after four years of service in the Bavarian State Church, had left the same for reasons of security and, after passing a colloquium in St. Louis, had received and accepted a call from the Lutheran St. John's congregation in Lyons, Iowa, was installed into office by the undersigned in the midst of his congregation.

F. Lu. kkkky.

Pastor H. Katt, called from the Lutheran St. Marcus congregation in Louisville, Kentucky, was installed there by the undersigned on the 25th Sunday after Trinity.

I. G. N. ttttze!.

Address: Rev. II. Xatt,

297 .letlerson 8t., new olu/, Douisvilla, L)'.

By order of the Reverend President of the Middle District, the Rev. H. G. Sauer, formerly of Mobile, Alabama, was installed as second pastor of the parish of St. Paul here on the 26th Sunday after Tr. by the undersigned, assisted by the Director O. Hanser.

Fort Wayne, Nov. 27, 1875. W. Sihler.

After Pastor H. H. Succop, formerly of Sebringville, Canada, had responded to a call from the Lutheran congregation of St. Iohannis, he was introduced to his new congregation on the 26th Sunday after Trinity by the undersigned with the assistance of Pastors Lange and Reinke and Prof. Gro. eeee.

Chicago, Ill, Nov. 22, 1875. H. Miracle.

Address: Uvv. II. H. 8ueeop,

505 5V. 8upvrior 8t., OkieaZo, III.

On the 2nd Sunday of Advent, Pastor W. A. Frey was installed by order of the Reverend Presidium by Rev. F. F. hhhh- linger and the undersigned into his office at the First Lutheran congregation at Albany, N. I..

P. Eirich, Pastor.

Address: 5V. L..

73 4tU ^.vanua, ^cldnn)-, 17. 57

Rev. I. L. Hirschmann, having resigned from the Iowa Synod in conscience, and having accepted a call from the congregation at Brenzville, Cass County, Ill., was installed in his office on the first Sunday of Advent, by order of the Presidio in question by I. Bergen.  
Address: Uv. 3.D. Hirse □ mmmmmann,

^rsn^villa, That O", Ill.

Rev. Johannes Ernst Baumg?rtner, formerly a member of the Iowa Synod, was installed at Minonk, Woodford Co, Ill, on the 2nd Sunday of Advent.

B. Burd.

Mr. A. Grafelmanu, candidate of the sacred preaching office^ called by the two congregations in West Dayton and Pilo Mount, was ordained on the 12th Sunday after Trinity by order of the Reverend Presidency and inducted into office by

I. L. Cr □ mmmmer.

Address: liv. (Ir-ctalmanu,  
- 5Vest. D □ vvvvwt, 5Vvd.-it.cu' Oo-, lorva.

### Church consecration and introduction.

On the 2nd Sunday of Advent, the new Trinity Lutheran Church, U. A. C., Indianapolis, Ind. was dedicated to the service of the Triune God. In the morning Rev. E. Brauer preached, and in the evening Prof. A. Crull preached in English. Of the church itself it may be noted that it is free of debt.

In the afternoon of the same day the newly appointed pastor of Trinity Parish, Fr. Seuel, was installed in his office by the undersigned on behalf of the Reverend DistrictS-Pres. Chr. Hochstetter.

Address: Rov. D. Souol, Ho. 262 Lust Olnc> 8t., Indianapolis, Ind.

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### Church consecration.

On the 25th Sunday after Trinity, the first German Lutheran congregation of St. Paul in Ottawa, Ontario, Canada, consecrated their new church to the service of the Lord. In the morning, Pastor H.W. Schr □ dddder of Pcm broke, Canada, preached on Luc. 19, 37-40., Afternoon signer on Phil. 4, 4.

A. Senne.

### Mission Festivals.

On the 19th Sunday after Trinity, the St. Peter's congregation belonging to the J □ Illinois Synod and the St. John's and St. Jacob's congregations belonging to the Missouri Synod celebrated their first mission festival together. The festival preachers were Pastors Brauer and Link of St. Louis. The collection for the external and internal mission amounted to 892.04.

Quincy, Ill. W. Hallerberg.

On the 10th of October of this year, St. Peter's Lutheran congregation in Nebraska Township, Livingston County, Ill, celebrated their annual mission feast. Mr. Pastor Landgraf and undersigned preached at this celebration. The collecte was P87.48.

H. Dagefd'rde.

On the 24th Sunday after Trinity, the St. Paulus congregation of the undersigned, because they had not been able to participate in the mission festival of their sister congregations on October 6, held an after-celebration or a private mission festival. The collected amount of 816.03 was intended for the synodal fund.  
Logan, Nebraska. E. I. Frese.

On the 19th Sunday after Trinity, the congregation at Fort Dodge celebrated its annual mission festival. Sermons, speeches and lectures were held by the pastors Th. Mer- tenS, A. Grafelmann and the undersigned. Since the neighboring congregations were not able to participate in the celebration this time, the collection amounted to only twenty dollars and a few cents. - May the dear congregations in Iowa all be induced to support our work of discord, since it is also theirs, most vigorously. I. L. Cr □ mmmmer.

### Conference - Displays.

The Quarterly Conference of Teachers of St. Louis and Vicinity will meet at Immanuel Parish, St. Louis, on the afternoon of December 27.

F. Mackensen.

Cleveland Specialconference held on the 4th n. 5th of January, 1876, at Cleveland, East side. I. Nupp right.

The Middle Specialconference of the Illinois and Missouri Synods will meet, s. G. w., December 28th to 30th, at Springfield, Ill, at Concordia College.

G. Kr □ nnnning.

The honorable Northern Illinois Pastoral Conference will meet, s. G. w., January 4tcn to 6th, 1876. at the church of the Rev. Lange in Chicago.

C. H. Rohe.

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### Book Display.

## Proceedings of the Nineteenth Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, and Other States. 1875.

This synodal report contains the negotiations on the doctrine of the vicarious atonement of Christ. This is a doctrine that is attacked not only by papists, reformists, enthusiasts of all kinds, rationalists, unitarians, universalists, but also by newer theologians, and it is therefore important that we hold on to this delicious, comforting, important doctrine and not let it be stolen from us.

Price: 15 cents pr. Copy, with postage 20 Cts. G.

Revenue to the Illinois District's coffers:

Concerning the synodal treasury: By Past. Nuoffer from his. Congregation in Eagle Lake 813.74. From Chicago: From Past. Wunders Gem. 824.00 and from Mrs. N. N. 85^00; from Past. Engelbrecht's Gcm. 820.00; from Past. Wagners Gem. 834.00; by Rev. Bartiings Gem. 821.00; by Rev. D □ vvvverlein's Gem., house Collecte 870.00, church Coll. 837.50, from d. Synodalb □ cccchsc 82.50; Pastor Lange's Gem. 834.00. In regular j □ vvvvrl. Contributions: From the teachers E. Kopitike, A. F. Mark, E. Rossen, C. Greve and from Past. H. Pr □ hhhhl 82.00 each. By Past. Uffenbeck from the community in Lemont 85.00. By Past. Pissel from d. Gem. in Rich 88.69. By Past. Bruegmenn in Rosette Station, communion coll. sr. Gem., 84.28. By Past. M. Claus of limbs sr. Gem. in Shrlbyville 83.50. By Past. Strieters Gem. in Proviso 812.35. By Past. Fcustel in Effingham, Reformation coll. sr. Gem. 85.00, from d. savings box of kl. Th. Lunow 81.65. By I. H. Kuhlenbeck of Past. Ottmanns Gem. in Collinsville 814.20. By Pak. Schmidt of d. Gem. in Schaumburg, Reformation Coll. 816.50 and later 814.16. By d. Gem. in Addison, Reformation Fest. Coll. 833.40, Coll. on 1st Sunday of Advent. 821.89 and by L. Balgemann from Wittwe Ahrens 85.00, from Wittwe Graue 86.00, Aug. Graue HL00, W. Alche, Wittwe M □ nnnnh, H. Eickhoff, E. Balgemann, W. Tchapen, H. Battermann, W. Dormann, W. G □ dddk 81.00 each, from himself 88.00. By Past. F. Schalter from d. Gem. in Red Bud 810.00. By Past. Streck" fu?of sr. Gem. in Okawville 819.55. By Past. Lo □ nnnner from sr. Gem. in Brecher 83.67. By I. F. Tievng of Pastor Achrnbnach's Gem. in Veneby 813.45. By Past. Trautmann's Gem. in Gower 811.00. By Past. Detzer in Des Plaines, Coll. at N. M □ hhhhling's wedding, 87.75. By Past. Dunsing of sr. Gem. in CollinS ward 88.10. By Rev. Love, Harvest Festival loll. sr. Gem. in Wirre Hill, 844.00. By Past. Hie- j der, Evens. coll. sr. Gcm. at Matteson, 88.29. (Summa j 8567.17.) (Conclusion follows.)

192

For the orphanage in Addison

received from June 20 of the year to November 20:

By children, namely: From Chicago, III: Lurch Pastor H. Wunder,, Christenlehr Collecten, 418.05 and 422.30; by Past. H. EnchÄnMt desgl, Hiß.oo and 410.00 ; by Past. W. Bartling, desglWW8.25 and 411.45; by teachers: H. Dicr- ßcn 4'3.85, Krumsicg 42.00,'Nütze! 41.00, Kopittke 4")35, Käppel 4'3.50, Wambsgaß 42.00, Brackmann 43.36, schachameyer 44.80, O. Kirling (seminarian) 44.50, Zutz 42.00. By Past. Sondhaus in Summit, III, 50 Cts. From Milwaukee, Wis: By dir teachers: Hartmann 4'2.1)" , Baerlin 43.00, Rüge 41.60, Steuber 42.55, Rir 41.50, Buuck 40 Cts, Treichler 41.00. By teacher Brasc in Bloomington, III, 41.50. By teacher Kammann in Dundee, III, 41.00. By Past. Große in Hartem, III, Christcnlehr Collecten, 4'5.00. By Teacher Schovcr-rling in Fort Smith 48.62. By Teacher Mack in Proviso, III, 45.30. By Teacher Tröllcr in Homcswoe, III, 42.10. By Teacher Brasc in Crete, III, 41.60. By pupils of West District m Addison 42.31. Dnrch George Smith in Toledo, O., from d. piggy bank of sr. Children 45.00. (summa 4171.39.)

From Ge meindrn ?c. in Illinois: By Past. Detzer, a Vierthcil d. Missionsfest Coll. in Des Plaines 424.10. By Past. Bruegmnn in Roselle Station on monthly collec. 42.45, communionS collect 49.40. By orphan vcrein in Niles 44.25. By Mrs. Tatgr in Joliet 45.00. By d. congreg. in York Centre 4'15.61st comm. in Rich 414.81. From N. N, das. 42.1)0. From d. comm. in Aurora 417.00. Chr. Friebele das. 41.00. From d. comm. in Yorkville 46.85. From F. Buchholz in Arlington Heiqbts 41-itO. H. Gehrke das. 45.00. By Prof. Selle of N. N. 95 cts, of F. U. 50 cts. Hochzcits-Coll. by W. Stel- ter in Homcwood 420.55. By Ch. Hänsgen in Rock Island from Mrs. N. N. as a thank offering for recovery of her children and from Mrs. Lothringer 41.00 each. By Mrs. C. Biesterfeldt in Schaumburg 410.00. St. Bürger in Dwight 410.00. Karl Schulz in Crete 75 Cts. By G. Brauns of Past. G. Traub's Gem. in Crete 4'25.14. A third of the Mission F. Coll. in Addison 429.27. From Addison: by L. Homcyer 41.00; from the bell-bag d. Gcm. 415.00; by D. Lührs 427.45; by L. Balmann 421.30; by Joh. Kuhlmann 415.25. From Chicago: By Prof. Große from Karl Krüger & I. Holz 45.00 each; by Past. H. Wunder by Wittwe Gils 45.00, Mrs. Lutz 42.00; by L. Brauns by dcn women and virgins in Past. Wunder's congregation 4'20.22; by Past. H. Engclbrecht by Karl and Martin Holms 41.00 and Collecte at K. Kasch's wedding 45.00; by Past. Döderlein by Aug. Narden 42.00 and Collecte of his congregation 420.00; by Past. Ncinke from sr. Gem. 420.00; by Past. Bartling Collecte in E. H. Fischer's Cigarren - Fabrik 410.20 and by some members of sr. Gem. 456.15; by Teacher Nützc! from Mrs. Waiß 4'5.00 and half of the Missionsfest Coll. of the Chicago congregations 4'111.61. (Summa 4555.81.)

From Ge my dcn 2c. outside Illinois: by Pastor Wagner in Chicago from Jda Groth in Michigan 41.00. by Kassirer Birkner in New York 42.00. by Kassirer Eißfeldt m Milwaukee 4'37.75. by Teacher Buuck, at Hr". Ticgs wedding in Milwaukee collected 41.60. By Past. F. N. Tramm in Vincennes, Ind, 42.00. Dnrch Kassirer Grahl in Fort Wayne 4165.55. By Kassirer Simon in Monroe 427.55. By Past. I. G. Nütze! in Columbus, Ind. by sr. Congregation 47.38. By Prof. Selle of G. White at Fort Dodge, Iowa, 42.00. By Past. P. Schwan in Cleveland, O., Collecte at Mr. Bremer's wedding 43.77. By Past. A. Ernst in Elmira, Ontario, of dcn churches in Neustadt and Apton, Canada, 424.65. (Summa 4275.25.)

Many thanks to all dear donors!

Addison, Nov. 20, 1875. H. Bartling.

#### For the Lutheran Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan:

(Conclusion.)

From Fick in Chicago, cost money, 410.00. By Coll. Berger: from Past. Haktstädt's congregation in Monroe 69.80, from Michaelis' congregation there 6.52, from Past. Jske's congregation in Jda 13.75, Past. Trautmann's congregation at Adrian 55.02, from Past. Bauer's congregation at sandy Creek 32.75. by Past. Kanold from Mrs. Meier 0.50. From Mr. Hermsdörfer in Fort Wayne, board money, 25.00. From Mr. Helh there, same, 12.50. From Mr. Kassirer Grahl there 214.40. From Past. Ruff from N. N. 1.00. By Past. Bvling by Mr. Ehcim in Waldenburg 1.00. By teacher Plumhoff in Detroit by Past. Schmolz and Dietr. Lehnus in Genoa 1.00 each. By Kassirer Eißfeldt 24.00 and 29.00. By Collector Berger subsequently: by Past. Lehner's congregation 6.00, from Past. Bauer's congregation 3.50, from Past. Michaelis' congregation 5.25, from Past. Trautmann's congregation 4.25, from Dr. Sihler's congregation 4.00. From Past. Lauritzen in Port Huron 2.00. Mr. Engelbrecht in Waldenburg, board money, 10.00. Mr. Kaufmann Wicke in Toledo 1.00. Mr. Jak. Flattke in Pittsburg 5.00. Mr. Joh. R. Nicbaum there 5.00. By Past. Dank- worth, in Past. Frincke's congregation in Baltimore, 23.25. By the same, from Past. Hansel's congregation 36.00. By the same, from Past. Körner's congregation 7.50, from Past. Weisel's congregation 48.50. By Collector Berger from Past. Bode's Ge- meinve in Allen County, Ind. 41.00. By teacherUhlig, at examination in Past. Ruff's church at St. Clair, collected, 19.30. From the orphans' box at Teacher Hopf's school at St. Clair, 1.25. By Teacher Uhlig, at examination at Past. Lauritzen's church at Port Huron, collected, 11.50. From Chr. Dörfeld at Chicago, board money, 25.00. From Friedr. Schippel at Kelley's Island, O., board money, 25.00. By Past. Ungrvdt in Jeffcrson, Wis. of the MissionSfest Collecte 10.00. By Past. Buechlcr in Belle- vue, O., by scincr.congregation and himself 6.00. By Rev. Butz in Zklienoplc, Pa., 10.00. By Rev. Sturken's congregation in Baltimore 158.00. by Past. Hanscr's congregation there 24.00. Past. BölingS congregation rn Waldenburg 26.10. Past. List's congregation in Roseville, Harvest Festival Collecte, 23.00.

Detroit. A. Student, Kassirer.

To have received a parthie of books for the local seminary library from Mr. Kaufmann Nießr here, certifies with thanks

M. Günthe r.

Received for the Castle - Garden - Mission:

Bon Past L. Lange 4'1.00. Ms. Wattoff 41.00. Ms. Jahnke 41.00. By Past. Sörgel 43-00. bon past. I. I. C. Brandt 72 lts. Aug. Neusch 41.50. Jan Becker 41.00. W. Lührling 42.00. wedding collectir at C. W. Bauer by Past. Sievers 413.00. By Past. Bartb's congregation 413>0. by Kasstrer Meyer 497.95. by Kasstrer Simon 420.95. by Brack mann 49.60. C. H. Hönick 41.00. by Past. C. Gauschwitz 4'5 00. C. Herman 4-1.00. G. Scheiderer 50 lls. Ern Vierthcil of the Mission Festival Collecte in Lt. Paul 4'25.00. by C. Kopf 4'100. by Past. Sörgel 65 Cts. By Past. Ph. Bcchtel 50 Cts. Lebrer Arnhold 50 lts. C. Otto 25 Lts Past. Husmann 41.00. Fr. Schröder 41.00. Bon of the congregation in Norih Last 46.30. Mission Festival Collecte in New Zjork 425.00. By Kasstrer Grahl 4314 31. By Past. Kluoe 42.00. past. I. P. Buy' congregation 4'6.00. Past. "vlla 4l'.15. Past. Endeward 55 cts. Rev. Jursens in Brecklam (Prussia) 46.49. Past. H. Cämmerer 41-72. therese Hagemann 4'2.00.

diew York, 1 Oct. 1875. I. Birkner, Kasstrer.

#### For the Preachers and Teachers Widtwen and Orphans Kafsr (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of November:

##### 1. contributions:

Of the pastors and teachers: H. F. Hölter, E. Leh- mann and Osterhus 4'2.00 each, M. Wyneken, E. Roschke, and the undersigned 4'4.00 each.

##### 2. gifts:

Collecte of the congregation of Mr. Past. Scholzin Corning, Holt Co, Mo, 42 40. deSgl, of the Rev. Sapper in South St. Louis 414.00. deSgl, of the Rev. Ottmann in Collins- ville, III, 419.40. DeSgl, of Mr. Rev. Bremer in Lake Creek, Mo., 49.70. Of the women's club in the parish of the Rev. Sapper in South St. Louis, 415.00. By Mr. Past. Köstering in Altenburg, Mo., 45.00. From Mr. I. Wiegam through Mr. Past. Osterhus in Dubuque, Iowa, 42.00. From N. N. 4'2.00. By Mr. Past. Wyneken at Fort Smith, Ark: by Messrs. C. Grober, H. Hcchlcr, wives M. Wegmann, E. Bollingcr, E. Bär 4100 each, Mrs. S. Sengrl 75 Cts, Miss L. Schöppcl 41-00. Gratitude offering by Marie Klein at Spring Station, Harris Co, Teras, 42.00.

St. Louis, Dec. 2, 1875. Oskar E. Gotsch.

he preacher and teacher widow and orphan caste (middle districts).

Received from Pastors I. G. Nütze!, L. E. Knies, H. Maack 4'4.00 each, H. G. Crämer 42.00, Teacher I. H. Nol- ting 44.00. Collecte from Past. Kühus Gemeinde 46.65. From the Nähvrcin of. Congregation at Zanesville, O., 410.00.

Indianapolis, Nov. 20, '75 M. Conzelmann, Cassirer.



Received for poor students: Through Mr. Pastor Hügli from the Women's Association of his congregation 410.00 for Kaiser. Through Hrn. Past. König from the Frauenverein sr. Gemeinde 410.00 for Iahn. By the women's association of Mr. Past. Schöncberg 3 pairs of stockings, 1 woolen blanket and from Mr. Meier 1 pair of trousers and vest for Aron. Through Mr. Past. Herzer: from Mr. Schütte, Mr. Past. Albrecht and himself 42.00 each, from Mrs. Jäger, Mrs. Scheidlin, Mr. Past. Kogler, Fräulein Lindemann jc 41-00, W. Fruphal 50 Cts., W. Melina 25 Cts., Fräulein Albrecht 30 Cts., from Eiuigkeits-Gemcinc 44.56, dcr ZionS-Gemeinde 47-00, together 422.61 for Steinkrauß to travel. Through Mr. Past. Hcrt- rich, ncformation festival collecte sr. Gem., 45.00 for Grabarkewitz. Through Mr. Past. Keller, collected from H. Scheibe's wedding, 45.00 for Brust. Through Mr. Past. Schwcnsen from Mrs. N. N. 45-00 and by Mr. Past. Fackler, on W. Hücker's wedding collected, 49.75 for Meeske. Through Mr. Past. Hudtloff from three of his. Parishes 46.00 for Witte. By Mr. Past. Husmann from Wittwe Cl. Linnert 45.00. By Mr. Past. F. Lochner of the Jungfrauenverein sr. Gemeinde 410.00 for Brust.

For the seminary budget: By Mr. Past. Bötticher sillinois-Synvde) by Mrs. Schahe 41.00. By Mr. Past. bad, Coll. sr. Gem., 46.50. By Hrn. pastor Schäfer, Rcformationf.-Coll., 45-00 and, Coll. on Thanksgiving Day, 42.75.

Springfield, Dec. 6, 1875. A. Crämer.

Received to the college household in Fort Wayne: From Past. Jäbker's parish: from Ernst Stoppenhagen 10 Bush. Wheat; from Bultemeyer 12 cabbages, 4 Bush. Wheat, 10 Bush. Grain; from Ehler Reese 2 S. wheat, 2 S. grain, 1 quart beef; from Christ. Prange 2 p. oats, 2 p. car- toffles. From the Women's Association of this parish 2 quilts. From Past. LehnerS congregation in New Haven, Ind.: from Gust. Gothe 33 cabbages; from Mrs. Gothe 1 quilt; from the Women's Association 3 quilts and 46.00 baar. From Past. Zschoche'S parish: from Heinr. Nord 18 cabbage heads, 2 p. potatoes; from H. Griebel 2 p. wheat, 2 p. grain; from Valentin Meyer 20 cabbage heads, 1 p. wheat, 3 bush. Potatoes. From Past. Bode's parish: from Moritz Brick 12Z Bush. Potatoes; from Mr. Vonderan 4 Bush. Potatoes, 23. heads of cabbage. From Past. Zage's parish: 1 s. wheatcn, 3 s. Potatoes, 24 cabbage heads; from Christ. Blecke 150 cabbage heads; from Anton Hokemeyer 1 s. wheats, 3 s. potatoes, 24 cabbage heads. From Past. Stubnatzy's parish: from the Women's Association, 3 quilts. From Past. LehnerS Gemcinc in New Haven, Ind.: from Brudi <L Co. 2 s. Flour. From Dr. Sihler's parish: from the Women's Association 43 towels, 2 quilts.

A. Scoundrel.

Since I have been suffering from a protracted throat disease, I have received the following support, especially for my trip to Texas, which I undertook on the doctor's advice:

By Mr. Past. Hügli from Mr. Kundinger in Detroit 43.60. From Mr. Past. Haltstävt's Gemeinde in Monroe 4'22.00. Mr. Stecker there 45.00. Mrs. Muthes in Raisinville 41-00. Mr. Past. Bauer's congregation 47-00, by himself 41-00. mr. past. Traulmann 4'10-00. from Mr. Past. Proftö parish 414.75.

From Mr. Past. Kilian's congregation 4'28.35. From Mr. Past. Greif's congregation 4'5.50. From Mr. Past. Stiemke's congregation about 412.00. From Mr. Past. Bünger 45.00. From Mrs. Prof. Crämer 422.00. From Mr. Apotheker Meyer in St. Louis 42 00.

Warmly thanking the dear donors and wishing God's rich blessing

Jda, Mich, Nov. 8, 1875. Br. Jske.

For poor students received from the parish Pastor Hahn'S in Staunten, III, half of the Collecte at the harvest festival in the amount of 4'8-00- From the werthen Frauenverein der Jm- manueiS-Gemrinc in St. Louis 6 woolen blankets, 14 pairs of woolen stockings and 21 shirts. By Mr. H. H. Niemann from the worthy congregation of Past. Beyer's in Pittsburg 416.00 and from the worthy women's association in the same 414.50 (for the students Theis and Leewald). By Mrs. Johanna Ostmann in Memphis, Tenn. from the worthy Women's Association there 2 quilts, 6 sheets, 6 covers, 12 towels, 3 pairs of woolen socks. By the same from the worthy Virgins' Association at Memphis, Tenn. 4'10.00. C. F. W. Walther.

The following gifts have been received into the fund "for Michigan sophomores in need of support": From Galstcrer in Fran- kenmuth 4'2.00. Hochzcits collections at: Joh. Salvner in Saginaw 410.22, Joh. Reinboldt in Frankentrost 47.54, Joh. Haas in Frankenmuth 49.87, Joh. Lvsel daselbst 415.85, Christ. Nüchter- lein daselbst 420.00. Gemeinde Collecten: in Frankenlust 4'25.00, in Bay City 4'12.50. Ios. Schmidt, Kassirrr.

For Stud. U. Jben were collected by Mr. Heim. Schmidt at the wedding of Mr. Sal. Vogel in Frohna, Mo., 411.20 collectirt.

G.

For the "Lutheran" have paid:

The 29th year: Messrs. Pastors: C. Aas, F. A. Ahner 44.50, W. Matuschka 449.00, M. Zucker 418.20. Furthermore: Hr- C. Gutekunst.

T h e 30 th year: Messrs: I. I. E. Sauer, G. Grüber 410.00, B. Lange 413.50, A. C- Bauer 416.25, C. Aas, F. A. Ahner 47.00, M. Solseth 65 Cts, I. Nachtigall 420.00, E. Olsen, M. Zucker 417.25, I. A. F. W. Müller.

Also: I. Engelbach 45.00, C. Gutekunst 48.50, A. Knaus, C. Kröger, G. Stolz, G. Allmeycr 44.00.

The 31st year: Messrs. Revs: H. Rä- deke, H. W. Querl 410.80, L. F. Besel 45.40, E. MultanowSki 44.05, I. I. E. Sauer, A. Krasft 416.30, G. Grüber 4'6-05, I. P. Sprengling, H. Hoops, F. Wolbrecht, H. Lemke 412.15, I. L. Daib 410.00, C. Bock 42.70, B. Lange 413.50, L. Geyer 46.00, E. Lchmann, D. I. Warns, R. Herbst 60 cts, C. H. W. Stärker, M. Tirmenstein 417.20, C. Althoff. H. W. Tiemeyer, I. G. Sauer, C. L. Bcrner 47.50, F. Döderlein 436.00, E. Böttcher 0.70, G. Grüber 415.00, C. AaS, L. Jungker, C. F. Ebert 42.80, H. Tornev 411.45, Th. Siek, G. Mohr 412.50, F. W. Hattstädt 46.00, W. Flachsbart 47.40, G. Hölzcl, W. Schwartz 49.45, H. Wunder 430.00, A. E. Winter 44.40, P. Gräbner 410.00, M. Solseth. O. Juul, O. Kolbe 42.70, G. I. Müller 70 Cts, A. Mennicke .428.00, E. Olsen, A. Saupeit 410.00, I. L. Hirschmann, M. Zucker 4'1.55, C. Weber 4'14.85, W. Steinrauf, P. S. Reque, G. Streckfuß 430.00, I. A. F. W. Müller 42.70.

Further: A. Dorn, W. Wennholz 4'25.65, I. Engclbach 45.40, F. Gehring, F. Lorenz, F. Leiningcr, H. Göke, C. Kröger, A. Haise, C. Pohlmann 421.60, A. Brckcl 48.10, I. M. Hubinger 90 Cts, I. Nützet 421.95, F. T. Lorenz, G. Hartmann 4'36-45, G. Stolz 75 Cts, F. Winter 42.70, E. Kundinger, M. Graup-"er, Bornemann 412.75, I. Brase 437.82, H. Augustin 412.20, A. Engel, M. Wukasch 469.80, W. Schröder 41.35, I. F. Brü- ning 414.85, A. Rakow, E. Kolbe, L. Kolbe, C. A. Frentzel 417.55, A. Gust 416.20, L. Schmidt 42.50, H. Natzke (28 to 31) 4'16.80, F. Papc 4'4.20.

The 32nd year: The pastors: C. Becker, I. I. E. Sauer, I. P. Sprengling, F. Jelden, F. Günther, L. Junker, A. Bürkle, G. I. Müller, I. L. Hirschmann.

Also: F. A. Hoffman", H. Meier, L. Hintz, F. Sickert, R. Emmel, I. Obenhaus, I. Kühl, H. Wienbröer, I. Minke, C. Brand, C. Drebert, I. A. Ottesen. M. C. Barthel.

## Changed addresses:

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The "Lutheran" is published twice a month for the annual subscription price of one dollar and five and twenty cents for the out-of-town clerks, who have to pay in advance and send in the subscription money, which amounts to 10 Lt. - In St. Louis, each number is purchased for ten cents.

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, funds, etc. are to be sent to the address: □ III. L. LurtUel, Lor. ol □ Illluncr Street L In □ Illlrmu ^venue, St. Quois, Llo., anhrrenden. - In Germany, this paper is available through Instus Naumann's Buchhandlung in Leipzig and Dresden.

## Misprint in previous number.

On the first page, column 1, line 10 read instead of "faith" - shine.

